

The Lutheran.

God's word and Luther's teaching will never perish.

Fourth year.

1847-48.

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Preface by the editor to the fourth volume of The Lutheran.

Thus, with the beginning of its fourth year, The Lutheran appears before our dear readers not only in a changed form, but also as the organ of an entire larger ecclesiastical body. We therefore believe that we owe above all an answer to the question which now arises very naturally: Will the Lutheran remain unchanged faithful to the confession which it has hitherto led, and will it also in the sequel retain the character which it has hitherto claimed (with regard to the choice of material and the aim of its effectiveness)?

First of all, as far as the faith is concerned, which has so far been made known in our paper, it has been none other than this: the Bible of the Old and New Testaments is God's unchanging, eternal Word, from the first Book of Moses to the Revelation of St. John, inspired word for word by the Holy Spirit. These holy writings of the apostles and prophets are therefore the only rule and guideline of all faith, the only source of all saving knowledge and the only judge of all disputes concerning Christian doctrine. This written revelation of the Most High God is therefore not to be interpreted according to blind human reason, nor according to the perverse human heart, it explains itself; nothing is to be done about it or to it, and no letter of it is to be deviated from, either to the right or to the left, but everything is to be accepted in childlike, humble, simple faith, as the words read. Since, however, from time immemorial, almost all heretics and fanciers in Christendom have hypocritically pretended with their mouths that the holy Scriptures are the foundation of their faith and that they have drawn their doctrines from them, while they have used and still use the Scriptures only to deceptively stamp their rationalities or fancies with the stamp of divine origin.

The Lutheran has also professed without reservation the entire public confessions of the true church of all times, now called Lutheran, which are: the Apostolic, Nicene and Athanasian Symbolum, the unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, the small and large catechism of Dr. M. Luther and the Concordia Formula. By declaring these glorious confessions, well founded in God's Word and taken from God's Word, which the orthodox Christians have established against the falsifications and distortions of the heretics, to be the confessions of his faith, the Lutheran has at the same time renounced all heretics and sects and their old and new false teachings.

Far from the Lutheran appearing from now on as the organ of the Lutheran Synod of Missouri, Ohio, and other states bringing about a change in the confession of faith hitherto held by it, it rather assumes from now on as a sacred duty to see to it that no other doctrine is presented in this paper of theirs in the future, and is spread and defended by it, than the pure and honest doctrine of the Word of God, as it is clearly set forth in the ecclesiastical confessions. The aforementioned Synod does not belong to those who, like many in this country, have retained almost nothing of Lutheranism but the name, have adopted reformed doctrines and enthusiastic Methodist practice; rather, the main purpose of this Synod is precisely this, to work together so that the deviated Lutherans are called back to their church and their pure doctrine and are united around the banner of their never obsolete confessions. Among other things, the constitution of this synod states: "Conditions under which the union with this synod can take place and the communion with it can continue are: 1. confession of the Holy Scriptures of the Old and New Testaments, as the written word.

2. acceptance of all the symbolic books of the Lutheran Church, as the pure and unadulterated explanation and exposition of the divine word. 3. renunciation of all church and faith mongering, such as: the serving of mixed *) congregations, as such, on the part of the ministers of the church; participation in the divine service and the sacramental acts of false-believing and mixed congregations; participation in all false-believing tracts and missionary work, etc. 4. exclusive use of pure church and school books (agendas, hymnals, catechisms, textbooks, etc.)."After this, the dear readers may certainly indulge in the good hope that the Synod will see to it with all seriousness that this paper does not use its Lutheran title, as certain other papers of this country do, only as a pretense and deceive the Lutherans with it, that it does not introduce any false doctrines and no new doctrines at all, that it does not speak the word of any sect, in short that it stands sincerely and honestly in the service of the Lutheran church, true to its motto: "God's word and therefore also Luther's doctrine, because Luther's doctrine does not contain man's word, but the word of God, now and never perishes."

Secondly, as far as the character of the Lutheran has been concerned, it has been a polemical one, i.e. the content of the paper has almost always been related to defending the pure doctrine against the falsifications

and attacks of the unbelievers, false believers and enthusiasts. In this respect, too, there will be no change with the present new vintage. It is true that the synod in its first annual meeting on

These are congregations that are composed of Lutherans and Reformed or so-called Evangelicals (Unirten, Protestants) and are not infrequently served by so-called Lutheran preachers, who must then of course be of two kinds, i.e. Lutheran for the Lutherans and Reformed for the Reformed.

Chicago passed the following resolution: "In the instruction to be given to the editor, it shall be recommended to him to take into account more than hitherto the occurrences in the ecclesiastical field of this country"; the Lutheran will therefore from now on include more ecclesiastical news than has hitherto been done, and thus gain in variety and interest, but according to the express declaration of the Synod the paper will retain its polemical character.

Of course, we must be aware that we will continue to be accused of being addicted to condemnation, but we take comfort in the word of Christ: "Blessed are you when men revile you and persecute you because of me, and speak all kinds of evil against you, lying about it. Be glad and of good cheer, for you will be well rewarded in heaven. For so they persecuted the prophets that were before you." Matth. 5, 11. 12. And we can certainly take comfort in this, because we have so far completely abstained from all unkind condemnation by God's grace and will continue to do so with the same support. We have not condemned anyone, let alone entire religious communities, for the sake of their errors; but only refuted and condemned their errors themselves; we have clearly and repeatedly declared as our faith that children of God, i.e. the Church of Jesus Christ, are to be found among all denominations that still essentially retain the Word of God. The public teachers, however, who seduce and deceive the poor, inexperienced people here, who have been neglected in Germany; who, in spite of all teachings from God's Word, stubbornly hold on to, defend and spread their errors; who are not afraid to ridicule and blaspheme holy teachings and foundations, which have their basis in the clear statements of God's Word, and who use lies and slander to defend themselves: Of course, we have not been able to recognize such people as true Christians; we have had to reproach them with the word of God, which condemns them, not because of certain errors, but because of their wickedness. But what have our enemies done? What have just those done who always and forever speak of the condemnation of the so-called Old Lutherans? They have always declared the Lutheran Church to be dead and all those who adhere to its teachings and customs to be unconverted, carnal, unenlightened, unregenerate people. Who, then, shows himself more addicted to condemnation than these hypocrites? Just read, among others, the Methodist journal, the "Apologist", you can find this almost on every page. Whoever, by the way, has the misfortune, we would say, to live in the midst of Methodists, does not need our proof; he will certainly have experienced it often enough himself, that the Methodists really consider themselves to be a small group of the elect, and all those who do not come to them or even blame them, consider them eternally damned and lost. *)

So then, in fellowship with several dear brethren, we will confidently continue to use this little leaflet not only to bear witness to the truth, but also, as much as God gives us grace, to expose and combat the errors that now prevail, especially those that threaten to creep into our Lutheran Church, whether they wrap themselves in the garment of the Lutheran name or of human holiness. For this we have first of all God's command: "Let a bishop be blameless - and hold fast to the word that is sure and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers. For there are many impudent and useless talkers and deceivers, especially of the circumcision, whose mouths must be stopped, who pervert whole houses, and teach that which is not fit, for shameful gain." Titus 1:7-11. Further, "Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." Matth. 7, 15. Further: "Beloved, believe not every spirit, but try the spirits whether they are of God: for many false prophets are gone out into the world." 1 John 4:1 If Christians are to beware of such false prophets and test the spirits, we preachers have a sacred duty to help them do so; as shepherds, not only to feed our sheep, but also to fight for them against the wolves, and as watchmen on the battlements of Zion.

*) We have experienced a frightening example of this in these days. A few months ago, a revived Christian arrived here, attended the Methodist campmeeting recently held in this county, and was converted to the Methodist way at the same after prolonged impotent reluctance. Now he declared the Methodist community to be the gathering of God's children from all the churches God had forsaken; to his previous non-Methodist brethren he preached repentance and conversion; now, therefore, he was a "dear brother" even among his Methodists. But what happened? The poor man's conscience awoke after a short stupor; he saw that he had sinned terribly in suspecting the work which God had had in his heart before, and in allowing himself to be induced to declare it to be the work of men--and of the flesh. He saw himself shamefully deceived; in deep repentance recanted the deal to the local Methodist preacher, telling him that he had deceived him of his state of grace, and now goes about wrestling with despair. God have mercy on him. We have this from his own mouth. We share this as a warning to all those in whom God has much to do with the good work of faith. already started in Germany, when they come here, they should take care not to miss their destination.

Let no man shift his aim, who walketh after his own choice in the humility and spirituality of angels, which he hath not seen, and is puffed up without matter in his carnal mind, and continueth not in the head - which have a semblance of wisdom through self-chosen spirituality and humility." 2c. (Col.

2:18-23.) Further, "That we be no more children, being weighed and lulled with all manner of wind of doctrine, through craftiness of men, and deceitfulness, to deceive us." (Ephes. 4:14.)

not only to watch, but also to report the approaching enemies.

For this we have the apostles and prophets and Christ's own example. How earnestly the former fought throughout their lives against all kinds of heretics and false prophets who preached the visions of their hearts and not from the mouth of the Lord! Compare Jer. 23, Ezek. 13 and 34. 13 and 34. Whole books of the Holy Scriptures are written against false teachers; compare the letter of St. Paul to the Galatians. With what seriousness does St. Paul stand up against the false teachers! He says twice: "If we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. Cap. 1:8. Further, "He that maketh you to err shall bear his judgment, whomsoever he will, if God would that they also were cut off which destroy you." Cap. 5:10, 12. In the Epistle to the Philippians, the holy apostle goes so far as to call the false apostles dogs, saying, "Look on the dogs, look on the evil workers." Cap. 3:2. Though even in the apostles' time it was thought not right to make much fuss for the sake of a few deviations from pure doctrine, Paul cries out to his Galatians, "A little leaven leaveneth the whole lump." Cap. 5,9. Everyone who knows the holy gospels only a little knows with what zeal the Lord himself fought against the false teachers. But who dares to accuse the holy people of God, even the Son of God himself, of being addicted to damnation? Therefore, whether the enemies like it or not, we will continue to follow in the footsteps of Christ and his messengers in the fight against the perverters of the Word of God.

But we are also urged to do this by love for our erring and deceived brethren. St. Paul says of the speeches of the heretics: "Their word eats away like a cancer, among which are Hymenaeus and Philetus. 2 Tim. 2, 17. Is it not therefore our duty to take care of the poor souls who are threatened to be infected with the plague of false doctrine, or are already infected by it? Would there have been a Reformation if Luther alone had fought against the sins and vices of his time and not also, and above all, against the perversions of the gospel and had sought to preserve it in its purity and integrity and to bequeath it to his descendants? In these last times, therefore, how could we answer to God if we did not work against the stream of a thousand false doctrines that now threatens to flood everything, just when everything is shouting, "Here is Christ! He is in the desert! He is in the chamber! Where false prophets arise everywhere and perform great signs and wonders, so that they are deceived into false doctrines.

thum (where it would be possible) also the elect? (Matth. 24, 23-26.) In such a time, let others watch calmly and keep silent; we will gladly let ourselves be regarded as the stones, i.e. the most clumsy, but those who speak. We are afraid of the conclusion of the holy scripture, which reads: "I testify to all who hear the words of the prophecy in this book. If anyone adds to them, God will add to him the plagues written in this book. And if any man do from the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. He who bears witness to these things says, "Yes, I am coming soon. Amen! Yes, come, Lord Jesus! The grace of our Lord JEsu Christ be with you all! Amen." Rev. 22:18-21.

Is it right to break peace with people just because of the doctrine of Holy Communion?

(See: Luther's writing, "That these words: This is my body, still stand firm, against the swarm spirits." From the year 1527. Works. Hall. Edition XX, 962-68.)

First of all, when they (namely Zwingli and his followers) write and make books and admonish that Christian unity, love and peace should not be torn apart for the sake of this thing, because it is a small thing (they say) and a small quarrel, for the sake of which Christian love should not be hindered; and they reproach us for being so stiff and hard about it and making disagreements. Behold, dear man, what shall we say? We are like the sheep that went with the wolf to water. The wolf stepped above, the sheep stepped below into the water. Then the wolf scolded the sheep for making the water murky for him. The sheep said: How should I make it cloudy for you, since you are above me, and you make it cloudy for me? In short, the sheep had to be used, it must have made the water murky for the wolf. So my enthusiasts too, they have lit the fire, as they themselves praise so gloriously as a blessing, and now want to blame the disunity on us. Who called Dr. Carlstadt to begin with? Who called Zwingli and Oekolampad to write? Did they not do it themselves? We would have liked to have peace and still have it; but they would not admit it; now the blame is ours; that is right.

But I would still like, if such enthusiasts did not want to fear God, that they would be a little ashamed of themselves in front of the people and not write such impudent lies. They say that one should have peace, and they themselves do not stop increasing such discord, as everyone sees and hears; it is also their joy, the further it goes. They say that it is a small matter, and yet there is not a single thing that they are almost doing, worrying about and stopping; the other things are all lying still. Here they will

Martyrs and saints; whoever does not enthuse here is no Christian, and can do nothing in the Scriptures nor in the spirit; so excellent is the great art who can say bread and wine; in the art the Holy Spirit alone now works. But in truth it is nothing else, but that our wretched devil mocks by them in addition; as if he should say, I will indeed cause all mischief and dissension, and then wipe his mouth, and say in words, I seek and desire love and unity; as the Psalter also says, They speak of peace with their neighbor, but evil they have in their heart. *)

Since they are so wicked and mock the world, I will add a Lutheran warning, saying: "Cursed be such love and unity in the abyss of hell, because such unity not only miserably divides Christianity, but also mocks and deceives it, according to the devil's ways, to their misery. Now, I do not want to interpret it so badly that they do it out of malice, but are thus blinded by Satan, and perhaps make such a conscience among themselves that bites them, namely: We have truly caused a great trouble and set fire to it, so let us now paste and cover it up with words, and pretend to find happiness, it is not a big thing. And even if we lost the matter, we would have prevented it by not having lost great things, and by having put in a small disgrace, and, as they say about singers, when they are missing, they have only made a piglet.

No, not to me, dear sirs, of peace and love. If I strangle a man's father and mother, wife and child, and also want to strangle him, and then say: "Peace, dear friend, let us love each other; the matter is not so great that we should disagree about it"; what should he say to me? O how dear he should love me! So the fervent ones strangle Christ, my Lord, and God the Father, in his words, and my mother, Christianity, and my brethren; they also want to have me dead, and then they say: I shall have peace, they will cultivate love with me! But I want to expose the fanciers here, so that everyone can see what kind of spirit is in them, so that those who follow them will know whom they believe and follow.

This is public in the day, that we quarrel over the words of Christ about the Lord's Supper, and it is known by both parts that they are Christ's or God's words. This is one. So we say on our part that, according to the

words, Christ's true body and blood are there, when he says: Take, eat, this is my body 2c. If we believe and teach in this unrighteousness, then what do we do? We lie to God, and

By the example of the Methodists, who also advocate the Zwinglian false doctrine of Holy Communion, one can see that it is still the way of the enthusiasts to first start the war and, if one now opposes them, to cry out about quarrels and contentiousness.

D. R.

If we preach what he did not say, but said the opposite, we are certainly blasphemers, liars against the Holy Spirit, betrayers of Christ, and murderers and deceivers of the world.

Our counterpart says: "That there is bread and wine, not the body and blood of the Lord. If they believe and teach unrighteously in it, they blaspheme God and reproach the Holy Spirit, betray Christ, and deceive the world. One part must be the devil's enemy and God's enemy. There is no remedy. Now let every devout Christian see if this is a small matter, as they say, or if God's word is to be joked with. There you have the enthusiasts and their spirit, as I have often said that no godless man can esteem God's word great. This is also proven by these fanatics, as they consider the words and works of Christ to be nothing more than human gossip, just as the school bullies are conceited, which should give way to love and unity. But a devout Christian holds and knows that God's word concerns God's glory, spirit, Christ, grace, eternal life, death, sin and all things. These are not small things. Behold, they seek God's glory, as they boast everywhere.

It does not help them to say that they have always thought much of God's words and the whole gospel, but only in this piece. Dear, God's word is God's word, that may not be much menkelns. Whoever blasphemes and blasphemes God in one word, or says that it is a small thing that he should be blasphemed or blasphemed, blasphemes the whole of God, and despises all the blasphemies of God. There is one God who cannot be divided, or praised in one place and blasphemed in another, honored in one place and despised in another. The Jews believe in the Old Testament, and because they do not believe in Christ, it does not help them. Behold, the circumcision of Abraha is now an old dead thing, and neither necessary nor useful; nor if I should say that God had not commanded it at that time, it would not help me, though I believed the gospel. This is what St. James means Cap. 2:10: "He that offends in one thing is guilty in all." He may have heard from the apostles that he must believe all the words of God or none; although he draws on the works of the law.

What wonder is it then, that frivolous enthusiasts with the words of the Lord's Supper, according to their own conceit, are fooling and euphemizing, because they are convinced by this little piece, that they disregard God's word and cause and put it under human love; just as if God should have to give way to men, and let his word be valid according to it, after which men would be at one or at odds about it? How can one believe that such enthusiasts teach well and rightly, who have been publicly found to have such devilish thoughts, and advise such things, which are enough for God's contempt, blasphemy, disgrace, and for us eternal death and destruction, and yet think that they have done well by it?

and gave a wholesome Christian teaching with it!

But we poor sinners, who are without spirit, say against such holy Christians from the holy Gospel: "He who loves father and mother, wife and child, house and home, and his soul more than me, is not worthy of me," Matth. 10, 37, and again v. 34: "I have not come to give peace on earth, but the sword," and Paul: "How do Christ and Belial rhyme together?"

If we are to be Christianly one with them and have Christian love for them, we must also love their teaching and put up with it, or at least tolerate it. Whoever will do this, I will not. For Christian unity is in the Spirit, since we are of one faith, one mind, one mind. Ephes. 4, 6.

But this we will gladly do; worldly we want to be one with them, i.e. keep physical, temporal peace. But spiritually we will avoid them, condemn and punish them, because we have breath, as heretics, transgressors of God's word, blasphemers and liars; besides, we will suffer from them, as from enemies, their persecution and separation, as far and as long as God suffers, and pray for them, and also urge that they desist. But we will not and cannot consent to their blasphemy, be silent or approve of it.

I have revealed all these things, so that it may be seen how the devil can adorn himself with false humility, peace and patience, as a warning to all who do not humble themselves from the heart, so that they may beware both of the devil and of themselves. For God will not be deceived, nor will he be fooled; for he would take an ass, and by her mouth condemn great prophets, as he did Balaam. Deut. 22, 28. ff. We may well say to such gushers and spirits who offer us such peace, as Christ said to his betrayer Judas in the garden: "O Judah, dost thou thus betray the child of man with the kiss?" Luc. 22, 48. Yes, indeed, a Jewish peace and treacherous kiss is this, since they want to be friendly to us and obtain from us that we should keep quiet and watch their burning and murder, so that they bring so many souls eternally into the hellish fire, and want to consider them small and nothing. God warns us with this for the spirits, that he lets them lead out like this, and betray themselves and show how they deal with lies and falsehood. And whom such a little piece does not frighten nor warn, let him go, he will be lost. The Holy Spirit does not speak and give such things through his poor sinners, as the devil does through his saints.

(Submitted.)

Report from the St. Louis District Preachers' Conference of the German Lutheran Synod of Missouri, Ohio and other states.

The same was held at Altenburg, Perry Co, Mo, on August 19, 1847, and the following days. Present were Pastors Löber of Altenburg, Perry Co., Mo., Grüber of Paitzdorf, Perry Co., Mo., Keyl of Frohna, Perry Co., Mo., Walther of St. Louis, Best of Palmyra, Marion Co., Mo., Sautert of Evansville, Ind, Lochner of Collinsville, Ill, Wolf of Perryville, Perry Co., Mo., Fick of Neumelle, St. Charles Co., Mo., also as guests the students Müller and Löber. Rev. Löber was elected chairman, and undersigned clerk. Having returned from this conference, I cannot refrain from informing the dear readers of this newspaper of the following.

The meetings of each day were opened and concluded with prayer after a briefly explained biblical saying or passage. For several reasons, the younger preachers in the order of seniority were used to speak first, in ascending order. After a colloquium was held with two of the assembled preachers on August 21, they were ordained on Sunday in front of the numerous congregation by the present president of the synod. On the same day two guest sermons were held.

With regard to the internal organization of the conferences, it was agreed that they should last four days, including one Sunday. The officials of the conferences are elected for one year only. Anyone who has particularly important and difficult questions to submit to the conference must make them known to the members of the conference by letter or through the Lutheran. The St. Louis District Preachers' Conference is divided into the three counties: Perry County, St. Louis and Illinois, the members of which shall recensir each other's sermons and bring the judgment thereon to the next conference. Each of them has to bring his sermon to the next synod.

It was assigned to the conference by the synod to confer with Pastor Keyl regarding the petition of his congregation concerning private confession. After Pastor Keyl had read a treatise on private and general

confession, it was decided that the same should be communicated with some changes in the Lutheran. Thereupon the Conference made the following statement, which Pastor Keyl hoped would reassure his congregation: 1. that the Conference considers general confession to be un-Lutheran inasmuch as, with a few exceptions, it was never in use in the best times of the Lutheran Church; 2. that the addition in Cap. V. § 14. of our Constitution could, however, be misused by those who are equally opposed to the excellent institute of private confession.

The synod, however, as the conference hopes, will adopt a new amendment that will prevent such abuse. Pastors Löber, Gruber, and Wolf, in conjunction with Pastor Keyl, also declared that they would not be affected by this amendment.

The first step is to be reassured that this point has been met.

The amendment, which was to be proposed at the next synod, was then provisionally discussed and drafted.

For a long time, the conference discussed *chiliasm*. This is the erroneous doctrine that Christ will reappear on Erven before the last day to establish a thousand-year flourishing state of the church, in which there will be no more struggle and no more trouble. Several theses of Pastor Gruber and a treatise of Pastor Brohm were read, and it was proved that the theologian Bengel from Württemberg is in contradiction with Luther concerning the prophetic numbers, although he himself refers to Luther in his research in the field of prophetic theology. The latter declares in his preface to the Revelation of John the thousand years of the 20th chapter of Rev. as already fulfilled from the Passion of Christ to the year 1073, and counts the number of the beast, 666, from the pope Hilvebrand, while Bengel lets the number of the beast precede the 1000 years.- The new defenders of chiliasm usually claim, in justification of it, that the church progresses step by step in the course of time to a greater perfection and to a deeper knowledge, and that according to this the last time will be its most beautiful flowering. However, it is against the holy scriptures as well as against the history of the church to apply the concept of such an organic development to it. For according to the words of Christ, there will always be tares among the wheat until the end of the world (Matth. 13, 30. 39.), yes! the times towards the end will become more and more abominable (2 Tim. 3, 1. Luc. 18, 8.). Thus, the history of the church does not show a steady progress towards improvement, but rather times of deep decay, and times of special grace; in its appearance it resembles the waxing and waning moon, which shines sometimes with greater, sometimes with lesser brilliance. The two most glorious periods of splendor of the church up to now are the apostolic and the reformation age. However, the knowledge of the church in this world always remains only piecemeal, and it will therefore always have to remain a student of the Word. Chiliasm is not refuted by opposing one human calculation with another, but by examining its assertions by analogy with faith, and by striking down its errors with the clear passages of Holy Scripture. In general, all prophecy is recognized correctly only after its fulfillment. Chiliasm is especially dangerous because it does not base its faith on God's clear word, but on the fluctuating authority of human interpretation. By the way, the holy scripture clearly teaches that the last day can come on any day, which is why all interpretation and calculation that overturns this teaching is wrong. - —

It was also unanimously acknowledged that it is not proper for Lutherans to visit such places, drinking and dancing houses and other public places of amusement, where the world gathers to indulge in its lust and to let the spirit of mockery and blasphemy run wild, and that such bad habits are to be severely punished with God's word. The following passages, among others, serve as proof: "Blessed is he that walketh not in the counsel of the wicked, nor treadeth in the way of sinners, nor sitteth in the seat of scoffers. Ps. 1:1, "Do not be conformed to this world." Rom. 12, 2. "Do not pull on the strange yoke with the unbelievers. - Therefore come out from among them and separate yourselves." 2 Cor. 6:14-18. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him: for all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2:15, 16. "This displeaseth them, that ye run not with them into the same desolate, disorderly estate, and blaspheme." 1 Petr. 4:4. "Shun all evil appearances." 1 Thess. 5, 22.

Finally, it was mentioned that some members of the congregation leave the congregation after the second or third punishment (Matth. 18, 15-18.) in order to avoid the execution of the ban on them. It was generally recognized as advisable that, in order to preserve the Christian reputation of the congregation, such persons should first be reminded in writing or verbally that the reasons for their departure should be publicly announced from the pulpit, and that, if the warning is fruitless, this measure should also be carried out.

These are just a few brief remarks about the lively exchange that took place at the conference. The Lord gave grace and blessing that the unity of the spirit was promoted and the zeal for the Kingdom of God was revived. Thus strengthened in faith, love and hope, we finally left the dear parsonage of Altenburg, where we had found such a friendly and hospitable welcome, full of gratitude to the Lord, who had blessed these days so richly.

Hermann Fick.

Johann Huß, the holy martyr.

(After Guerike.)

Our dear readers will probably already have heard of

We have heard of a certain Huss, who was awakened by God about a hundred years before Luther's appearance to testify against the corruption of the Roman Church, which he too had already clearly recognized, and that he finally suffered death by fire steadfastly for the sake of the truth. Some will perhaps wish to become more closely acquainted with the life and end of this forerunner of the Reformation; we therefore share the following more detailed description of him in a

The book contains excerpts from the church history of the equally learned and faithful Lutheran Doctor and Professor Guerike at the University of Halle.

Johann Huß was born on July 6, 1373 in Hussinecz, a small town in southern Bohemia. He studied at the University of Prague, where he became a master and later a professor of philosophy in 1396. Already in the first years of his manhood he was brought by God's grace to a living knowledge of his sins, but also of the grace of his Savior, and thus able to distinguish truth from error. He writes about this himself in 1413:

"I, too, had once sunk into the sweet slumber of worldly security, until it pleased the Lord Jesus to rescue me, the wretched servant of my desires, like Lot, from the midst of the fire of Sodom against my will, and to introduce me into the abode of suffering, shame and contempt. Only then did I become poor and contrite, and contemplating the Word of God with fear and trembling, I began to admire the treasures of wisdom therein. Only then did I realize how much Satan had closed the eyes even of the high sages of this world. Now my heart was permeated by a new, mighty, blissful fire, which continues to work in me until now and is ignited the more, the more I raise myself in prayer to God and to the crucified Lord JEsu." Thus he did not want to belong to those who sought the beatific truth in human rational wisdom, but, as he himself says, to the "poor and humble and despised in this world" who seek and find everything in the divine word. With this in mind, he gladly accepted a second profession, which he received in 1402. A pious merchant named Kreuz, in connection with a royal councillor Johann von Mühlheim, had founded his own chapel, the Bethlehem Church, for the preaching of the Gospel in the local language, since at that time many people were hungry for the divine word. Huss became a preacher at this little church and worked with fervent zeal in this spiritual teaching office as well as in pastoral care. Since that time he was also the confessor of the queen. Even a Roman Catholic writer who had

read Hussens ent-

enemy, must give the following beautiful testimony of his present appearance: "His

His austere manners, his serious life, far from all pleasure, against which no one could bring a complaint, his sad haggard face, his obliging benevolence towards everyone, even the lowest, preached therefore more powerfully than all eloquence of the tongue."

During his call to preach, Huss not only learned to see more clearly what was needed by the poor, abandoned people, but he also recognized the extremely pernicious influence of the many unworthy monks and clergy surrounding him.

and in general the tie corruption in the church

clearer and clearer. In Christian courage he punished the bad where and how he found it. As long as he kept to the general rule, without touching the godless priesthood in particular, he did not find any resistance among them. Yes, his archbishop Sbynko completely agreed with him in the fight against a superstition prevailing at that time. On a stone altar, which had been left standing during the destruction of the church at Wilsnack in Priegnitz by a knight in 1383, three hosts dyed with the blood of Christ were said to have been found, and from many parts of Germany, from Bohemia, Denmark, Sweden, Poland, Hungary, etc., pilgrimages were now made to Wilsnack, where similar miracles were still supposed to take place through the alleged blood. In 1403, Sbynko set up a commission to investigate the matter; Huss was also a member of this commission, and he declared the matter to be fraud and superstition.

In the following year two young English theologians came from Oxford to Prague. They were zealous followers of a man named John Wiclef, who (born in 1324 and died in 1384) had risen up in England and had testified with great earnestness against the decay of the Roman Church, especially against the Pope, as the Antichrist, and for many important obscured and falsified truths, but whose doctrines had been condemned in England as heretical. Those followers of Wiclef were also forbidden to teach in Prague. In order to confess the truth, however, they put up two rows of paintings in their apartment, which depicted the contrast between Christ and the pope as antichrist according to Wiclef. On one side one saw Christ entering Jerusalem and his disciples following him barefoot, on the other the Pope entering Rome, followed by the Cardinals in great splendor and glory; here Christ was depicted with the crown of thorns, there the Pope with the triple golden crown 2c. Great was the sensation that these paintings caused. A great discord arose. Everything took part; one against, the other for Wiclef; and also Huss had to approve this punishment of worldliness and corruption of the ruling clergy for the sake of truth and to take Wiclef in his defense. Most of the Bohemians at the university were on Hussein's side, and when they gained the upper hand over the Germans, who had condemned Wiclef's sentences, the latter (the Germans), teachers and students, left the University of Prague (according to the lowest figure 5000 heads, according to the highest 44,000), and initiated the founding of the University of Leipzig.

But now Sbynko, the aforementioned Archbishop of Prague, became Huss's opponent and accused him of being a follower of Wiclef in Rome.

In particular, Huss, like Wiclef, was supposed to have understood the Roman doctrine of the transubstantiation of bread and the essential

The latter accusation that Huss was wrong; at least he always taught that Christ's body was essentially present in the sacrament. The latter accusation did Huss injustice; at least he always taught that Christ's body was essentially present in the sacrament. Our Lutheran readers know this from the hymn: "JESus Christus, unser Heiland, der von uns" ("Jesus Christ, our Savior, who is of us"), which Huss composed and Luther translated; in the second verse it says thus:

"That we may never forget. He gave us his body to eat.
Hidden in bread so small, And to drink his blood in wine."

In 1409 Pope Alexander V authorized the archbishop in a bull to have all Wiclef's writings delivered to him, to set up a court over all his followers and to forbid all preaching in private chapels. Sbynko obeyed, and also forbade Huss to preach in the Bethlehem church. A great threatening movement arose among the people, who even mocked the archbishop. Huss also went further and further; he distinguished between the true and the false in Wiclef's writings, and declared himself ready to condemn the false where it was proved to him; but also declared that "for the sake of a piece of bread or out of fear of man he would not leave the truth which God had given him to know, and especially that revealed in the holy Scriptures, but in hope of the help of the Holy Spirit he would defend the same to the death." He also believed that he could not resign from his ministry in the Bethlehem Chapel, which had been so richly blessed for the enlightenment and conversion of many; "whoever, he said, refrains from the preaching of the true God, which the Lord Jesus Christ and the Spirit of God had commanded him to do under human ban, God Himself has excluded from His fellowship; the priest of Christ must obey the voice of the Holy Spirit, and bear the human ban patiently"; and when miracles were demanded of him to authenticate his preaching profession, he replied: "to confess the truth and to follow Christ is the most powerful testimony of divine mission."

So Huss humbly continued in his office and testimony and appealed according to the usage of that time "from the wrongly reported pope to the better one to report". But the pope, John XXIII, cited him through Cardinal Colonna to Rome. Huss excused himself with lack of security, and sent a lawyer. Colonna excommunicated him; however, when the university and the king interceded for him, the pope initiated a new investigation, in which the king brought about a settlement between Huss and Sbynko.

But God had decided to place the dear Huss on a high lampstand as a light for all times to come; he therefore had to be drawn into a decisive battle against the chair of Antichrist by the same inducement as Luther a hundred years later. In 1412, Pope John XXIII sent to

The new archbishop Albik issued a crusading bull against King Ladislaus of Naples, promising plenary indulgence to those who would go to war with him, and in Bohemia the most impudent indulgence preacher sold the kingdom of heaven to anyone who gave money. Outraged by this evil, Huss not only wrote against the bull and the pope's indulgences, but also held a public disputation against them, while his friend Jerome (of Prague) aroused the people's minds with a fiery speech. Thus, in 1413, a papal bull appeared, banning Huss and imposing an interdict (prohibition of public worship) on his whereabouts. Now Huss solemnly appealed from the unjust judgement of the pope to the only just, incorruptible judge, Jesus Christ, who could not be deceived by false testimony; he also wrote his important book "Of the Church", in which he declares the church - which needs no other head than Christ - to be the entirety of the elect, excludes all unregenerate from it and thus denies that the church is a visible kingdom. The archbishop then announced the papal sentence and carried it out. In order not to cause unrest, Huss preferred to leave Prague completely in 1413 and went to Hussinecz. He now often preached before many people in the open countryside, wrote a postilion on the Bible in the Bohemian language at this Wartburg, like Luther (which still exists in Prague in manuscript), and encouraged his congregation in Prague in letters, in which his firm faith, his evangelical joyfulness and childlike devotion express themselves most beautifully. Alluding to the name Huss, which in Bohemian means goose, he writes in one of these letters: "Because the goose, a tame animal that cannot soar high with its flight, has broken its snares, hawks and eagles will come after me, which, through the Word of God and holy life, will soar higher in flight and carry many away to the Lord Christ, etc. This is the nature of the truth, that it is the truth of the world. This is the nature of truth, that the more one tries to suppress it, the more it rises.

During this time, a general church meeting (Concil) was to be held at Costniz on Lake Constance in Baden,

and Hussen's case was to be decided there. The Emperor Sigismund therefore summoned Hussen before a deep public church court through his brother King Wenceslas, but also sent him a written document by which he was assured free imperial escort there and back. Several Bohemian knights warned the good man against accepting the citation and offered him their protection. But in vain, Huss was determined to follow the important call. In his farewell letter to his congregation at Prag, he expressed his attitude as follows: "If my death can glorify His name, may He, my almighty Redeemer, give me the grace to confidently to endure all sufferings. But if it is beneficial to my salvation that I return to you, let us pray to God that it may be done without harm to the evangelical truth, so that we may know the truth more purely with one another," and so on. Thus Huss, accompanied by several knights, his faithful Johann von Chlum above all, set out on his journey and appeared in Costnitz on November 3, 1414, in joyful trust in God and in any case devoted to the will of the Lord, in order to make a confession of his faith before the representatives of all Western Christendom.

(Conclusion follows.)

Church consecration.

We can't help but share with our friends in the East some news from the West, albeit somewhat belated, which we hope will please them. In Palmyra, a small town of about 1200 inhabitants, about 150 miles north of St. Louis and 7 miles inland from the right bank of the Mississippi, there is at present a small German Lutheran congregation of some thirty communicants. We were kindly invited by them to participate in the dedication of their newly built church. We accepted the invitation and were delighted to make the acquaintance of the preacher of the congregation, who until then had not been known to us personally. The same - his name is Best - was formerly a teacher in Anspach, in the district of Usingen, Duchy of Nassau, but for this reason alone he was deprived of his office by his spiritual, or rather unspiritual and unbelieving superiors. He was dismissed from his office by his spiritual, or rather unspiritual and unbelieving superiors, because he did not want to revoke the Lutheran doctrine of the Holy Communion, which he had developed in a catechesis given to him for the school teachers' conference. This happened in 1833 and became the cause that Mr. Best emigrated to America with his wife and child, but also accompanied by a group of awakened Christians, where he finally turned to the above-mentioned place with some of his companions. Upon urgent coaxing, he accepted the call of a small number of German Lutherans to become their preacher and teacher of their children. For a long time, however, the service had to be held in the preacher's living room, until finally a church was built by God's help. It is of brick, 40 feet deep and 30 feet wide, with 6-foot high windows in the form of pointed arches. The consecration of the church took place on the 8th Sunday after Trinity. Pastor Best gave the dedicatory prayer that morning and the sermon on Habac. 2, 20: "But the Lord is in his holy temple. Let all the earth be silent before him." After this text, he showed how the Lord was not only present in the temple of the Old Testament, but is still present in the assemblies of Christians, when the Word of God is spoken there.

In the second part, he showed that the Lord is present for the salvation of only those who are silent before the Lord, neither with their heart, nor with their reason, nor with their mind. In the second part, he showed that the Lord was present for their salvation only for those who were silent before the Lord, who did not speak God into it with their heart, nor with their reason, nor with their righteousness, who remained silent in humility and thought in their heart: "Speak, Lord, for your servant hears. It was pointed out how Luther in particular had been a man who was silent before the Lord. This was followed by confession and communion, in which, as it seemed, almost the entire congregation took part. The chants were accompanied by musical instruments, quite uplifting and lovely. In the afternoon we preached on Psalm 27:4-6. May the Lord, as often as His name is renewed in this church, come to those gathered and bless them and make the congregation a city of God on a high mountain, shining with pure Lutheran doctrine and pure godly zeal.

The Shepherd's Voice in Baltimore.

In the report of the proceedings of the 9th session of the Western District Synod of the Lutheran Church of Ohio, held at Delaware, O., on May 29th, 1847, which was graciously sent to us, we find a committee report, on the 29th of May, 1847, we find a committee report from which it can be seen how poor Mr. Weyl is doing everything he can to keep his pathetic un-Lutheran "Church Newspaper and Shepherd's Voice" alive and to recruit helpers for his impotent fight against Lutheranism, which he calls Ultra-Lutheranism. The report is as follows:

No. 13 is a letter from the editor of the "Lutherische Hirtenstimme", Ehrw. G. Weyl, in which he makes a proposal to the Western District Synod for the joint publication of a German church journal under the name "Lutherische Kirchenzeitung und Hirtenstimme", and says that he thereby intends a rapprochement "for Christian harmony and unification in our Lutheran Church". He lays down 7 conditions for the execution of this plan, and concludes with the remark that "by such a concentrated, fraternal cooperation any false power and harmful influences, such as the English Fear Bank and the German Ultra-Lutheranism, can alone be overthrown". Your Committee respectfully recommends that the above letter be read and the following resolution adopted:

Resolved, That this Synod, having already taken preliminary steps toward the publication of a German Lutheran periodical, and not yet feeling convinced that the Shepherd's Voice takes a genuinely Lutheran standpoint, cannot for the present give further consideration to the editor's proposals.

W. F. Lehmann. Carl G. Reichert. Georg Förster.

This report was adopted entirely by the Synod.

Ms. Musica.

From Luther.

For all the joys on earth no one can be finer, For which I give with my singing And with many a sweet sound. Here cannot be a wicked courage, Where there sing journeymen well;
Here remains no anger, quarrel, hatred, nor envy, All heartache must give way;
Avarice, care, and what else is hard, goes away with all sadness. Every man is free from this, that such joy is no sin, but also pleases God much better, than all the joy of the whole world. The devil's work destroyed, And much evil murder prevented, That David the king's deed testifies, Who often fed Saul With good sweet harp playing, That he fell not into great murder. To the divine word and truth it makes the heart still and ready. Such has Eliseus confessed, Since he found the spirit through harping. The best time of the year is mine, There all the little birds sing, Heaven and earth are full, Much good singing there is well;
First of all the lovely nightingale. Nightingale makes everything happy everywhere with her lovely song, She must always be thankful for that; Rather the dear Lord God, Who created her to be the right singer, A master of musica; She sings and jumps to Him day and night, She never tires of His praise, My song also honors and praises Him And gives Him eternal thanks.

See: Lob und Preis der löblichen Kunst Musica. By H. Johann Walter. Wittenberg 1538, with a poetic preface by Dr. Luther.

Urtheil eines Jesuiten von den Lutherischen Liedern.

The Lutheran songs have killed more souls (that is, turned them away from the priest and led them to Christ) than the writings and sermons: why, therefore, should not a righteous prince use this as a remedy for what the seducers have devised to destroy them? (OorEll. 1. 2. I>vUt. o. 19.)

From spiritual overdrive.

(See: Luther's interpretation of Proph. Iesai, 49, 8.)

It is a very heavy temptation when one gets tired and weary of wild words and becomes disgusted with them.

For if Satan assaults this doctrine at first with violence through the princes of the world, then with cunning through the heretics, he also tempts everyone secretly.

by the vice of which the Scripture speaks, Deut. 21:5: "Our souls are disgusted with this loose food." Because this vice spreads very widely, it does a great deal of harm; for the tyrants and heretics benefit the church, and bring the faith and doctrine of the church into disarray; but the disgust and carelessness makes people snore, secure, weary, and subject to all the arrows of Satan. Therefore, this encouragement is necessary, that we be vigilant. For my own part, I would have preferred a single psalm, if I had understood it correctly, to all the riches of the world; but at that time the heavens were iron and the earth was closed. But now that the windows of heaven have opened, we begin to be disgusted by it. Whoever has read through the New Testament only once, admires himself and thinks that there is nothing left that he does not know well. Therefore it will happen that the word will be taken from the ungrateful and given to another people, whom we may not know.

The essence of faith.

"The sophists (the false sages in the papacy) think that we are fighting for a small thing when they hear that we teach about faith. For they do not understand and know that faith is a change and renewal of the whole nature, so that eyes, ears and the heart itself hear, see and feel completely differently than other people. For faith is a living and powerful thing, it is not a drowsy and lazy thought, nor does it float and swim on top of the heart like a goose on the water, but is like water heated and warmed by fire; this, though it remains water, is no longer cold, but warm, and is therefore different water: thus faith, which is the work of the Holy Spirit, makes a different heart, mind, and spirit, and thus makes a new man. Therefore faith is a busy, heavy and mighty thing, and if one wanted to speak of it correctly, it is rather a suffering than an effect, for it changes the heart and mind, and since reason tends to keep to the present, faith takes hold of things that do not appear before the eyes, and against all reason considers them to be present. And this is the cause that not everyone's faith is like hearing; for few are believers, but the greatest number hold much more to present things (as money, pleasure, honor, their own works, 2c.), which are felt and grasped, than to the word.

This, then, is the trade and sign of the right and divine promises (to which faith adheres), that they dispute against reason, but reason will not accept them.

8

The laws that agree with reason are easily accepted by reason without doubt. For example, Mahomet promises those who keep his law temporal honor, goods and power in this life, but after this life he promises bodily desires. Reason easily accepts this and believes it with certainty. So also that which the pope has devised and pretends, namely, the merit and intercession of the saints, the ability and power of good works, has an appearance before reason, all of which is agreeable and pleasing to reason; for it is vain and takes pleasure in lying, that is, for its own praise and glory of its virtues, and likes to hear it said that by its works it can merit salvation, fulfill the law, and attain righteousness." (That is why so many now fall for Methodism; by its running, racing, making, working, toiling and plaguing, the natural man dares to become blessed rather than by faith alone). Luther on Gen. 12, 4.

"He who does not honor the Son does not honor the Father who sent him."

Joh. 5, 23.

Around the year 395 there lived a bishop named Amphilochius at Iconium in Asia Minor, who combined an honest, sincere heart with an untiring study of the Holy Scriptures and a great zeal for the truth. He was a staunch defender of the Nicene faith and a feared enemy of the Arians, those heretics who denied Christ's divinity. This Amphilochius once turned to the emperor Theodosius, with whom he was held in great esteem also because of his old age, with the request: The emperor should deprive the Arians of their offices everywhere and expel them. But the emperor did not agree to this request, because it seemed too harsh to him. Amphilochius then thought of a good opportunity to bring the emperor to a different conviction. He went with other bishops to the imperial palace, where, in addition to the emperor, his son Arcadius was present, whom his father had recently appointed co-regent. Amphilochius paid Theodosius the honors due to the emperor, but he did not pay any attention to his son. Theodosius, thinking that the bishop was doing this out of forgetfulness, reminded him to pay his respects to his son, Arcadius, as well. Amphilochius replied that it was enough that he had paid homage to him, Theodosius. The emperor was upset by this, and interpreted it as an insult to his son; at the same time he gave orders to drive Amphilochius out of the court with shame and disgrace. But just now the bishop had reached the goal of his plan. He said freely to Theodosius: "So, Emperor, you bear the contempt of your son with the greatest displeasure?

Now I ask you to consider that God also hates those who blasphemously take away the honor of his only begotten Son, and that he is fiercely angry with those who behave as ingrates and despisers of him. The emperor admired the frankness of the aged bishop and immediately issued an order that the Arians be expelled from the cities. But he asked Amphilochius for forgiveness and confessed that he had spoken right and true. Sh.

If you don't work, you shouldn't eat.

2 Thess. 3:10.

A strange brother came to the old father Silvanus on Mount Sinai, and when he saw that the brothers were working, he said, "Why do you work food that is perishable? Mary has mentioned the best part." - Silvanus said to his disciple Zacharias: "Give him a book so that he can read, and give him an empty cell to stay in. - When it was three o'clock in the afternoon, the stranger looked around to see if the All-Father was coming to call him to dinner. But the meal time passed, and he did not come. The stranger could not stay in his cell any longer, but went to the abbot and asked him: "Father, have the brothers not eaten today? - "They have," said the abbot. "You did not send for me! - That should not alienate you," replied the abbot, "you are a spiritual man and no longer need this bodily food, which we carnal men still need; but that is why we also work. But you, who have chosen the better part, will be able to amuse yourself with reading all day long without taking such earthly food. - When the stranger heard this, he went into himself and said, "Forgive me, father!" -who replied: "So you see how Martha is necessary for Mary.

Do not be mistaken, God is not mocked!

A man named Pietsch lived with his grown son in the vices of drinking and gambling, and all the preacher's

warnings were in vain. Once this man came forward for Holy Communion. Preacher Leitenberger admonished him again very seriously. Just now Dr. Paul Anton is visiting him. "Pietsch!" - said Dr. Anton - "as I hear, you have been warned very often, and always in vain; do not be mistaken, God cannot be mocked. I feel as if you were warned for the last time." - Pietsch promised everything, went to Holy Communion, and began the same day with his son the old life, and that into the night. The next day the son came to the preacher and asked him to visit his father, who was ill and something strange was going on with him. When he came in, the preacher found him sitting in bed. He inquires about the circumstances of his illness; Pietsch answered all the questions. right. The preacher then began, "But if it were said, 'Order your house, for you must die'? - At these words the sick man sank down and slept. The preacher was frightened; the son quarreled at the father and lifted him up; but as soon as the preacher spoke the first spiritual word again, he sank down again and slept. He was raised up again, and wept. "Pastor," he said, "I can't help it; the way you start talking, it's like lightning, I have to sleep." The preacher tried it and talked to him about economic things; he answered all these correctly; but at the first word to his heart he fell asleep, and also died, unfortunately! - the same night.

Met.

During the Diet of Augsburg in 1530, the suffragan bishop of Würzburg, named Marius, had often repeated in a meeting that "he wanted to stay with the mother. By the mother he understood the church of the pope. Once the pious Brentius said: "My dear sir, you must not forget the Father, the dear God, besides. That was true. - The papists stay with their mother, but not with the right father, the dear God and his holy word. - The auxiliary bishop wanted to fly off the handle.

(Spalatin's Annals of the Reformation).

The preachers of the Fort Wayne Conference District of the Lutheran Synod of Missouri, Ohio, &c. St. will assemble to hold a two-day conference at Fort Wayne on the evening of September 21.

Received as a contribution to the church building of the German Lutheran congregation in Danbury, Ottawa Co., O., by Mr. A. Crämer of its congregation in Frankenmut, Mich., H6.00, W. Richmann of its congregation in Fairfield Co., O., H8.00, namely from the Jacobus- Grmeinde G2.75, Petri-Gemeinde P1.25, and Johannis- Gemeinde \$1.00. Which with heartfelt thanks certifies

I. Trautmann, Lutheran pastor.

Received.

1. for Fort Wayne Lutheran Seminary from Mr. D Wyneken in Baltimore and his congregation P35.00.
2. for the widowed Mrs. Pastor Bürger:
- u. by some members of the Lutheran congregation in St. Louis. H31.00 d . by Mr.D. Keyl, Frohna, Perry Co, Mon. 1.00
 - e. ""Lochner, Collinsville, Ills. . 1.00
 - e. ""Biewend, Georgetown, D. C. 3.25
 6. ""Wyneken, Baltimore ... 1.75
 - L. from an ungen. near Watertown, Wis. . 2.00

M0.00

In the name of the recipient sincerely thanks and wishes the loving givers the blessing of the Lord
Fort Wayne, August 4, 1847.

W. Sihler, Lutheran pastor.

Received for the Lutheran Heathen Mission on the Cass River, Mich. from S. Guenther 50 cents, D. Loeber ditto, Teacher Nitzschke 25 cents, D. Wker P5.00.

Paid.

- 2nd half of the 3rd year, HH. I. F. Binder, (3 ex.), I. and Ch. Horn, F. Hoffmann, D. Franke.
3. year, the HH. Ph. H. Anschütz, H. Bardonner, H. Bruns, D. Böhm, H. Faulstich, I. and H. Helferich, L. Mayer, W. Rösner, Trier, D. Wolf.
- 1st half of the 4th year, HH. I. F. Binder, F. Hoffmann.
- 4th year, the HH.- Böhm, H. Ehlers, D Franke, D. Fürbringer, Holle, I. and Ch. Horn, C. Stünkel, C. Warmbruch, D. Wolf, D. Wagenhals, D. Streck- fuß, Nedel and H. Hermann.

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Johann Huß, the holy martyr.

(After Guerike.) (Conclusion.)

Thus, as we heard in the last number, Huss arrived at Costnitz on November 3, 1414; but only after almost four weeks was he granted an interrogation, not, as he often demanded, before the representatives of Christendom, but only before the pope and the cardinals; but he obeyed the summons, and from that day on did not regain his freedom. He was imprisoned late in the evening of November 28. The emperor, whose word had thus been broken, was not yet present; but he sent an order to Costnitz to release Huss, otherwise he would have the dungeon broken. But the order was not obeyed; and when the emperor came to Costnitz, a deputation of the council told him that he, as a layman, was not allowed to interfere in this matter, and that one need not keep the word given to a heretic, - and then Sigismund (the emperor) gave in.

In prison, Huss fell ill, and ill he received the accusations brought against him, which were based partly on passages from his writings, partly on twisted statements he had made in confidential conversations. Huss asked for a lawyer; the judges refused him one because he was a heretic. "So then," he calmly replied, "let the Lord Jesus Christ be my advocate, who will also judge you soon." During this time he wrote to his friends: "Now I am learning to understand the Psalms correctly, to pray correctly, and to think about the sufferings of Christ and the martyrs. He was strengthened by the joyful conviction that, even if he was defeated personally, the cause of the Gospel would one day be victorious. I hope," he wrote, "that what I have said under the roof will one day be proclaimed from the housetops. Such thoughts had been awakened in him, among other things, by a sweet dream that the

This was undoubtedly a prophecy of the many faithful preachers of Christ, whom God awakened not long after, namely at the time of the Lutheran Church Reformation. - Finally, after many embarrassing private interrogations in the dungeon, at the request of the Bohemian knights, on June 5, 7, and 8, 1415, after which he had longed for so long, he received a public interrogation before the Council, in which, however, the Pope was no longer present, since he had been imprisoned for his crimes in Gottlieben Castle near Costnitz, where he had had Johann Huss imprisoned shortly before. On June 5, Huss could not make himself heard in the general clamor; on the 7th and 8th, 39 articles of complaint were held against him. The calm prudence with all his enthusiasm, the humility with all the warmth with which he confessed his faith, made him friends even with some of his opponents, although they did not share his faith. But he lost his cause. All that was demanded was an unconditional recantation of all that he was accused of, and only unconditional submission to the Council; and this Huss could not, would not, was not allowed to do, partly because he would have denied the truth, partly because he would have angered his large congregation; for he was supposed to admit to having asserted errors that had never occurred to him. Even now he felt impelled to testify repeatedly before the whole council, among others, with joyful boldness, that the church could be ruled directly by Christ even without a pope; he rejected false conclusions that one wanted to draw from this. The emperor himself urged him to recant his errors; Huss called God to witness that he was never willing to defend anything stubbornly and that he would gladly change his mind as soon as he was taught better. - During these negotiations it went exceedingly

tumultuous. Weary from the efforts of these days, he returned to his prison. "Oh, how it strengthened me - he wrote to the knight Chlum, who had hurried after him with a wave of his hand - that you were not ashamed to hold out your hand to me, a heretic in chains who had been shunned by the whole world!

Already, awaiting his death sentence, he took leave of his congregation by letter, and asked and implored them not to follow him in the bad, if they had heard such things about him or seen them from him, but to ask God for forgiveness for him. He also addressed a beloved pupil, Magister Martin, once again in fatherly admonition. "Do not fear death, he wrote, if you want to live with Christ." In this letter he also remembered others: "Greet my teachers, the dear brothers in Christ, also the tailors, cobblers and copyists, and tell them that they are concerned about the law of Christ, that they do not follow their interpretations, but the explanations of the old holy teachers"; from which latter words one can clearly see that Huss was not a fanatic, who obstinately and hopelessly wanted to insist on his own ideas; also for him the testimony of the true church was of high importance. He not only exhorted the professors and students of the University of Prague to seek

only the glory of God and to love each other warmly, but he also especially charged them to take care of his precious Bethlehem; he solemnly declared that he did not arrogate to himself any infallibility. "The Conciliar - he writes - demanded that I should declare all the articles extracted from my writings to be false. I would not understand myself to do this unless they proved to me by Scripture that they were false. Whatever false sense, therefore, lies in any of these articles, I abhor, and I place every such one under the correction of the Lord JEsu Christ, who knows my sincere sentiments." The Bohemian knights, whom he called his "gracious

He called himself "benefactor and protector of the truth", he implored "by the mercy of Jesus Christ: Renounce the vanities of this world and serve the eternal King, the Lord Christ". But the council had not yet decided on the death sentence. Partly out of philanthropy, partly out of prudence, they wished to save him, and sought from all sides to bring him to recant and submit in his dungeon. Huss, however, rejected every such formula as a denial of the truth and as annoying. A pious abbot encouraged him to explain at least this much, that he had been burdened with many things he had never thought of, but that he humbly submitted to the decision and improvement of the council. Huß answered: "Because I have appealed to Jesus Christ, the most powerful and just judge, entrusting my cause to Him, I place it at His holy judgment, for I know that He will not judge according to false testimonies, not according to conciliarities capable of error, but according to truth and, as He deserves, every human being." His old friend and theological college, Palecz, also appeared in the dungeon, asking him not to shy away from the shame of recantation. "To be condemned - replied Huss - and to die at the stake is surely an even greater disgrace; but can you advise me to do something against my conscience?" and Palecz wept. The power of the Lord," wrote the confessor, when the demands for recantation did not stop, "is not shortened, the power of Him who led Peter out of the dungeon by an angel, so that the chains fell from his hands. But always let the will of the Lord be done for me, for His glory and for my sin. The Lord is with me as a valiant fighter. The LORD is my light and my salvation; whom shall I fear?" This was his meaning, and not the intoxication of a rapturous enthusiasm, but the power of God which was mighty in the, pervading him, sense of his own weakness. Blessed are you," he wrote on June 23, "if men hate you, etc.; great then is your reward in heaven: a word of the most glorious consolation, easy to understand, but difficult to fulfill in suffering. O dearest Christ, draw us weak ones after You, for if You do not draw us Yourself, we cannot follow! Give a strong willing spirit, and if the flesh is weak, Thy grace come before, it accompanies, it follows; for without Thee we can do nothing, and least of all for Thy sake go to cruel death."

On July 5, the last deputation, four bishops and two Bohemian knights, among them Chlum, appeared, sent by the emperor to ask Huss once again to recant. Chlum said: "I am an unlearned man and do not know how to advise you. But I ask you, if you are aware of any error, do not be afraid to express your opinion according to the will of the conqueror.

cils to change. Otherwise I cannot advise you to do anything against your conscience. Huss answered with tears: "I call God to witness that I am ready with all my heart to change my mind immediately if the Council teaches me better from the Holy Scriptures. One bishop declared that he would never think so highly of himself as to prefer his opinion to that of the whole council. "I, too - replied Huß - am not of a different mind. If the least person at the council convicts me of an error, I will gladly be at the will of the entire council." Thus the death sentence was decided and was to be carried out the following morning. In the face of death, Huss now wrote a few words of farewell to a young friend, Peter von Mladonowitz. He thanked him for all the good he had done him, urged him, "for God's sake," to take care of his greatest friend John, "the faithful and steadfast knight," (Chlum) so that he would not come into danger for his own sake, asked him to thank the king for all the good he had done him, and greeted his friends through him. "I ask you - he then writes - to live according to God's word, to obey God and his commandments, as I have taught you. Pray to God for me, I pray for you, with his help we will all come to him. Amen. M. Joh. Huss, servant of God in hope. - Postscript: Peter, my dearest friend, keep the fur in memory of me. Mr. Heinrich (Knight of Lazembog), farewell with your wife. I thank you for all your good deeds. God grant you all blessings."

On July 6, his 42nd birthday, Huss was led out of his dungeon into the cathedral church and placed in a special, exalted place. The whole church assembly including the emperor and the imperial princes were present. The Bishop of Lodi, Jacobus, ascended the pulpit (after Mass had already been said) and preached on Rom. 6:6: "That the sinful body may cease." Huss lay on his knees during this time and prayed silently. After the sermon, they read aloud the heretical articles that they wanted to have found in his writings. Right at the beginning, Huss felt compelled to explain and correct some things. He was ordered to be silent. Then he spoke aloud with his hands raised to heaven: "I ask you in the name of the most high God to hear me calmly, so that I can at least justify myself before the bystanders against the accusation of heresy. He was again told to be silent. Then Huss fell down, and with a loud voice commanded his cause to God the most righteous judge. Among the heresies he was blamed for was the denial of the doctrine of the transubstantiation of bread, which

he had never denied; the assertion that he himself would become the fourth person in the Trinity, which the Conciliar was not ashamed to believe of him in spite of his protestations; and his appeal to Christ as a mockery of ecclesiastical authority. When Huss heard the latter, he spoke:

"Behold, my good JEsus, what Thou hast commanded Thine own, that shall be condemned by mine enemies!"

"Yes - he went on - I say it steadfastly, that to Thee is most surely appealed, because none can bribe Thee by gifts, none can deceive Thee by falsehood or guile. Then he looked at the emperor and said, "I have voluntarily given myself up for interrogation, under the allegiance and faith of the emperor here present." Sigismund blushed and remained silent. The verdict was that Huss should be deposed from his priesthood as an incorrigible heretic and then handed over to the secular authorities for punishment. Now he prayed aloud: "Lord God, I ask You for Your mercy's sake, forgive all my enemies, for You know that I am unjustly accused and damned. The whole priestly regalia was now put on him, and thereupon he was again called upon to recant. He repeated the explanation always given, and was now stripped of his regalia with certain curses. The communion cup was snatched from his hand with the words, "Damned Judas, we take this cup from you, in which the blood of Christ is offered!" He replied aloud, "But I trust in the mercy of God that he will not take the cup of salvation from me, but that with his help I will drink of it this very day in his kingdom." When at last a high paper cap, painted with flames and devils and with the inscription *Haeresiarcha*, was put on his head, he said: "My Lord Jesus has worn the crown of thorns for me, therefore I, wretched man, will gladly wear the lighter one for his sake. One cried, "We deliver your soul to the infernal devils," and he said, "But I commend my spirit into Your hands, O Lord Christ, You my Redeemer!" - Thereupon the secular authorities, on behalf of the emperor Ludwig, Elector Palatine, received him and led him out for the execution of the sentence of death. On the way to the place of execution, which was located on an island in the Rhine, he saw his writings burned. When he arrived at the place of execution, he was no longer allowed to speak to the people, but he prayed with such fervor that the people expressed their amazement aloud, as a heretic could do. He took leave of his friends weeping, and on the funeral pyre he thanked his jailers. Now his hands were tied behind his back, his body was bound to a stake with six wet ropes, and his neck was forged with a chain. For the last time, the Elector now asked him to recant. Huss declared: "I call God to witness that I have directed all my preaching, teaching and writing and all my actions to saving souls from the power of the devil. So then I will seal the same with my blood." It is said to have been at this moment that Huss uttered the well-known prophecy about Luther: "Today you are roasting a goose, but after 100 years there will come a swan, which you will have to kill.

you will be left unroasted." When the woodpile was set on fire, and the flame beat against it, he sang with a bright voice: "Jesus Christ, Son of the living God, who suffered for us, have mercy on me! When he prayed for the third time, the smoke choked his voice. But through the flames one could see his lips still moving in prayer until he died. His ashes were scattered on the Rhine.

(Submitted.)

Is modern chiliasm compatible with the 17th article of the Augsburg Confession? Confession compatible?

This question has already been raised more than 100 years ago and has been answered differently by different people. It seems to me that it is not unimportant to raise this question again, and the great reputation that the founders of this doctrine have attained and still enjoy must not make one shy of discussing the question again, whether the answer is in their favor or against them. That by modern chiliasm is to be understood the doctrine, first presented by Spener in general outlines and later by Bengel in sharper terms, of a blissful state of the church still to be expected during the thousand years of Satan's being bound on this side of the last day, may well be assumed to be generally known. Spener, although he did not regard his "hope of better times" as a necessary article of faith, believed on the basis of several scriptural passages, especially the Revelation of St. John, that he could expect such a happy state of the Church of Christ as had never existed before, since after a general conversion of the Gentiles and Jews and the fall of the Roman papacy, the Kingdom of God would spread gloriously inwardly and outwardly. Although he was of the opinion that this happy state was identical with the thousand years of being bound by Satan, he did not dare to determine whether those 1000 years were to be understood precisely or only meant a long time. Among the almost innumerable disciples of Spener, it was especially Bengel who built his own apocalyptic system on Spener's foundation, and although generally following in Spener's footsteps, he nevertheless allowed himself to be involved in an exact determination of the 1000 years, and even dared to determine the beginning of them by a meaningful calculation. A complete powerlessness of Satan, a complete fall of the papacy, a related general conversion of the Gentiles and Jews, a higher measure of the spirit in the believers, a blessed fertile state of the earth, these are the prominent features of his chiliasm. Both, Spener as well as Bengel, were accused by their theological opponents that they violated the 17th article of the Augsburg Confession with their teachings. Confession, where, among other things, it says: "Here are rejected some

The "Jewish doctrines, which also now appear, that before the resurrection of the dead the holy and pious will have a worldly kingdom and will destroy all the ungodly. Both rejected this reproach by replying that their doctrine of the millennial kingdom had nothing in common with those "Jewish doctrines," since they did not assert a worldly kingdom of Christ and his saints, nor a forcible extermination of all the ungodly, nor did they in any way make a triumphant church out of the contending church. The Augsburg Confession. The Augsburg Confession had only rejected the fanatical chiliasm of the Anabaptists, but not this, as they thought, biblical chiliasm. Now it cannot be denied that this Spener-Bengel chiliasm has often been mixed without reason with the crudest chiliastic reveries, and that consequences have been attributed to them that they had not even remotely thought of. It must also be admitted that the authors of the Augsburg Confession had primarily in mind only the abominations of the Anabaptists, which were in vogue at that time, by whose explicit condemnation they wanted to reject the invective of their papist adversaries, as if they had a part in that mischief. Nevertheless, I believe I may assert that even this modern chiliasm, of which we are speaking here, is incompatible with the 17th article of the Augsburg Confession. Confession for the following reasons: If it is a correct principle of all sound interpretation, both of the holy Scriptures and of all human writings, that in doubtful passages one must go back to the meaning and opinion of the writer which he has clearly expressed elsewhere, then, in order to find the common sense of the 17th article of the Augsburg Confession, we must go back to the other articles. Confession, we must go back to the other writings of the Reformers to find their actual opinion about it. If it turns out that at the time of the writing of the Augsburg Confession, they were in favor of a chiliasm, then we will have to go back to the other writings. If it turns out that at the time of the writing of the Augsburg Confession they had asserted a chiliasm similar to that of Spener and Bengel, or that they had established such propositions from which it flowed in natural sequence, or that they had given it freely as a theological problem, then it would be possible to save the chiliasm in question against the 17th Article. But if it turns out that they have neither asserted nor approved nor tolerated this chiliasm, that rather all individual

members of their doctrine are such that they contradict any kind of chiliasm, then it follows that also the 17th article of the Augsburg Confession can have no other meaning. Confession cannot have any other meaning. If we remain for the sake of brevity only with Luther, in whom the faith of his co-workers is concentrated anyway, then the following sentences turn out to be his constant teaching:

The church of Christ is and remains a cross kingdom; it is harassed and frightened by the devil, by tyrants and heretics, and cannot expect complete redemption except on the last day. The closer to the last day, the more horrible times are to be expected;

2. all signs of the last day in sun, moon and stars etc. are fulfilled so far that we are not forced to expect others;

3. The gospel was already preached to all creatures under heaven in the time of the apostles; the promised conversion of the Gentiles has been going on continuously since the time of the apostles; a general conversion of all Gentiles is not to be expected;

4. Just as little is a general conversion of the Jews to be hoped for, even if some of them will still be converted;

5. The one main enemy of Christianity, the Turk, will not be subdued until just before Judgment Day;

6. The other main enemy, the Roman papacy, has already been judged by the gospel and will not be put to an end until the appearance of the future of the Lord;

7. The 1000 years of the revelation of St. John have already expired;

8. Therefore, nothing else is to be expected than the last day, which Luther imagined to be very near according to his private opinion.

That these eight propositions are the unanimous doctrine of the whole Reformation age, no one who is acquainted with the writings of that time will deny, except, for instance, the general conversion of the Jews, which was hoped for by some, even by Luther in his early years. Now, if these eight sentences are as stated, it follows that Luther was no less distant from modern chiliasm than from any other. But if Luther was far from it at all, he was also far from it when he wrote the Augsburg Confession and consequently also the 17th century. Confession and consequently also the 17th Article, even if the contradiction against it is not expressly declared. The objection that in the 17. The objection that in the 17th Article only the coarse Jewish Anabaptist chiliasm is rejected, and that one should not go further than the words say, does not seem to be of any importance and may well be a legal, but not a theological argument; that one rejected the coarse chiliasm by name had its historical reason in the Anabaptist activities of that time; but that one did not think of the fine, modern chiliasm by name was quite natural, since it was still an unknown thing at that time. In the same way, however, the Calvinist error about Holy Communion has no support in the 10th article of the Augsburg Confession. Confession, although it is not rejected by name, as it did not exist historically at that time, or in the same way as Calvin's election of grace is incompatible with the Augsburg Confession. The same is the case with chiliasm, which is mentioned here. The same is the case with chiliasm, which is mentioned here. Although it has numerous friends and praisers in our time, it has come to the point that it is no longer considered a private opinion or a theological problem; it is regarded by many of our contemporaries as an article of faith and is the focus of their

In particular, it is the powerful lever of today's missionary zeal. But the mission does not need such a lever, which already has the seal of its legitimacy in the commandment of charity and the seal of its success in the generality of the divine call of grace. But should not already the contradiction of this chiliasm against the doctrinal concept of the Reformers and all pure teachers of the 16th and 17th centuries make us questionable against it, whose chronological untenability has been proven clearly enough by the course of the last decade anyway?

I am far from wanting to put a stain on those godly men who introduced this doctrine into the church; they are far too dear to me, as I owe the first letters of salvific knowledge, to want to disgrace their names. There have been some stubbles that have clung to them, like many of their kind, in this temporal life, but these have been consumed by fire, but the gold has remained and they themselves are blessed in the sight of God. I am just as far removed from the Augsburg Confession or Luthem. Confession or Luthem, or any church teacher as the rule of faith. By raising this question, I wanted to do nothing other than to counter the opinion that the compatibility of modern chiliasm with the Augsburg Confession is a foregone conclusion. Confession was already a foregone conclusion, and I wanted to invite a more experienced pen to prove its incompatibility with the Holy Scriptures themselves. Th. B.

(Submitted.)

A sample of how the apologist leads the Scriptures and his readers.

Some time ago some numbers of the apologist, who now and then, like the Methodists themselves, creeps in uncalled among the people, came into the hands of the undersigned, and in Nro. 432 I found an alleged conversation between a so-called Old Lutheran and Methodists about the noisy service, wherein the Methodist, of course! thoroughly convinces the Old Lutheran that the Methodist *meetings* and *camp meetings* are quite decent and edifying, - yes, convinces him, in Luther's own words, that the women must pray aloud in public meetings, by sharing the following passage from Luther:

In the New Testament the Holy Spirit, through St. Paul, ordains that women should keep silence in church and congregation, saying, "It is the Lord's commandment," 1 Corinthians 14; knowing full well that Joel had previously proclaimed that God would also pour out his Spirit on the handmaids, and that he had seen the four daughters of Philippi prophesying, Acts 21. 21 But in the congregation and church they shall keep silence, and not preach; otherwise they may join in praying, singing, praising, and saying Amen; and read at home and admonish, teach and comfort one another, and also interpret the Scriptures as best they can. (Dr. Luther, 5. Altenb. p. 966. a. b)"

Now, one must have Methodist glasses on to be able to detect in these words an approval of the mischief that the Methodists are doing with public, loud women's prayer, and for lack of such, this was not possible for me.

The above quotation is followed by the proof from the Holy Scriptures that women are even commanded to pray publicly and aloud, as follows: "But all doubt will disappear when we consider how the apostle Paul says in 1 Cor. 11:5: Every woman who prays or prophesies with her head uncovered defiles her head. And further 1 Tim. 2, 8. 9. even commands them to pray like men in all places. He says: "I want men to pray in all places and to lift up holy hands without anger or doubt. The women are like them, etc."

Now every Christian reader takes his Bible and sees whether it is not a disgraceful corruption of the 9th verse, if the first words of the same, with omission of the following, are connected to the 8th verse in such a way that the untruthful and guileless reader is led to the erroneous opinion that the apostle is saying to the women in the 9th verse what he said to the men in the 8th verse. Verse in such a way that the untruthful and unsuspecting reader is misled into thinking that the apostle is saying the same thing to women in the 9th verse that he said to men in the 8th verse, when there is a period at the end of the 8th verse, and the apostle does not speak a syllable about the prayer of women in the 9th verse.

"What do you think now, the Methodist continues triumphantly, of your preacher's 'speech compared with Luther and Paulo, and what was the latter's opinion of the disorder? "-Yes, what do you think, Christian reader! of the probity of such a Methodist and especially of the apologist?! - —

In Nro. 431. there is also a sample of the learned acumen of Herr Mulfinger. - He knighted himself on the "Haus-, Schul- und Kirchenbuch für Christen des lutherischen Bekenntnisses" (House, School and Church Book for Christians of the Lutheran Confession)! - He proves that we Christians are by no means released from the celebration of the Jewish Sabbath, including Saturday, but are nevertheless legally bound to the celebration of Sunday by a probable command of our Lord. We refer the doubting reader to that essay of his himself; - and only wish, finally, that Mr. Mulfinger had crowned his merit for our instruction by giving us an exact and faithful translation of the Greek word in Col. 2,16. which, as he says, is translated "Sabbather" by Dr. Luther. - Want to be masters of the Scriptures, and do not understand what they say! 1 Tim. 1, 7. F. W. Husmann.

Ecclesiastical news from Saxony.

In No. 32 of the Wochenblatt der deutschen Schnellpost we read the following advertisement, dated: Altenburg, June 30. - These days a meeting of strict believers took place in the small town of Gößnitz, not far from Altenburg, to which especially the very pious Muldenthal had sent a very significant number. Not only clergymen but also laymen were gathered. Professor Dr. Harleß, recently elected pastor of the Nikolaikirche in Leipzig, presided over the meeting. It is said that there were very serious discussions about the means to lead the people back to the true faith. In order to be able to intervene more effectively, the assembly divided itself into individual missions according to certain districts, from which the people are to be worked on. A new people's writing association is also to be founded, which is to work against the Zwickau association.

Traces of Lutheranism in the midst of the Prussian Uniate Church.

In its last issue, Der Wahrheitsfreund reported ecclesiastical news from the province of Saxony on July 11, which we cannot withhold from our readers. From a magazine published there, one can see how, now that the Berlin Synod has been held, the eyes of many who thought they could remain a Lutheran in the midst of the unchurched church are opening. In that journal, "Kirchliche Monatsschrift für die Provinz Sachsen," it says, among other things:

"Now, if it should be God's will that the Symbolists should be driven from their paternal land, from their well-acquired possessions, from their churches, parishes and schools, as they seem to be driven from their theological chairs and their consistory rooms, God will certainly not let them die of hunger, and may well multiply their little flock again, like the seed of Israel of old, as the sand of the sea and the stars of heaven. "But the theft of the church does not go well with the unchurched church." The Berlin Synod is reproached for being "not truthful"; it must now be decisively stated that the Lutheran regional church regiment in Prussia also still has a Lutheran church under it which, by "God's grace," is not willing to "let itself be torn away from the great body of the Lutheran church on earth, least of all by the majority decision of the Berlin Synod." According to the specific declarations of the Cabinet Order of February 28, 1834, the confessional writings were still valid in their old authority, and joining the Union was a matter of free decision 2c.

"Just ask around the country, you will not find ten pastors and congregations out of a thousand who are not in a spiritual sleep of death.

who would have given up their Lutheran or Reformed confession for the sake of the union, or would be willing to do so. If our authorities, our faculties have given up their Lutheran or Reformed confession and have transformed themselves into caretakers of a union in doctrine and confession, that is bad enough, 2c."

"Beloved, believe not every spirit, but try the spirits whether they are of God. For many false prophets have gone out into the world. By this you shall know the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:1, 2.

Luther writes about this:

It is more strongly said: "Do not believe any spirit", than if he had said: "Do not believe any doctrine". For under the pretext of the spirit they (the false spirits) subordinate everything to themselves and ... punish us that we make so much boast of the letter and of the carnal word. Therefore he commands to test the spirits - as if he wanted to say: There will come to you such people who boast of the spirit; but test the spirits.

But how shall we test them? How shall we know the spirit of error and truth? Everything they teach, hold it against the saying, "Jesus Christ came into this world to save sinners. 1 Tim. 1:15. Whatever agrees with this, accept that it is from God. But whatever does not agree with it, believe it to be from the father of lies.

First of all, the Jews constantly deny that Christ came into the flesh. And the spirit of the pope is of no better kind. For the pope confesses this word, "Christ is come in the flesh," but he denies its fruit. But this is just as much as saying, "Christ has not come into the flesh. For Christ's coming into the flesh was not so that He might become a man for His own sake, but so that He might make us blessed. The pope condemns this article in his bulls, that we would be justified by the righteousness of Christ alone, which is the effect of his incarnation. But Paul contradicts this with clear words: Rom. 3, 28. Therefore we conclude from this text that Pabst's spirit is of the devil because he denies that Christ came into the flesh, denying the power and effect of Christ's future.

The spirit of the Sacramentarians (Reformed) grossly denies that Christ came into the flesh when they say that the flesh of Christ is of no use; likewise, the spirit must be all Baptism is nothing. Therefore, it is not from God. Satan can suffer the text according to the words, but he tries to steal their power. The pope leaves him the shell and takes out the core. For he confesses Christ's righteousness, but so that our righteousness may not be abolished. And that is just as much as confessing nothing.

Christ came into the flesh to be present with us in baptism and holy communion. Now every spirit that goeth to teach that Christ doeth all things by the sacrament, the same is of God, the same heareth gladly of Christ, and giveth thanks. For he understands that Christ is his and has come into the flesh. Accordingly, this is spoken very emphatically. Behold, this is the test of every spirit, whether it be of God or of the devil. (Luther's Works. Vol. IX, 1008. ff.)

To repay the parents in kind is pleasing in the sight of God!

(1 Tim. 5, 4.)

A father gave his children all his possessions, house, farm, land and all his readiness; he told his children that they would feed him. When he had been with his son for some time, the son grew tired of him and said, "Father, a baby was born to me this night, and where your armchair is, there shall its cradle be. Will you not go to my brother, who has a larger room?

Now that he had been with the other son for a while, he got tired of him, too, and said: Father, he likes to have a warm room, and my head hurts from it, won't he go to my brother, who is a baker? The father left, and since he had been with the third son for a while, he became a burden to him as well, so that he said, "Father, I am in and out like a dovecote, and you can't take your afternoon nap as you like; don't you want to go to the baker's?

my sister, Käthe, who lives by the city wall.

The old man realized how much it had beaten and said to himself: Well, I will make myself up and try my daughters. The women have a softer heart.

But since he had been with his daughter for a while, she grew tired of him and said she was always scared as hell when her father went to the

He had to go to church or somewhere else and descend the high stairs. He did not have to climb any stairs at

Sister Lisabeth's, who lived on the ground floor.

In order that he might leave in peace, the old man apparently agreed with her and went to his other daughter. And since he had been with her for a short time, she grew tired of him and told him through a third person that her quarters on the Pegnitz were too damp for a man who was plagued with gout; her sister, the grave digger at St. Johannis, had an extremely dry lot.

The old man himself thought that she might be right and went to his youngest daughter Lena in front of the gate. And when he had been with her for two days her son said to his grandfather: "Yesterday, the mother said to the base Lisabeth in front of the house door: There would be no better quarters for you than a chamber under the earth, like the one the father makes. Over this speech, the old man's heart broke and he sank back into his armchair and died. St. John now took him in, and is more merciful to him than his six children. For he always lets him sleep in his chamber since that time.

The proverb says that it is easier for a father to feed six children than for six children to feed a father. From Luther's Table Talks.

Punished mockery of grace.

Professor D. relates the following incident, which happened in his presence when he traveled to Halle in 1765 to study there, while passing through Leipzig. He stopped there with his traveling companion on Nicolaistraße in an inn, where he found a crowd of students, some from Jenens, some from Halens and others, who were very merry. A long table was set for them, since it was just noon, and D. and his companion were seated at a separate table as prospective students who were not yet among them. All then gathered around the table and silently performed their prayers, or at least assumed the decorum of praying; only one, who had already distinguished himself by crudeness and licentiousness, did not observe this custom, but rather laughed and mocked the others thus: "What do you want, don't you see what is there? You want to pray for food, it is already on the table!" The two people standing to the side try to stop his mockery, and the one on the left says to him: "We pray that we may enjoy the food happily and in good health. O, I will do that as well as you," he said, "without needing to pray. - Who knows, replied the other, whether you will be able to do it so happily. - They now sit down; the soup is passed around, and the turn also comes to the first spoon, however, barely touches his mouth when he is struck; he falls back with the chair and falls to the ground. But no sooner does he bring the first spoon to his mouth than he is struck by the blow; he falls back with the chair and falls to the ground, dead! - The shock was general among those present, and the words of Paul were remembered: "Do not be deceived, God is not mocked. Gal. 6, 7. Let us also always remember this, dear reader, and keep our hearts and mouths from sinning.

He who pursues Christ's cause can always be confident and calm, whether he achieves anything or not, whether he is victorious or defeated.

When Luther traveled on foot to Augsburg in 1518 to answer for his cause before Cardinal Cajetan, he stopped in Weimar at the Barfüßerkloster monastery.

a. Here the monk-provisor Johann Kestner, moved by pity for him, said to him: "O dear doctor, the Walen (Italians) are, by God, learned people! I am worried that you will not be able to preserve your things for him. They will burn you drob." Jokingly Luther answered: "With nettles it would work, but with fire it would be too hot"; and added with a serious face: "Dear friend, ask our Lord God in heaven with an Our Father for me and his dear child Christ, who is my property, that he will be merciful to him. If he only preserves the things for him, then it is already preserved for me; but if he does not want to preserve it for him, then I will not be able to preserve it for him either; then he must bear the shame.

(Submitted.)

Ah! who was in heaven!

My father, I am tired, close my eyes. I am comforted by your peace) Oh! bring your child to rest.

O quiet my lament, the world is so sultry to me! Lead me into my chamber, into a deep and cool bed.

And in the lower levels

Then I sleep peacefully until the angel's call that I should now come.

Then he reaches out his hands to me and says: "Dear brother. The world is over now, Come, get out of your rest.

Do you see Jerusalem standing there in the morning glow, Do you see the Lord walking there in the radiant wreath?"

And all my loved ones, who stand around me, They have all remained with me. Ah! who would be in heaven!

H. Fick.

(Submitted.)

Mission News.

Frankenmut, Saginaw Co, Mich.

Since the mission to the heathen is a matter for the church, and here in this country the mission among the Indians should be especially close to our hearts, I cannot help but once again speak of our missionary work among the Chippewaers in northern Michigan.

When, at the end of May of this year, after several vain attempts, we succeeded in getting an interpreter again, we hurried into the woods to visit the bands on the Pine and Swan Rivers and, above all, to take a look at the damage which the enemy had done in the meantime. With deep sadness we had to see how angrily he rooted through his Methodists in our seed field, but also rejoice we had to perceive that the Lord, our strong God, had set a goal for the latter. After they had for a long time, although repeatedly and earnestly rejected, lain in vain at the neck of the chiefs Pāmasike and Sauaban, and had to hear especially from the former that he did not want them, but had in me a missionary for himself and his band, who possessed his confidence, they began, especially at the Pine River, to creep back and forth into the houses, and to lead some old women and young inexperienced people captive. These then separated themselves, pitched their tents on a neighboring hill, and since then have filled the woods daily with their terrible howls. Among Sauaban's people they also tried, but with even less luck, although after long pushing and shoving they brought some on their side. In doing so, they again used vile lies and slander to undermine, where possible, the trust that the Indians had in us. Among other things, they said at Sauaban that we knew nothing but to tell of a snake; that we were not Christians at all, but worshipped a snake. They based this on the following story. Last summer a Methodist Indian boy from Cacallin visited our school for a short time. The iron crucifix, which, intended for our altar, was still in my house at that time, attracted his attention. He curiously looked at the death's head and the snake at the foot of the cross, and asked what it all meant. We told him how the crucifix represented the Lord Jesus Christ, who died for our sins on the trunk of the holy cross, and explained to him those symbols of death and sin (the latter exactly according to Genesis 3), which lay at the foot of the cross, as at the feet of the victor over sin, death, hell and the devil. With this we thought to have done a service to the ignorant boy, and now listen and be amazed to what a shameful lie they used this scriptural instruction. Because we worship the one who crushed the serpent's head and place all our confidence in him alone, not in our own holiness, our own preparation, penitential spasm, prayer or rather hay zeal, as the Methodists do, we must be serpent-worshippers. In fact, an equal side piece to the Weylian lie that

we call upon the Blessed Virgin Mary, because we cry out to Him who is Mary's Son according to the flesh. But what will it help you, holy Methodists, to want to spread your name by such unholy, shameful means? The pagans will also find out about your deceptions and detest you. Unfortunately, at the same time the name of the Lord will be blasphemed among them. For even though you like to call yourselves Methodists and believe in your methods and machines more than in the eternal Word of God, you still want to be considered Christians and the only ones.

real, as your missionary was stingy enough to want to make the Gentiles believe that it is nothing at all with the rest of us, and that he alone is the man with whom God speaks! But you will not endure the work of the Lord. Thank God, you intended to make it evil, but God intended to make it good. Only with the more trust did the Indians receive us. Soon after our visit, Chief Pāmasike paid us a return visit of ten days and brought three more children to the two boys who had already been in our school during the winter, among them again a younger son of his. We also have three boys and two girls from Sauaban's gang. The total number of students is 17, not counting the three children of our interpreter, although they are of half-Indian descent from their father's side. New students are expected daily, especially from *Point-au-gres*, where we plan to travel at the earliest. Thus, an old Indian, who lives with his numerous family on our mission land, but who, like all older Indians so far, rejects baptism for the reason that he wants to be in that life where his fathers are, has formally handed over two small children of his and two of his grandchildren to the mission for later education and training, which we baptized immediately with his perfect consent. Two adult children of his and a mature granddaughter, who have been attending our schools regularly since last winter and are making good progress, were also to be baptized by us according to his will. But lo and behold, what came to light when we questioned the children? These three children, a girl of about 16, one of 15, and a boy of 10, had gone with an older Methodist brother to a *camp meeting* at *La Peer the* previous summer. After crying and raving there for a long time, a survey was held as to which of the Indians present had not yet been baptized. All those who declared such were then herded into a pile according to the testimony of the children, who were also among this number, and baptized one after the other, as it seems, all people who could and should have been taught first, without even worrying about whether they wanted to be baptized or not. None of the three children remembered their baptismal name, none even knew the wording of the holy 10 commandments, the faith, the Lord's Prayer, all of which we had to teach them first. But of course, what do the Methodists ask about that, if they can only announce to the world that they have produced so and so many dozens of new Methodists. O God, look in from heaven! we must sigh. This is not how true Christians can deal with God's holy means of grace, this is not how the true church can deal with its children, that it only takes them into its fold and then leaves them for years without teaching and instruction, or leaves them in the

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In the best case, the loudest screamer from among the new converts should be appointed preacher, one of whom openly confessed to us that he knew nothing of the Word of God, but preached to them according to his own insight as to how they should behave. - On the other hand, we must also thank God from the bottom of our hearts that He has still left an open door for His pure Word and His unadulterated Sacrament among the poor Indians in our neighborhood, and that He has also sent us a faithful helper in our arduous field of work in the Dresden missionary pupil Mr. Eduard Baierlein, who already holds Indian services for the Indian children every Sunday with the help of the interpreter.

May the good shepherd and faithful Savior Jesus Christ further bless the work of our hands and open the hearts and hands of many of our brothers in faith, so that they may help with their prayers and gifts, so that many more may be gathered to the company of a thousand times a thousand, whose perfected ones are already singing three times holy around the throne of the Lamb. Amen.

A. C.

On private and general confession.

(From Pastor Keyl.)

It is one of the pleasing signs of life in the Lutheran Church that recently here, as well as in Germany, many long-faded questions have been raised anew concerning the mutual ecclesiastical relationship of private and general confession, the high merits of the former over the latter, and the most desirable return to private confession.

It would be even more gratifying if the answer to these questions were not only to find ever more active participation among preachers and listeners, but also to have a salutary influence on church life, so that the number of those in whom the powerful testimonies of our experienced ancestors to the inner excellence of private confession awakened the desire to learn about it from their own experience would continually increase.

For the time being, we shall prove that in the best times of the Lutheran Church, private confession alone, but general confession, neither alongside private confession, much less alone, was in use.

For the second, the reasons which are used both for the retention of general confession and against the introduction of private confession are to be refuted.

The following remarks serve for a better understanding of the following: In the testimonies to be cited, almost always only private absolution is mentioned as the most important part, indeed as the actual purpose of private confession, so that the mention of the former almost universally presupposes the existence of the latter.

That in the best times of the Lutheran Church only private confession was common, This is evident from the frequent and unanimous testimony of their public confessions.

In the 11th article of the Augsburg Confession. Confession, which deals especially with confession, reads thus: "Confession is thus taught that one should receive *private absolution in the churches* and not drop it. With the latter two expressions, the accusations of the papists were to be rejected, as if the Lutheran doctrine brought forth nothing but harmful innovations, just as Carlstadt, as is well known, rejected the entire confessional system purified by Luther. On the other hand, the Lutheran church testified with these words that it wanted to retain private absolution according to the model of the old Christian church (*retinere*); for already in the 3rd century traces of it can be found, and at that time the demand for it came from the members of the congregation. From the 5th century on, this way came more and more into use, especially through Leo the Great, and was already introduced in almost all places in the 7th century, whereupon, of course, it was later corrupted more and more by many leaven of false doctrine and turned from a conscience medicine into a conscience martyr, under the name of ear confession; against the latter is protested in the second half of the Uth Article of the Augsburg Confession with the words: "I do not want to hear the confession. Confession with the words: "Although in confession it is not necessary to recount all wrongdoing and sin, since such is not possible. Ps. 18: Who knows iniquity?"

In the 25th article of the Augsburg Confession, we also speak of private confession and absolution for the same reasons. Confession also deals with private confession and absolution for the same reasons, but even more completely and especially in opposition to the abuses that have occurred. It says there, right at the beginning: "Confession is not abolished by the preachers of this part, for this custom is kept among us, not to

administer the sacrament to those who have not first been interrogated and absolved." These latter expressions, which occur even more frequently, can only be understood of private absolution, since only this and no other was known and used in the Lutheran Church at that time. At the conclusion of that article it is proved to the opponents from the spiritual right of the pope that confession is not commanded by Scripture, but instituted by the church; but it is also added: "But it is diligently taught by the preachers of this part that confession is to be preserved on account of absolution, which is the principal and noblest part of it, for the consolation of troubled consciences, and for the sake of several other causes."

In the defense of the aforementioned Ninth Article of the Augsburg Confession (Apology, p. 1), the following is said. Confession (Apology p. 159), it is said, among other things: "If the people all run to the altar at once for a certain time (as happened in the past), they cannot be interrogated and instructed as diligently as they are instructed here. Soon after this, it is also remarked that it is good if the preachers teach the people under that "they name some sins in the confession, which presses them, so that one can inform them more easily". Neither of these passages can be understood from any other usage, e.g. not from the then unusual confession reports, still less from the then unknown general confession, but only from private confession.

In the Apology, Art. 12 (p. 181), it is repeatedly stated right at the beginning that private confession is retained for the sake of private absolution, "which is God's word, by which the power of the keys absolves us from sins. Then, however, a brief but powerful, and without doubt the strongest testimony against the abolition of private absolution is given with the following words: "Therefore it would be against God to abolish absolution from the churches. In the Latin original it reads even more emphatically: "*Impium esset*," it would be ungodly, but absolution is determined even more precisely by the appositive *privata*. This sharp judgment should probably first apply to Carlstadt's nonsensical beginning, who, as is well known, wanted to completely abolish private confession under the pretense that it belonged to the papal leaven, in which the followers of Zwingli's doctrine, e.g. in Switzerland and in Frankfurt am Main, and other enthusiasts scornfully agreed with him against the Lutheran Church, as is still frequently done today.

In the Schmalkaldic Articles, Dr. Luther begins with the following words: "Because the *absolutio* or power of the keys is also a help and consolation against sin and evil consciences in the Gospel established by Christ, one should not (Latin: absolutely not) leave confession or absolution in the flesh.

The church is to be a place of worship, especially for the sake of the stupid consciences, as well as for the sake of the young, rusty people, so that they may be interrogated and instructed in Christian doctrine. Immediately thereafter it is further said: "Because the *absolutio privata* of the office of the keys is customary, one should not despise it, but hold it high and valuable, like all other offices of the Christian churches. Whoever does not desire it, can he hold it high and valuable?

One of the most detailed and clearest proofs that private confession, to the complete exclusion of general confession, should be maintained in the Lutheran Church is the excellent teaching of Dr. Luther in his Small Catechism, which, unfortunately, few Lutherans know, appreciate and use, because private confession has long since been supplanted by general confession. All the words of this teaching urge private confession and absolution, e.g. receiving forgiveness from the confessor (confessor), before the confessor we should confess the sins that we know and feel in our hearts; furthermore the salutation: Worthy dear Lord, etc., the forms for confession, the address and the question to the confessor: Do you also believe that my forgiveness is God's?

Finally, the absolution to be given according to the prescribed formula, - all this fits only and exclusively to the private confession. Whoever goes through this instruction attentively and without prejudice will be moved by this alone to declare only private confession, but not general confession, to be Lutheran. This conviction will be further strengthened by the appendix to Dr. Luther's Large Catechism, which is found in several editions of the Concordia Book and contains "a short admonition on confession. Although this exhortation has not received such ecclesiastical prestige as the Catechism itself, it has always been considered a clearer explanation of the article of confession and a warning against its misuse. Right at the beginning, it names the three main benefits that we have gained with regard to confession through the Reformation, namely, "that we may not do it out of compulsion or fear, nor are we exempt from torture, so that we may accurately count all sin. Moreover, we have the advantage of knowing how to use it blessedly, to comfort and strengthen our conscience. But when this exhortation speaks of "secret confession between one brother alone," it is true that every believing Christian, by virtue of the spiritual priesthood, has the right, upon request, to absolve his brother just as validly as this is done by an ordained servant of Christ. Confession, that this secret confession (except in cases of emergency), but especially publicly in the church, is to be made only by those "who have the proper calling to teach and preach, or to administer the sacrament.

The conclusion of these testimonies is to be made by a passage from the Formula of Concord, where it is said in the 11th article (p.808): "Therefore Christ does not only let the promise of the Gospel be recited in general, as in the sermon and in the general absolution after the sermon), but this is done by the sacraments, which he attached as a seal to the promise and thereby confirms every believer in particular, as in the private absolution. Therefore we also keep, as the Augsburg Confession Art. 11. Confession, Art. 11, we retain private absolution and teach that it is God's commandment that we should believe in such absolution and consider it certain that, if we believe the word, we will be reconciled to God as truly as if we had heard a voice from heaven; as the Apology explains this article." (To be continued.)

Statutes of a new religious society in Germany, called Gufiav-Adolphs-Berein.

Anyone can become a member of the association without further ado, as soon as he has identified himself as a human being by means of a certificate.

Faith does not come into consideration, love is what makes everything.

Love is the shibboleth of the new world society.

The Pescheräh, the Hottentott, The Persian with the double god, The Jew, pagan, Turk is born member like the Christian.

The man-eaters only alone, They must be excluded;

For human love is not there, where one still eats the other.

Dr. Gollenperger.

We would find it very fitting if some congregations in this country would place these statutes over the doors of their churches.

Subscription advertisement to unaltered reprint of the Concordia book.

Next to Dr. Luther's Haus- und Kirchenpostille, of which the former is already in circulation in several thousand copies, and the latter, the Lord willing, is still to be printed, no book seems, if all signs are not deceiving, to be a more vividly felt need than the Concordienbuch, containing all the confessional writings of the Evangelical Lutheran Church.

Led by the desire to help satisfy this need, and encouraged by the hope of finding at least the same support as in the publication of the Hauspostille, the undersigned is determined to proceed as quickly as possible to the reprinting of the Concordienbuch, this gem of the Lutheran Church. His task, which he has set himself, is to deliver a thoroughly correct, unchanged reprint, most excellently equipped, at the cheapest possible price. With conscientious care, he will base his own edition on Walch's or Pipping's edition. The work is to be printed with German type on good, strong paper, in Duodez format, containing about 800 pages, beautifully and durably bound in leather, and delivered for the low price of \$1.25. To make the cheap price possible, it will be necessary to omit the 8000 name signatures. On the other hand, the testimonies attached to the Concordia book, as well as the visitation articles, will not be missing; finally, a thorough subject index and, if space permits, a short explanation of the Latin or otherwise incomprehensible to the layman expressions occurring in the book will be added.

As soon as 1500 reliable subscribers are there, printing will be started. Collectors will receive 1 free copy for 10 copies. As soon as printing begins, news of it will be published in several church periodicals, whereupon the subscribers and collectors will have to send in their money immediately.

So then, let the company be entrusted to the gracious care and custody of the Heavenly Father.

New York, August 26, 1847.

Heinrich Ludwig, Nro. 70 Vesep-St.

Subscribers in the interior may contact one of the agents below.

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The undersigned editorial staff will take great pleasure in collecting subscriptions for the new edition of the symbolic books of our church promised here. Reflectors are requested to contact us as soon as possible. More about this next. The Editorial Board of the Lutheran.

Those readers of The Lutheran who are not aware of the

If the 3rd year of the same should not have received one or the other number or should have lost it, and if they wish to have it complete, they can receive it free of charge on request through the Expedition deLutheraner, with the exception of the 1st-7th number.

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Printed by Arthur Olshausen,

Editor of the Scoreboard of the West.

Volume 4, St. Louis, Monday, October 5, 1847, No. 3.

(Sent in by Th. Brohm.)

The Concordia Book.

If the Lord wills, a series of short essays shall follow here, which have the purpose of giving the readers a simple, generally comprehensible instruction on the "Concordienbuch" or "the confessional writings of our Evangelical Lutheran Church". They are not intended for specialized theologians, who have more thorough resources at their disposal, but for laymen, but for those who, if not scholars, nevertheless want to be well-instructed Christians. We have a twofold goal in mind here: on the one hand, to draw the attention of Lutherans to the great, but perhaps unknown treasure that they possess in the so-called Concordia Book, and to induce them, where possible, to learn to appreciate this treasure better than they have done so far; on the other hand, to offer those who know and possess it a guide that might be of some use to them for a proper understanding of it. Should this final purpose be achieved even partially, it would already be an abundant reward and we would like to thank God sincerely for it. *)

1.

What is meant by the Concordia book?

That we raise this question will be appreciated by those of our readers who already know it, and will grant the answer to those who still need it, and for whose sake the question is asked. Some have perhaps hardly ever heard the word "Concordienbuch", or have never had any other idea of it than of an old, worm-eaten book, which they sometimes saw at their grandfather's, but of whose contents and value they have no idea. So let such people know: The Concordia Book is the collection of all the confessions of the

*) May these essays at the same time serve to recommend the publication of the Concordienbuch intended by Mr. Ludwig in New York to the inclined readers in the best possible way.

The Lutheran Church is based on the principles of faith which distinguish it from other church communities standing next to it and by which it certifies its connection with the apostolic church and proves that it is the true visible church of Christ. The Book of Concord is therefore the point of agreement of all Lutherans; whoever contradicts it, whoever rejects it, cannot claim membership in this church.

Whoever is interested in finding out what the Lutheran church is, what it believes, teaches and confesses (and who should not be interested in this?), can learn it most surely and reliably from this source. To God's praise, there is still a large stock of wonderful books from which he can learn the same thing; but who would not rather drink from the first, fresh spring itself than from the streams derived from it? In addition, there are also many books written by Lutheran scholars of God, in which the water has been more or less clouded by human addition; how necessary, therefore, to drink pure water, to go to the original source itself! The Concordia Book, however, contains, to say it provisionally, 1. the three ecumenical symbols, 2. the Augsburg Confession, 3. its Apology, 4. the Schmalkaldic Articles, 5. the small, 6. the large Catechismus Lutheri, 7. the Concordia Formula. These are the confessions to which either the entire Lutheran Church or, as far as the Concordia Formula is concerned, the greater part of it has publicly professed and, where it still exists, professes, and according to which it wishes to be regarded and judged. Although these confessions were written in the most diverse times and by the most diverse persons, nevertheless one and the same spirit, one faith, one opinion prevails in them all; there is no inner contradiction, everywhere the sweetest unanimity, one part supplements, explains, completes, determines the other. That is why we rightly call it the Concordia, i.e. the book of concord; concord reigns in the one and the same part.

The unity of the individual parts of the Book of Concord, namely the right unity on the basis of one faith, is what is testified to by the Book of Concord, unity that is to be achieved and preserved by it in Christianity. If all those who call themselves Christians were one in it, then the sects and factions would have ceased; but as long as there are still opponents of the Book of Concord, there will also be no lack of sects and factions.

2.

Importance of the Concordia Book for all Lutheran Christians in general.

That the Concordia Book is largely a hidden, unknown treasure is unfortunately a glaring fact. This is undoubtedly due, among other things, to the erroneous opinion that the Concordia Book is at most a book for

preachers, but not for the laity. But that it is a book for everyone, for listeners as well as for preachers, for unlearned as well as learned, is not difficult to see, for the following reasons: 1. 1. from the generally important and generally comprehensible content of the Concordia book; for it does not contain secret doctrine, not subtle theological questions that could interest only scholars, not unessential secondary doctrines that the layman could do without, but it contains the main and fundamental articles of the saving Christian faith, of which every Christian must have knowledge. In addition, the language and writing is, with a few exceptions, so simple and easy to understand that no one may complain that he cannot understand it. Just as Christ, baptism, the gospel, and the kingdom of heaven are the common property of all Christians, and indeed, according to its ultimate purpose, of all people, so is the Book of Concord, which is basically nothing other than a simple, faithful testimony of Christ and the grace and truth that is in him. It was not originally intended by those who wrote it to be a book of doctrine or edification (for it was intended to be a confession), but by the gracious hand of God it has become both a book of doctrine and a book of edification.

It has become a textbook containing the whole council and at the same time a spiritual book of edification; and if a Christian had no other book besides the Bible than a Concordia book, he would have enough. So there is nothing more to be desired than that the same be in everyone's hands and that it, besides the Bible, be used as the regular hand and house book in every family. A second reason why every Lutheran should possess and know the Concordia Book lies in the obligation of every member of the Lutheran Church to be devoted to it out of his own conviction. In matters of faith, no one, not even a whole church, should accept or believe what the church believes, simply because it believes this way or that. Even the Lutheran church, although it can boast by God's grace that it is in possession of the truth, the full truth, does not require any of its children to believe it out of mere piety. She can bear examination, does not need to shy away from it, and asks each of her children to test her teaching according to the holy Scriptures. But how can one examine its teaching if one has not first become carefully acquainted with it? Either one will fall for the Lutheran church without one's own conviction of the scriptural conformity of its doctrine, and such church faith is no good and is no better than that of the Polak who, when asked: What do you believe? answered: I believe what my king believes. Or it will cost him no special overcoming to exchange his church, whose excellence he does not know, with a sect. A third reason lies in the duty of every Lutheran Christian to give an answer about his and his church's faith to whoever asks him about it. Nowadays people often argue about the church; one says: one church is as good as the other, the other: one is as bad as the other; one: one can be saved in all churches, the other: mine alone is the saving one. What will you say, then, when you are asked: well, what do you think about it? Will you say: I do not know myself, or: I will let my preacher answer for me? In doing so, you would do little honor to your church. A Christian endowed with the gift of knowledge does not boast of his knowledge, of course, nor does he seek opportunities to argue out of belligerence; but where he should and must speak, he speaks in humility and in the fear of God, and ten words spoken with understanding and good reason are worth more than a thousand in zeal and ignorance. A fourth reason, which makes the most careful knowledge of the Concordienbuch necessary, is the right of election and appointment of their preachers, which in this country falls back on the individual congregations. In Germany, this right was mostly given to the consistories and patrons, and we are far from rejecting this form of appointment or from considering ours to be the only apostolic one.

We say only this: since the right of appointment is with the individual congregations, and the Lord has placed it in their hands, they have also assumed a greater responsibility, according to the word of the Lord: to whom much is given, much will be required. Now, a congregation should not entrust the ministry of the Word to anyone who is assured that he knows the doctrine of the Lutheran Church well and is devoted to it with heart and mouth. But how can she judge this, if she herself does not know this doctrine exactly and does not know how to distinguish it from the many deceptions? Will it not perhaps charge itself with a man who, for the sake of bread, gives the best assurances of his Lutheran convictions, and yet is basically a false spirit, a fanatic, a heretic, who, once he has crept into the sheepfold, does nothing but steal, strangle and kill? Will not, then, the freedom of the congregation to choose its own preachers become to it a poison, a wounding sword, if it lacks the proper standard of its choice? Assuming that a congregation is in association with a true-believing synod, which examines the candidates for the preaching ministry and ordains only those who are found to be competent, then it certainly has a great advantage and a human guarantee; but regardless of this, self-imposed examination on the part of the congregation is not thereby made superfluous, rather, the purpose of the examination by the synod will only really be achieved when the congregation in question says its own well-founded yes and amen to it. If, however, it is itself unfamiliar with the standard by which Lutheran preachers or candidates are to be examined, it will either depend merely on the human authority of the synod, or, having allowed itself to be taken in by the dazzling appearance of an individual, it will ask nothing of the synod's judgment if it should turn out unfavorably about the object of its choice. If, therefore, a congregation wishes to make a divine and beneficial use of its freedom to choose and appoint preachers for itself, it must necessarily have at least a predominant knowledge of church doctrine. In order not to go too far, let us now consider, fifthly, the great and blessed benefit to be enjoyed by those who are thoroughly acquainted with the Concordia Book. How happy such a person will consider himself to belong to the Lutheran and no other church; how heartily he will rejoice when God has provided him with a preacher who stands faithfully and firmly by the confession of his church; how sweetly he will taste the preaching of the Word, from which he will be able to learn from his own

experience.

The preacher knows from his own examination that it is the true expression of the church's confession. What a lovely, blessed relationship of mutual trust will grow out of this between preacher and congregation! What joy it gives a righteous servant of Christ to carry on his ministry in a congregation that is steeped in the leaven of sound church doctrine and fights together with him over the jewel of the same, no matter what the cost!

We can hardly hope that such a wealth of knowledge will permeate all the members of our congregations; we must also be careful not to draw the line too sharply and demand the same degree of knowledge from all members; there will never be a lack of the weak, the ignorant, the indifferent; nevertheless, it is undoubted: The more general the knowledge of the Book of Concord becomes, and the greater the number of well-instructed members in our congregations, the more cheerful will be the inner prosperity of the same, and the more abundant will be the blessing that will flow from the gift of the individual to all. Dishonest preachers will naturally shun the Book of Concord and seek to hinder its acquaintance among their followers. Righteous servants of Christ will rejoice when this acquaintance becomes more and more general, and will promote it with all their strength.

(To be continued.)

On private and general confession.

(From Pastor Keyl.)

(Continued.)

That the Lutheran Church has always maintained private confession is also evident "from the manifold testimonies of Dr. Luther's writings. The citation of such testimonies, apart from those already communicated from the symbolic books (the first of which Dr. Luther expressly approved, but the others he himself wrote, excluding the last), is not done in the opinion that the public confessional writings are not sufficient in themselves, but because they themselves, and especially often the Formula of Concord, refer to Dr. Luther's doctrinal and controversial writings with deep respect. Luther's doctrinal and controversial writings with the deepest reverence and thereby give his writings the preference over those of all other Lutheran teachers, which he has also retained in the Lutheran Church up to now and will continue to retain, since all of them owe what they teach that is right and salutary to this unsurpassable teacher.

Dr. Luther dealt with the doctrine of private confession and absolution in several sermons of his church postilion, e.g. on the Gospels on the Sunday of *Quasimodogeniti*, on the 19th Sunday after Trinity, on the day of Mary Magdalene, but also in some special writings, namely in his booklet on confession (from 1521), and his sermon on Holy Communion against the enthusiasts.

solvirt. He writes: "There must remain a form and discipline in the churches. There must remain a form and discipline in the churches, which cannot be maintained without confession. And if people were not accustomed to respecting sin in confession and waiting for absolution or forgiveness, then in time absolution and forgiveness of sin would be abandoned altogether and become a thing in reverse, and people would again run to the sacrament out of their own devotion, as they did before. In this way, the consoling, free Gospel must be given room to be said to every man and to many. But what is absolution but the gospel told to a single person, who thereby receives consolation for his known sin? Thus Christ's example is given in Matt. 9, where he absolves the gout-breaker one by one, and Luc. 7 also absolves the sinner one by one."

Dr. Luther also speaks of the great benefit of private confession and absolution in many places, of which only a few will be shared here. Both should be for every Christian especially a practice of the two main pieces of Christian doctrine, the law and the gospel. He shows this in his letter to the Frankfurters with the following words: "So now we need confession as a holy exercise. In the first part we practice the law; in the second, the gospel. For in the first part we learn to use the law properly (as St. Paul says), namely to recognize and hate sin. In the second, we practice the gospel, learn to understand God's promise and comfort, and thus put into practice what is preached in the pulpit. For although a preacher in the pulpit also teaches the law and the gospel, he leaves it at that, practices, asks and inquires of no one how he grasps it, cannot see where it is lacking, whom he should further comfort or punish, because he has no particular person before him whom he can practice. And even though the listener hears both in the sermon, he grasps much more strongly and surely what is said to him as a single person.

How every Christian should seek consolation for himself, especially in private absolution, is taught by Dr. Luther in his house postillon on the Sunday of *Quasimodogeniti*: "So that our faith may become firm, that our sins are forgiven for you and for me, Christ has decreed that not one should be baptized for another, or go to the sacrament, but each one should do it for himself. So also let every man hear for himself the word, and seek and desire absolution, if he cannot comfort himself sufficiently by the common preaching: and let him not doubt how he hears the word of forgiveness of sins in the name of JESUS, so that his sins are taken from him, and he is delivered from them, even in heaven and in the sight of GOD." Briefly, powerfully and comprehensively, Dr. Luther addresses

(of 1526), but most briefly and emphatically in his warning to the Frankfurters (of 1533). i

How high and valuable Dr. Luther held private confession, he testified in the 8th sermon, which he held in 1522 against Carlstadt's innovations, in which he says: "No one knows what the holy confession can do, except he who often has to fence and fight with the devil. I would have long since been overcome and strangled by the devil if this confession had not preserved me. For there are many doubtful and erroneous things, in which a man alone cannot well skill, nor understand himself."

In particular, this includes the well-known and excellent passage from his letter to the Frankfurters: "If a thousand and a thousand worlds were mine," 2c., which passage gains even more emphasis when considered in its context. After Dr. Luther has spoken of the soul-destroying abuse that used to take place during confession, he continues: "Now that we have stimulated it again, the devil and his apostles want to strike it down once more. But not to me; whoever does not want them for himself, let them go; but he shall not take them from us and other pious people (who need them and understand their use), nor destroy them. It is said, *qui ignorat, ignoret* (he who wants to be ignorant, be ignorant after all). - If a thousand and a thousand worlds were mine, I would rather lose it all, because I would let the least bit of it come out of the churches. - Yes, I would rather have the tyranny of the papacy over fasting, feasts, clothes, places, plates, caps, and whatever I could wear without damaging the faith, than that the bejeweled should be taken away from the Christians. For it is the first, most necessary and most useful school for Christians, in which they learn to understand and practice God's Word and their faith; which they do not do so powerfully in public lectures and sermons. This one testimony of Dr. Luther alone outweighs a multitude of testimonies of later teachers in favor of private confession, and overcomes the many ifs and buts that have been raised against it.

If now a man like Dr. Luther lets the high praise of private confession, of which his heart was full, flow so abundantly from mouth and pen, should not therefore every Christian, if it is still offered and advised to him, not only use it with heart's desire, but also, out of love for his neighbor, recommend it to other Christians?

For this reason, namely out of love for the whole Church of Christ, Dr. Luther so often and earnestly urged that private confession and absolution be established by and for every Christian; he deals with this, for example, in the *Rathsschlag für die Handlung zu Schmalkalden*, which he wrote in 1531 and in which he also justifies the use of private absolution with the example of Christ, who usually only absolves individually.

In another place (in the *Sermon on the Sacrament of 1526*) he speaks of the threefold benefit of private confession, namely, that it serves to absolve, instruct, and comfort every Christian in particular, noting at the same time that only pious Christians can confess properly, but that they should not pay attention both to their confession and especially to the word of absolution. It says there: "In the secret confession there is much use and comfort. First of all, absolution, that your neighbor absolves you in God's stead, so that it is as much as God Himself would say; which should be comforting to us. If I knew that God was in a place, and would speak myself free, I would not go there once, nor in a place, but as often as I could. He has now put this into the mouth of man, so it is very comforting, especially for the troubled conscience, to get it there. Secondly, it serves for the simple-minded children. For because the common people are industrious, they always listen to sermons and learn nothing, and even in the home they do not stop anyone from doing it; therefore, if it is not too good anywhere, it is good for instructing people and teaching them how to believe, pray, and learn. 2c. (Such instruction is now necessary even for the so-called educated, since now, unfortunately, even among them there is great ignorance in the doctrine of the catechism. In Dr. Luther's time a child of seven years knew what the church was, now many adults who nevertheless go to the sacrament do not know). "That is why I said," Luther continues, "that the Sacrament should not be given to anyone who knows what he is getting and why he is going. This can be done most easily in confession. Thirdly, there is comfort in the fact that anyone who has an evil conscience or any other concern or need would like to have counsel, so that he can ask for it. Therefore, we cannot despise confession, for it is God's word that comforts us and strengthens us in faith, teaches us what we lack, and also gives us counsel in our needs. That is why no one does this confession rightly except devout Christians. For there must be such people who feel that they would like to get advice and comfort. But this is the mistake, that one has not paid attention to the absolution, but to our work, how well and purely one confesses; in addition, one wants to count the sin, which one cannot do, it is also too much and great work to listen.

"There are two reasons why we should confess willingly and gladly. The first is the holy cross, i.e. the shame and dishonor that a man willingly exposes himself before another man and accuses and atones for himself. This is a delicious piece of the holy cross. Oh, if we knew what punishment such willing shame inflicts, and how a gracious God makes it, that a man thus destroys and humbles himself in his honor, we would not make the confession from the

Digging the earth and fetching it over a thousand miles.... The other cause and stimulus for willing confession is the precious and noble promise of God in the four proverbs: Matth. 16, 19: What you cast away shall be loosed; Matth. 18, 18: What you will loose shall be loosed; Joh. 20, 23: Whose soever sins you forgive, they shall be forgiven them; Matth. 18, 19, 20: Where two are one with another on earth, whosoever it may be, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in their substance. Whoever is not moved by such sweet and comforting words must certainly have a cold faith and be a loose Christian." (In the booklet of confession.)

At that time, even the largest and most important part of the Reformed Church was convinced of the complete scriptural validity of this doctrine of the Lutheran Church and accepted it, while shortly before many of these preachers had declared themselves against it with derision and contempt. Among the three main articles of doctrine in which the Reformed agreed with the Lutherans (usually called the Wittenberg Concord of 1536) was, besides that of the two sacraments, also that of absolution, about which the following was established: "Here all wish and desire that the private absolution be received in the church: not only because of the consolation which the consciences have therein, but also because in all ways this discipline, since one interrogates the people especially, and instructs the unintelligent, is useful to the churches in many ways. So it will also be of use to the rough and unintelligent in all ways, that one talks to them in this way and questions them. However, the old and papal confession, together with the recounting of sins, is neither to be approved nor to be instituted; but such a friendly conversation and council questioning is to be preserved for the sake of absolution and also for the sake of instruction."

Unfortunately, the reformers soon destroyed this legitimate union, and even a large part of the Lutherans later deviated from Dr. Luther's teaching and established an illegal union with the reformers. A powerful testimony against such and similar falsifications of the article of private confession was given by Melancthon in the so-called Wittenberg Reformation of 1545, who even then leaned very strongly on the side of the Reformed. This Reformation was signed by Dr. Luther and other Lutheran theologians. The relevant passage, however, reads as follows: "Since all those who understand know that this very article (of penance and confession) is taught and explained quite faithfully and purely in our churches, and that it is necessary for all of Christendom that it be kept pure, we do not want to and cannot make any change, obscuration, or patchwork to the teaching of this article.

ticle or allow it. - And although the present new jugglers add new colors to the old errors, pondering and seeking to reprove our doctrine, all those with understanding know that this article is taught rightly and blessedly in all things among us. Thus we ourselves are inclined to keep confession in a right Christian form, to teach the people in it, to interrogate, item, that the understanding may remain, and this testimony of the churches, that the holy gospel certainly proclaims forgiveness of sins, in general and in particular - and if one wanted to carry out a salutary reformation, it would be especially necessary to preach and handle the whole article of repentance, also the doctrine of confession, private absolution, of faith in such a way, as we have now often done thorough and Christian report of it."

In spite of all this, Dr. Luther was far from wanting to impose such a salutary reformation on anyone; he wrote: "We do not force anyone to confess, as all our writings testify; whoever does not want to have it, let it go. . . . Our teaching concerns those who are serious about their salvation 2c. (In the Scripture to the Frankfurters.)

Among those, however, who had accepted Dr. Luther's catechism and doctrine, private confession and absolution were so generally established that without them no one was admitted to Holy Communion, as this, as well as the reason for it, can be seen from another passage of the letter just mentioned, which reads thus: "Because we intend to educate Christians and to leave them behind us, and in the Sacrament to administer Christ's Body and Blood, we do not want to and cannot give such Sacrament to anyone, so that he may first be interrogated as to what he has learned from the Catechismo, and whether he wants to refrain from sins which he has committed against it. For we do not want to make Christ's church a sow's stall, and let everyone run to the sacrament unheard, like a sow to the trough. We leave such churches to the enthusiasts."

The fact that the Lutheran Church has always and especially in practice upheld private confession and absolution is finally proven by the still existing Lutheran church orders and agendas.

The number of these publicly confirmed church orders and agendas amounts to several hundred, and if only

the usually very long sections from those after which the others were written were to be included here, it would be far too tedious. It will therefore be sufficient for the reader to know that in all these purely Lutheran church orders, from the first, written by Dr. Bugenhagen in Brunswick in 1521, to the so-called Lower Saxony order of 1585, and thus especially in the period when the Lutheran church was still at its purest, i.e. until Luther's death, only the private church orders are mentioned.

The first time that confession and absolution were in use, and were introduced by these ecclesiastical regulations for preachers and congregations in all those places without exception, it was not considered necessary for the sake of conscience and salvation, but, like all other church customs, necessary for the sake of discipline and good order; just as St. Paul exhorted Christians: "Let everything be done honestly" (1 Cor. 14:40) and St. Peter: "Be subject to all human order for the sake of the Lord. Paul admonishes Christians: "Let everything be done properly and honestly" (1 Cor. 14:40) and St. Peter: "Be subject to all human order for the sake of the Lord. (1 Pet. 2,13.)

Although from that time (1585) until the past century (around 1750) those church orders and agendas were not infrequently changed in repeated new editions, these changes mostly concerned only individual secondary circumstances, but in particular the earlier regulations concerning private confession and absolution remained unchanged and continued to exist until the time when the apostasy from the pure Lutheran service became more and more evident and general.

These passages, taken from the symbolic books, Dr. Luther's writings, and pure church orders, sufficiently prove that the Lutheran Church of that time held fast to private confession and absolution in doctrine and practice.

(To be continued.)

Why are the words of institution, "This is my body; this is my blood," actually to be taken?

As readers of the third volume of the "Lutheraner" will remember, Mr. Nast suggested to us that if we wanted to present a certain essay on Holy Communion, which he had included in the Apologist, to the readers of the "Lutheraner", he would also give our refutation to the readers of the Apologist. As sorry as we are on the one hand to have to endure our readers with a longer essay by a man who, departing from the Holy Scriptures, follows his own thoughts, we hope that our readers will agree that we have accepted the proposal, for two reasons: first, because in the opposite case Mr. Nast would not continue to boast, without all semblance of truth, that his exposition is so convincing and insurmountable that a Lutheran must be afraid to present it to his brethren even for examination.

*) Mr. Nast adds that "our refutation shall occupy as much space" as his essay to be refuted by us; we hope, however, that Mr. Nast will be so cheap as to admit that one can make many assertions in a small space, the illumination of which necessarily requires a little more space. We do not want to fear that Mr. Nast, by making that condition, dishonestly only wanted to secure an honorable retreat, if the prospect of an honorable victory should dwindle. We will not only be as brief as possible, without prejudice to the clarity, but also strictly abstain from all personalities and keep nothing but the presentation of the truth in mind.

Secondly, because it will hopefully not be without blessing if the misguided honest souls among the Methodists learn on this occasion how the Communion doctrine of the party, to which they have subscribed without proper examination, has so little foundation in the Word of God, and how well-founded, on the other hand, is the doctrine of the Evangelical Lutheran Church, which many of them have unfortunately! left in great unfaithfulness, and are probably even now rejecting and helping to persecute.

So, for the time being, Mr. Nast's essay may find its place here completely and unchanged, whereupon we will let our examination of it follow.

A reflection by Mr. Nast on the Holy Communion.

(Taken from the "Apologist" No. 437.)

"The doctrine of Holy Communion is most important, not because it has been the subject of so much controversy, but because of its importance, inasmuch as the believing enjoyment of it contains all the fruits of Christ's death and is imposed upon us most solemnly as a duty. The truly pious of every time and country have always regarded it with the deepest reverence and esteem, as a highly important means of grace. It was instituted by Christ Himself for the purpose of celebrating the supreme event that ever occurred and aroused the adoring wonder of the angels, the redemption of the fallen human race from sin and its terrible, eternal consequences through the death of the Son of God; it was instituted under the most touching circumstances on the eve of the day of His death; His teaching ministry on earth was accomplished; the plans of His enemies to kill Him were ripe; Judas was already in the process of betraying his Master; the chief priests and the people they deceived were thirsting for His blood. Our Lord and Savior knew all this, but thought only of the salvation of those who would believe in Him, and prepared for them a holy, blessing-bringing meal, with the solemn ordinance, His last command, to celebrate it "in His memory.

The nature and significance of this meal is easily understood if we will only remember that the Lord instituted it just as He was eating the paschal lamb ordained in the Old Covenant with His disciples. The similarity between the Jewish Passover and the Lord's Supper is made most vividly by Dr. Clarke in the following remarks:

1. the paschal lamb was a divine ordinance; so was the memorial meal of the sacrificial death of Jesus Christ. 2. the paschal lamb was a sacrament of the old covenant; the memorial meal is a sacrament of the new covenant. The Passover was instituted in memory of Israel's deliverance from the bondage of Egypt; the Holy Communion in memory of the much more important deliverance from the bondage of sin and Satan. 4. the paschal lamb was a model of the future death of Christ; the Lord's Supper a symbol of the death that had taken place. 5. the paschal lamb was a certain sign of the covenant between God and men; so also the holy supper, representing the blood of atonement, which was shed to make the new covenant between God and men. 6) As no one could partake of the

The Church of Christ allows only those who have been baptized to partake of Holy Communion. 7. (7) As the Jews, in order to enjoy the paschal lamb, had to be free from all willful defilement, so the Scriptures command everyone to examine himself before he eats this bread and drinks this wine, and to sweep out the old leaven of wickedness, 1 Cor. 11:27-29. (8) As the wanton neglect of the paschal lamb excluded a man from the fellowship of Israel, Ex. 12:15. 4 Mos. 9,13., so a contempt of the memorial meal, in so far as the atonement for the sins of the world, Jesus Christ, is thereby rejected, necessarily excludes the person from the fruits of the suffering and death of our Lord. 9. Just as the paschal lamb should last as long as the old covenant, so the memorial meal of the death of Christ should be celebrated until the Lord comes to judge the world.

A thorough theologian, Dr. Krehl in his New Testament Dictionary, presents the similarity more briefly, from a somewhat different but equally correct point of view:

The Lord's Supper is the fulfillment of the model contained in the Passover meal; the Passover meal was the shadow, the Lord's Supper the essence. The Jewish Passover was "remembrance of the sparing of the Israelite firstborn at the strangulation of the Egyptian. But the Lord was now about to bring about sparing for all mankind, their reconciliation with God and their preservation to eternal life through his own blood. The Jewish Passover was a meal of thanksgiving for the redemption of the Israelite people from Egyptian servitude; redemption from the yoke and death of sin the Lord wanted to convey through his sacrificial death. The Passover recalled the foundation of the Old Covenant; a New Everlasting Covenant the Lord wished to establish through His sacred sacrificial blood. At the first Passover meal, the Jews prepared themselves for entry into the land of Canaan, the earthly land of promise. The entry of the faithful into the land of eternal promise was to be mediated by Christ's death, and the holy meal was to be the guarantee of this hope.

From these remarks it is clear that, just as baptism in the New Covenant took the place of circumcision in the Old Covenant, the Holy Supper was substituted by our Savior for the Passover immediately after He celebrated it for the last time with His disciples. Since He was about to fulfill this exemplary ordinance by His own sacrificial death, it could no longer find a place in the New Covenant.... Christ in his own person became the

true paschal lamb and a new ordinance was necessary to celebrate the spiritual deliverance or redemption of man and to share and confirm its benefits. The Lord wanted to make this clear to his disciples, he wanted to abolish the ordinance of the Old Covenant and put in its place a sign and seal of his suffering and death for the sins of the world and the goods acquired through it. Jesus offered his disciples bread and wine, saying: This is my body, this is my blood; eat and drink this in remembrance of me', he meant to tell them first of all: This bread is my body in the sense in which the paschal lamb was my body before.

And this cup is my blood in the New Testament, in the same sense in which the blood of oxen and sheep was my blood in the Old Covenant (Ex. 24. Heb. 1.); that is, the paschal lamb and the sprinkling of the blood represented my atonement until the present time; this bread and wine shall represent my body and blood in all ages to come. Therefore do this in remembrance of me. Since my body is given up for you and my blood is poured out for the forgiveness of sins, you shall henceforth no longer offer up and partake of the paschal lamb which points to me, in memory of - and as a sign and seal of - my body crucified for you and my blood poured out for you/ Could the Savior have reminded us in a more powerful, clearer, more touching way of his unspeakable love unto death and of the priceless fruits of his blood? As certain as we are that we received the bread according to the institution of the Lord, so assured may we be that the body of Jesus Christ was crucified for us; and as our earthly life depends upon the bread which the gracious God bestows upon us for the nourishment of our bodies, so our spiritual and eternal life depends upon the body of Jesus Christ sacrificed for our souls on the trunk of the cross. How easy it is to understand the expression: What else can it mean than: the wine contained in this cup is the sign and seal of the New Covenant between God and man, which is now established by the shedding of my blood, so that henceforth no more shedding of blood is necessary for the forgiveness of sins!

But it is to be noted: Bread and wine were offered to the apostles not as mere symbolic reminders of his body given (or to be given) to death for them, of his blood poured out (or to be poured out) for the forgiveness of sins; but as powerful covenant signs and seals, with which they received at the same time all the power, the full effect and all the blessing of his atoning death, the redemption through his blood, namely the forgiveness of sins, and the present and future blessedness resulting from the new, atoned relationship with God. As bread and wine were enjoyed by them bodily, so they were to enjoy his body and blood spiritually, as given for them, shed for them, and thereby become partakers of all the fruits of Christ's sacrificial death.

In the words of the institution, it is very noteworthy that our Lord speaks of his body and blood as already given and already poured out, while it should only be given and poured out. This is easy to explain, and the explanation of it will shed even more light on the proper understanding of the words of institution. Since the atonement, which took place through Jesus Christ, is an act performed in the spirit of God, which as such was accomplished from eternity through the love of the Father and the decision of the Son, Jesus was able to speak of it as a completed act even before his death in time, and to present the atonement to the apostles in the bread and wine in a true, real and essential way, just as it still happens today in the celebration of Holy Communion. The bread and wine are called the flesh and blood of Christ, inasmuch as by the express ordinance of Christ they become the outward, visible, and visible part of the Eucharist.

proof of his body given for us and of his blood shed for us. We see from this that the apostles did not celebrate a different Lord's Supper than we do; this is a highly important point that we should never forget, but which is completely lost sight of in Lutheran as well as Catholic teaching. The Savior was bodily present; consequently, He could not present to them His natural body as it was born of Mary and killed on the cross the following day, as the Roman priests teach. Nor can we assume, on the other hand, that the Lord presented His true body, transfigured after the resurrection, as certain Lutheran theologians teach. For this view of the presentation of Christ's transfigured body in the holy supper - apart from the fact that his body was not yet transfigured at the institution of the supper - is grossly contrary to the apparent meaning and purpose of the holy supper as expressed in the words of institution and in other passages of the New Testament. If the holy supper is to be a sacrificial meal, in which sense those especially understand it who use the words: 'This is my body' literally; - we ask: who ever heard that the guests enjoyed the living flesh of the sacrifice? Does not the apostle expressly say, when he speaks of Christ as our paschal lamb, that it was sacrificed or slain for us? Does not our Savior, in the words of institution, speak expressly of a body given to death for us, a blood shed? Does he reserve his body and blood for our faith in any other way than in relation to his sacrificial death? Has not the Church of Christ from time immemorial given the Holy Communion the character of a celebration of death for this very reason? —

In the next number we intend to set forth further the purposes of Holy Communion, as a means of grace, and then to speak of the worthy enjoyment of it, for which we ask the prayerful attention of our readers, and hope that the Lord will place His blessing upon it."

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According to this essay, Mr. Nast's, and, we may therefore assume, the Methodists' doctrine of the right understanding of the words of the institution of Holy Communion is this: When Christ says, "This is my body; this is my blood," he means to say, "This bread and wine represents my body and blood; is a sign and seal, or outward visible evidence of my body crucified for you and my blood shed for you, but not a mere emblematic memorial sign, but a powerful covenant sign and seal." Mr. Nast thus asserts in a word that the words of institution are not to be understood actually, but inauthentically, or that the words, "This is my body; this is my blood," contain a figurative, faded, or figurative mode of speech.

Our answer to this will now consist in first examining the reasons with which Mr. Nast wants to prove why the words of institution are not to be taken actually, but figuratively'. and, secondly, that we give the reasons which make it irrefutable that the words of institution must not be taken figuratively, but must be understood properly.

If we look for the reasons together, which Mr. Nast only hints at in the above essay, we find six of them.

First of all, in order to justify his opinion, Mr. Nast obviously wants to point out that Christ ordered the Holy Communion to be celebrated "in remembrance of Him". Now it is true that one very often contrasts these last words with the first words of Christ: "This is my body" 2c. and says: From this it can be clearly seen that the Holy Communion is a mere memorial meal. But this is erroneous. The Holy Communion is indeed a memorial meal, but not a mere memorial meal. According to Christ's words of institution, two things are to be done at the holy supper, first, something that Christ does, and that is that he presents his body and blood to us; and something that we are to do, and that is that we partake of those portions of his grace under the bread and wine, and thereby remember Christ, or, as St. Paul says, proclaim his death. Would it not now be wrong to conclude 'thus: Since at the Holy Supper, according to Christ's ordinance, something is to be done on the part of man, therefore cannot also be done on the part of Christ what he has promised to do?' Also here it is said: What God has joined together, let not man put asunder. Both belong to the holy supper, Christ gives in it what he promises, namely his body and his blood, but man should do what Christ commands, namely celebrate the same "in his memory". Some have said that if the Holy Communion is to be celebrated in memory of Christ, he must be absent, for only absent persons are said to be remembered. But this is also untrue. One does not say of present things, which one sees and hears, that one remembers them, but of invisible things one does say this. Is God not present everywhere? But can we therefore do nothing "in his memory"? Does he not himself say, "In the place where I will make a memorial of my name, I will come to you and bless you"? (Ex. 20,24.) Were the pillar of cloud and fire, the mercy seat wc. Memorials of the absent, or not rather of the present, in grace present God? - Yes, can't I myself remember a present person when I stand before him and close my eyes. There is no doubt, then, that the fact that we are to celebrate Holy Communion in remembrance of Christ in no way cancels the belief that he, the God-man, is himself present according to his word: "This is my body;

this is my blood." *)

The blessed Johann Arndt therefore does the opposite of what Mr. Nast does. Arndt proves against the reformers precisely from the command of Christ,

The second reason Mr. Nast gives for his view is that the Holy Communion took the place of the Passover or the Paschal Lamb. He concludes: In the Old Testament, the Passover lamb represented the body and blood of Christ only in an exemplary way, without both being really present, so the bread and the cup in the Lord's Supper, which was represented by the Passover, also represent the body and blood of Christ only in an exemplary way. How Mr. Nast could make this conclusion is hard to understand. He himself says with Dr. Krehl: "The Lord's Supper is the fulfillment of the model contained in the Passover meal," and yet he claims again that the Lord's Supper is just as much a picture, without containing the pictured, as the Passover meal. This is an obvious contradiction, for the "fulfillment" of an image consists precisely in the fact that the image ceases and the essence of what is depicted in it takes its place. Mr. Nast has obviously confused his preconceived opinion here, because the reason Mr. Nast gives for his opinion confirms the exact opposite. It is true that the Lord's Supper is the fulfillment of the model contained in the Passover meal. For thus saith the holy apostle, "We also have a paschal lamb, which is Christ sacrificed for us." 1 Cor. 5, 7. And it is further said of the Old Testament institution in general: "Which is the shadow of that which was to come, but the body itself is in Christ." Coloss. 2, 16. Further, "The law (the A. T.) has the shadow of the goods to come, not the essence of the goods themselves.... .. For it is impossible by the blood of oxen and goats to take away sins. Damm, when he cometh into the world, saith he, Sacrifices and offerings thou hast not desired, but the body thou hast prepared for me." Ebr. 10:1, 4, 5. Further, "But Christ is come to be an high priest of things to come, by a greater and more perfect tabernacle" (that is, by that of his body), "which is not made with hands, that is, which is not so constructed" (that is, not like the tabernacle of the Old Testament). "Neither by the blood of goats or calves, but by his own blood he entered once into that which is holy" (heaven) "and found eternal redemption." Ebr. 9, 11. 12. Finally: "So must

The Holy Communion "in remembrance of him", that Christ must be present in it. He writes in the preface to his Gospel Postil: "No more powerful memorial of Christ's death can be established than by the presentation of that which was given in death for us. Christ's body and blood were given into death for us, therefore the most powerful remembrance of Christ's death is established by the presentation of Christ's body and blood in the Lord's Supper. Item, this is given to us in the supper, which.... is the most powerful memorial of his death; Christ's body and blood is the most powerful memorial of his death..., therefore also Christ's body and blood are given to us in the supper." This is the right interpretation, which does not oppose one word of God to another word of God, but confirms the one by the other.

Now the heavenly things" (namely the tabernacle and its utensils) "shall be purified with such" (animal blood) "but they themselves, the heavenly" (things of the New Testament) "must have better sacrifices than those were" (namely the Son of God's own blood). Ebr. 9, 23. What follows from this in the most natural way? Nothing else but this:

As the sacrifice of the Passover lamb in the Old Testament was a mere model of the sacrifice of the true Passover lamb, i.e. a model of the crucifixion of Christ, so also the consumption of the Passover meal in the Old Testament was a mere model of the consumption of the true Passover meal, i.e. the Holy Communion. But just as the fulfillment of the model lying in the sacrifice of the paschal lamb did not consist in Christ allowing himself to be sacrificed again merely figuratively, so the fulfillment of the model lying in the eating of the paschal lamb also does not consist in Christ's body and blood being eaten again merely figuratively! As certainly as the fulfillment of the Old Testament sacrifice consisted in the fact that now in the New Testament the real body of Christ was sacrificed and the real blood of Christ was poured out, so certainly the fulfillment of the Old Testament Passover meal consists in the fact that now in the New Testament the real body of Christ is eaten and his real blood is drunk. It is clear that when Mr. Nast admits: "The Passover meal was the shadow, the Lord's supper the essence," he beats himself up; for Mr. Nast will surely not declare the flesh and blood of the Lamb to be the shadow, and the bread and wine in the Holy Supper to be the essence! - Mr. Nast, of course, departs from his first assertion below, and puts the Lord's Supper of the New Testament on a par with the Passover meal of the Old Testament, claiming that in the New Testament only the outward signs were changed, that "the bread is the body of Christ in the same sense in which the paschal lamb was before; but in so doing he grossly violates the clear Scriptural doctrine of the difference between the Old and New Testaments, which he himself had previously acknowledged and which we have proved above with little, and makes Christ the founder of a new ceremonial worship and Christianity a new Judaism full of shadows and images without the body and without the essence of the things themselves. *) Yes, in this way he attributes a great preference to the Old Testament over the New, for the representation of the body and blood of Christ would then have been more real in the Old than in the New. Apart

*) Hrrr Nast gives his presentation the appearance, as if he also gives the New Testament the essence of things itself, but by a (we hope, ignorant) confusion of the objects, by substituting the reality of the New Testament Passover lamb for the New Testament Passover meal. The attentive reader should examine Mr. Nast's essay hereafter, and he will find what we say.

Besides that this is totally contrary to the divine revelation of the different households of God before and after Christ, it is also contrary to all reason; for if the bread and the wine in the banquet of the New Covenant should even represent Christ's body given for us and his blood shed for us and remind us of his sacrifice on the cross, Christ would have abolished the appropriate image and inserted an inappropriate one; for who does not see that the slaughter and eating of a lamb, and the shedding of its blood, is much more clearly reminiscent of Christ's sacrificial death than the eating of a morsel of bread and a few drops of wine? Therefore, far from the comparison of the Holy Supper with the Passover meal preventing us from taking Christ's words, "This is my body," 2c. literally and actually, this comparison rather strengthens us in it. We believe all the more firmly that the memory of Christ is to be kindled not, as in the Old Testament, by outward signs and symbolic acts, but by the actual partaking of his body and blood.

(To be continued.)

(Submitted.)

To our dear friends and fellow believers.

We cannot deny ourselves. We would like to share the following news with you, dear brothers: Our pastor, Pastor Keyl, honorable, much beloved in Christo JEsu, accepted the call of the Lutheran congregations in Milwaukee and Freystadt and preached his last sermons here on the 16th Sunday after Trinity. This took place before a large congregation, since many also came from neighboring congregations who wanted to hear the Word of God once again from his mouth, so that[^] our small church house was too small to hold the crowd. The morning sermon about the raising of the young man at Nain went all the more deeply to our hearts in our situation, since we were already deeply moved by the departure of our pastor, but it was also very comforting for us, because we learned from it how our Lord Christ still speaks to us in all distress: "Do not weep." Then Holy Communion was held and after the service a congregational meeting,

where he took leave of everyone deeply moved. In the afternoon sermon he continued in the explanation of the first book of Moses, which he had interpreted in the weekly services. In this sermon - on the 35th chapter - he dealt, among other things, with how with the holy patriarch Jacob always came one cross after another, but also consolation of the divine word alternated with it. In conclusion, he gave us several important exhortations that we should faithfully keep the abundantly received Word of God, and he explained that he did not preach a formal farewell sermon because he believed that the melancholy would grip him and us so much that weeping would be a disturbing obstacle to teaching and listening. We think our dear friends will like to hear the conclusion of the farewell sermon. It was this:

"First of all, I praise God's abundant mercy for all the fruit of my preaching ministry, with which he has blessed me and you all this time, and I ask him to forgive me and you by grace for everything we have sinned against him and to cover it forever with the blood of his dear Son Jesus Christ; But especially I call upon him to bless the seed of his word, which I have scattered among you until now and which my dear successor will continue to scatter among you,*) so that each one of you may become ever richer in the wholesome knowledge of pure doctrine, ever firmer and more joyful in the saving faith, ever more filled with the comfort of the Holy Spirit, and ever more fruitful in love and all good works. Therefore, make every effort to hear and learn the word of God, accept it in faith as God's word at all times, keep it in a fine good heart, and bear fruit in patience. And so that you may be able to do this, earnestly call upon God for the grace to recognize his holy word correctly, to believe in it from the heart, to obey it faithfully and to persevere in it. Prove yourselves to your future preacher and pastor in all things in such a way that he may work among you with joy, and since I hand you over to his pastoral care with complete confidence, also meet him now with love and confidence that he will feed you in all things as a faithful shepherd, with teaching and wisdom.

Fill my joy that you are of one mind, have the same love, are unanimous, and that you also live with your dear neighboring community from now on as before in such unity and love. Oh how I shall rejoice when I hear from you, even absent, that you are heartily obedient to such of my exhortations, for I have no greater joy than that of hearing that you walk in the truth. Do not grieve too much over my departure; remember that the God who called me to you is now calling me from you again; therefore submit to his holy will in the firm belief that also in this, as always, his will is a good and gracious one. Consider also that you will certainly also grant my new congregations, according to love, the good you have enjoyed for so long; their lack will be alleviated thereby, and that be your joy; but you shall also have no lack of any gift in the future, and that be your comfort. Finally, accompany me and mine with your prayers, wishes for peace and blessings, that God may go with us on the way as he once went with Jacob, and that we may also praise and glorify him for it like Jacob, and that I may carry on the word of the Lord in my new churches with new zeal and new blessings.

And now, my beloved, I conclude with the words of Paul in his farewell sermon, Acts 20:33. 20:33: "I commend you to God, and to the word of his grace, which is able to build you up, and to give you the inheritance with them,

*) He preached to us for nine years in Germany and nine years here in America.

who are sanctified. To God, who is able to do exceedingly abundantly above all that we ask or understand, according to the power that worketh in us, to him be glory in the church which is in Christ JESu for ever and ever. Amen."

The sermon was concluded with many tears from both sides, the teacher and the listeners, for our separation will be very difficult for us; those who have experienced similar things will sympathize with us. But the merciful God not only grieves, but also rejoices again, according to His great goodness, for just now we received a written answer to our petition from our dear neighboring parish of Altenburg, in which it expressed its heartfelt sympathy for our loss and unanimously granted our request that its pastor should provide us with the divine word, which we acknowledged with heartfelt thanks. Our pain was thus relieved and our hearts filled with joy. May the gracious God grant us His grace that we may live together as brothers under one head, our Lord Jesus Christ, in unity of faith and true Christian love, and that we may also hold our future pastor and confessor, Pastor Löber, in twofold honor according to the word of God, loving and obeying him, so that he may lead his holy ministry among us with blessing.

On the following Wednesday, September 22nd, our dear Pastor Keyl, after having bid a wistful farewell to some members of our congregation with many tears, accompanied by several of them, departed from our midst. Having arrived in Altenburg amidst all kinds of Christian conversations, he learned that he could use a better opportunity to go to St. Louis the next day, and he was very happy to be able to spend the night once again with his brother pastor, Pastor Löber, who was so dear to him and whom he loved dearly. The next day, accompanied by friends, he went to Wittenbergs Landing in order to continue his journey to the place of his destination under God's protection.

Now our thanks follow in the distance, O dear teacher, after you, Since undaunted and so gladly
Her mouth spoke to our heart Of what could only promote our bliss In this time.

Because we are not able to do it now. To reward your effort and diligence,

So we wish God's blessing in your new sphere of activity, that God may still increase his little group and destroy Satan's kingdom and power.

Now, you churches, welcome with joy your soul shepherd,

Who will surely take you to green pastures

Of the word of God will lead; Yes, happy are praised by us. That God directs you to this man.

So let God make all things prosper.

That once in bliss, The shepherd with the herds, we sing

From eternity to eternity:

The Lord has well considered everything

And everything, everything done right! Amen.

The Lutheran congregation of Frohna, Perry Co, Mo.

The Methodist Itinerary.

"Thus saith the LORD of this people They love to run now and then, and do not like to stay at home. Therefore the LORD will not have them; but now he remembereth their iniquity, and will visit their sins." Jer. 14:10.

The quieter the praise of Methodists elsewhere, the louder sounds the trumpet of self-praise in the apologist. One becomes thereby involuntarily

reminds one of the puffery grandiloquence with which speculators advertise the over-sugared pills of the Indian queen: "The great popular medicine of the day - the numerous and wonderful cures of the same - Great excitement among the doctors!!!" In a similar manner the Methodists trumpet their spiritless junk, as: the waking nights, the love feasts, the camp meetings, the Claß meetings 2c., all of the first quality, all these spurious wares and human fiddles fraudulently wrapped up in words of Holy Scripture, and offered up to our German people, while baptism and the Lord's Supper are disgracefully despised as mere ceremonies. Thus they seduce the innocent hearts by sweet words and splendid speeches. Rom. 16, 18.

Something wonderful, even apostolic, is also said to be the itinerary of the Methodists. According to their constitution, the bishop and his advisory body, the elders, have the right to assign each preacher a new field of work every one or two years, so that the congregations do not have the delicious freedom to appoint their own preachers. As is well known, in the Catholic Church the pope and the bishops have taken away this right from the congregations.

This travel plan is now lauded with exaggerated praise. "Our plan, Docter, says a Methodist No. 32 of the Apologist, is like the solar system where everything moves. You know that ministers of the Gospel are likened to stars in the right hand of the Son of Man. However much light they spread, it is only borrowed light, like that of the moon. If the moon were to stop at one point, how much damage would necessarily be done? Accordingly, moon and stars mean the wandering Methodist preachers who illuminate the dark mankind with their borrowed light. Where this light is borrowed from, whether from the spirit, which is prepared under such great efforts at the camp meetings, or from the strange half-light, which flickers in the apologist, about this no clarification takes place at present. But how important the journeys of the Methodist preachers are for the welfare of mankind is proven by the fact that the world would necessarily perish if they were omitted. Even if this Methodist is speaking untruths, it cannot be denied that he is speaking magnificently.

Mr. Peter Schmucker praises in his way the Methodist travel plan. "The plan of Jesus, he says, to go into all

the world and to change the preachers, according to the way of the apostles, is and remains the best. (Someone understands this nonsense.) After saying that to the travel preacher: belongs more than human strength, he remarks that there is "much pleasure in it". "To regard this work as a human good deed betrays unbelief and frivolity 2c."

But that this travel plan is unbiblical is clear from the holy scriptures. For to go into all the world is not apostolic in itself, otherwise also the vagrancy would be apostolic. To go into all the world, to preach the gospel to all creatures without a definite and explicit command and calling from the Lord, and thus to pretend to be an apostle, is an ungodly impudence. - —

The apostles, on the other hand, were called and sent out directly by the Lord Himself. Through the command of the Lord: "Go into all the world and preach the gospel to every creature," they received a special privilege connected with their apostolic office, that they could in their effectiveness were bound neither to certain persons nor to certain places. Their field of work was the whole world, their congregation the whole mankind. This special apostolic privilege expired with their death. For besides the fact that their successors in the holy preaching ministry were called by the Lord indirectly, i.e. through men, their effectiveness was always limited to certain congregations.

Therefore, the itinerary of the Methodist preachers is not apostolic: 1. they lack the apostolic profession. 2. they are sent out by a false believing authority, while the apostles were sent out by the Lord JEsu himself. 3. they change their churches every 1-2 years, which the apostles did not do. 4. they travel to Christians, while the apostles went among Jews and Gentiles. 5. they boast that they convert members of foreign Christian communities to their sect, while the apostles testify: we do not boast about the goal in foreign work; - we do not boast in that which is prepared with foreign rule. 2 Cor. 10, 15.16. 6. They take hold of foreign preachers in the ministry, which the apostles expressly forbid: Let no one among you suffer as one who takes hold of a strange office. 1 Petri 4, 15. 7. They deprive the churches of the apostolic right to appoint their preachers themselves by their itinerancy, while the apostles let the already established churches choose the ministers of the church themselves: Therefore, brethren, look around for seven men of good report, full of the Holy Spirit and wisdom, whom we may appoint to this need. Acts 6:3.

But enough; it is already clear that the Methodists cannot gain even the semblance of the Apostolic model for their itinerary, however much they would like to hold on to at least the Apostolic form, since, as is well known, they unfortunately lack the Apostolic doctrine. Therefore, may no one be seduced by the vain splendor of their self-chosen clergy.

Hermann Fick.

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"Who told you that this (the Bible) is the holy scripture?"

Through this question, according to No. 19 of the Catholic Church Newspaper (under the heading: an interesting incident), a Catholic priest and Doctor of Holy Scripture gave a noble Prussian Protestant the first and, as it seems, also decisive impulse to enter the fold of the so-called Catholic Church. According to the report, the persons mentioned had not only a fine way of life, but also a great deal of understanding and insight. The first may be conceded; but it seems as if the latter remark was made only with the intention of baiting such simple-minded or dishonest souls, who also in matters of faith hold to human judgment and great appearances; for in truth the noble Protestant had a much greater measure of stupidity than of understanding, and with the Catholic priest and doctor of theology either the same took place, or the measure of truth must have been very small with him. Although we are not of the opinion that a believing Lutheran, i.e. one who knows the faith from experience and does not merely speak, I believe to be true what the Lutheran church teaches, that such a one will be misled by the question at hand and will not know the answer to it, we nevertheless, for the sake of the weak and for the promotion of truth, want to go into the matter recently.

The "interesting incident" in question is mainly the following: A Catholic priest meets with a noble Protestant Prussian; the latter wishes to engage in a detailed conversation with the priest about some matters of religion; the latter is willing to do so, but considers it expedient that a third party be called in as an arbitrator; to comply with this, the Protestant lays a Bible on the table; the priest cursorily leafs through the Bible and turns away.

then with the question to his opponent: My Lord! You have put there a book; but who told you that it is the holy scripture? The nobleman replies: Have you not seen it? The priest: I have seen it, but I ask you again, who told you that this is the holy scripture? The nobleman, puzzled: The whole world recognizes it for that and you yourself do not recognize it for such? The priest: O my lord! the case is very different between me and you; if I affirm that this is the sacred Scripture, I affirm it according to an infallible testimony, which stands me in good stead for it, I have it from its hand, and by its reputation, which I hold to be infallible, I am sure of my cause; but you, my lord, on what do you rely, and how can you in fact assure yourself that this is the sacred Scripture, that this book also has not been altered? And if you are not assured, how can you accept it as the arbiter of our different views? Even more! - and even if we agreed about the words of the text, but if we differ about the meaning of the same, who will explain it to us in such a way that we are completely assured about it? - These questions are so new and so difficult for the nobleman of much understanding and insight that he does not know how to help himself; he promises to think further about the matter, and the result of this thinking is this, that after some years he can present himself to the Roman priest as a firm Catholic.

After what has been communicated, I hope that the dear reader will not find it too harshly judged if we ascribe to the nobleman quite a degree of stupidity. For in the first place, the answer already testifies to this: The whole world recognizes the Bible as the holy scripture. The nobleman must therefore not have known that, apart from the Christians, there are also many millions of Jews, Muhamedans and pagans, who also belong to the world and of whom not a single one is a Christian.

He must have considered the Bible to be the Holy Scriptures; otherwise, instead of "the whole world," he would have said: all of Christendom. Moreover, he must have been very poorly versed in the Bible, although, according to him, he always carries it with him, otherwise he would have known that the word of the cross, which the Bible proclaims, is not only an annoyance to the Jews and a foolishness to the Greeks, but that the reason of every unbelieving man is offended by it, even if he, admittedly very wrongly, uses the Christian name. The nobleman, as a man of much understanding, could well have known that there are rationalists, friends of light and similar people among the Christians who do not consider the Bible in truth to be the holy Scriptures, and therefore, instead of "the whole of Christendom," he should have said more correctly: The whole believing Christianity.

On the other hand, the nobleman is so simple-minded as not to notice that the Roman priest with his assurance that he considers the Bible to be the holy Scriptures because he has an infallible testimony (he means the Roman church) for it, whose reputation he considers infallible, - that the Roman priest has thereby not at all answered the question raised by himself, but only pushed it back; for how does the Roman priest

know that the testimony which he considers infallible is really infallible? Is he not at least just as guilty of proving the infallibility here as the nobleman could be held to prove that the Bible is God's Word? And in truth, has not the nobleman a much more general and reliable testimony for his assertion, even outwardly considered? Has he not the whole of believing Christianity of all times and places in his favor, when he declares the Bible to be the holy Scriptures? The Roman priest, on the other hand, does not have for the infallibility of his testimony, i.e. the Roman church, first of all, the whole of believing Christianity of all times, because the doctrine that the Roman church is infallible is the

Secondly, not the believing Christianity of all places, because apart from the members of the Roman church, no Christian believes in its infallibility. Let that be said enough of the many minds of the nobleman. As for the Roman priest, the correct judgment about him is already evident from the above; but what can be said about the fact that a priest, with whom a layman wishes to consult about the way to salvation, knows nothing more important to do than to mislead him about the holy Scriptures? Was it not enough, then, to allow the Bible to be the arbiter, that it was acknowledged by both contending parties to be the sacred Scripture? Is it stupidity or wickedness for the Roman priest, in spite of this, still to demand proof that the book laid open is the sacred Scriptures? What should we say if St. Philip, when he found the eunuch from the land of the Moors reading the prophet Isaiah, had not asked him: "Do you understand what you are reading? (Acts 8:30) but would have said, "How do you know that this is written by the prophet Isaiah and is the word of God? It is not conceivable, even in worldly affairs, that both disputing parties should declare a third party to be fully qualified to act as arbitrator between them, and yet one of the disputants, with a good conscience about the rightfulness of his cause, should demand of the other to explain why he, too, considers that third party to be a suitable arbitrator. But of course, the Roman priest does not seem to have had a good conscience; he was probably not man enough to refute the Protestant layman from the holy scriptures, so he takes the matter into another field. Or did the Roman priest only not want the probably Lutheran Bible translation of the Protestant to be the arbiter? why then does he not say it straight out? There seems to be a bit of Jesuitical fib behind it. The Protestant of many minds would have understood Greek in the end and one could have used the original text. Basically, however, the matter is this: if the Roman Church cannot first obtain from a man that he recognize its infallibility, then it cannot so easily unpack its other heresies, because they conflict with God's clear Word. But if it has made this first concession, then it makes the clear source of God's word duly turbid with its highly praised reputation and testimony, and whoever then still wants to wash his eyes in it, naturally gets enough sand in it to no longer be able to see clearly. Here the proverbs apply: It is good to fish in the doldrums, and: In the dark is good to munkeln....

For the sake of clarity, let us answer the question recently: what guarantee does a Roman Christian have that the Bible is Holy Scripture, and what guarantee does a Lutheran Christian have?

As far as the Roman Christian is concerned, he has no other guarantee than the assurance of his church. But a conscientious and serious man must necessarily ask: who vouches for the infallibility of the Roman church? and he will be all the less willing to be fobbed off with the simple assertion that it is infallible, because the Roman church, so far as it can bear witness at present, consists of men, each of whom is capable of error. Rather, he will rightly demand proofs, and indeed such proofs that are not likewise mere assertions and would themselves first have to be proven again. The Roman church is not only incapable of supplying such unimpeachable proofs of its infallibility, which must be demanded of necessity, but it can easily be shown that it has often been mistaken and has contradicted itself as well as the church of the first centuries. Thus, to give only one example, the Concilium of Laodicea (between 260 and 264 A.D.), the greatest number of the most respected church fathers (e.g. Origen, Eusebius, Melito, Athanasius, Hilarius, Gregory of Nazianzus, Epiphanius, Ruffinus, Jerome, etc.), and even the venerated Christians of the early centuries, count as contradictions. The apocryphal writings were also used by the most revered theologians of the Roman Church until the Reformation (e.g. Hugo and Richard de Sancto Victore, Petrus Cluniacensis, a friend of the famous Bernhardt von Clairvaur, Hugo de S. Caro, Lyranus, etc.): Wisdom of Solomon, the Book of Jesus Sirach, the Book of Judith, the Book of Tobias, the Books of the Maccabees do not belong to the canonical writings, i.e. not to the holy scriptures in the proper sense, not to the revealed word of God, inspired by the Holy Spirit, but recognize them only as writings that can be read with benefit for edification. Nevertheless, at the Tridentine Council (1545-1563), the Roman Church saw fit to declare the above-mentioned writings to be pieces of Holy Scripture, and to pronounce a curse on anyone who did not agree with it. How does this rhyme with the infallibility of the Roman Church? Can a righteous Christian still rely on its testimony with a clear conscience? Must he not fear that sooner or later the Roman church may again come up with the idea of including in the canon of holy scripture some books hitherto considered and recognized as uncanonical and claiming them to be the word of God, which he must then also accept in good faith?

But if such misgivings must come to a Christian, what should a pagan say, who cannot be expected to believe in the existence of an infallible church from the outset, and with whom it can only be the result of his crudeness and ignorance if he nevertheless allows himself to be persuaded to do so, before he has come to know Christianity itself in its true essence.

As far as the Lutheran Christian is concerned, he has the testimony of the Holy Spirit as the supreme and absolutely decisive guarantee for the divinity of the Bible. This means that he knows that the Bible is God's word, because he has experienced the divine power of it in his heart, according to Christ's instruction: "If anyone will do the will of God, he will know whether my teaching is from God or whether I speak from myself. Joh. 7, 17. See also 1 Joh. 5, 6. 1 Thess. 1,5.6. and 1 Thess. 2, 13. In other words: The testimony of the Holy Spirit refers to the supernatural effect of the Holy Spirit that we experience as a result of the word of God that we have heard or read, in that the Holy Spirit, through the divine power that is inherent in the word of God, strikes our heart, opens and enlightens it, and bends it to the obedience of faith, so that we, thus enlightened, become aware and certain through the inner urge of the Spirit that the word presented to us is really God's word, and therefore agree to it out of inner compulsion. But there can be no doubt whether the spirit thus testifying is really divine and not a demonic one, since, on the one hand, the whole transformation that has taken place in the man who experiences this testimony and the consequences that come with it, the certainty of his state of grace, his sonship with God, his good conscience, his peace with God, his godly walk, his struggle against the devil, the world and his own flesh, his joyfulness in tribulation, etc., prove that it is really divine. On the other hand, the Holy Scripture itself testifies that it is a divine spirit and that its sealing is infallible. The latter, however, contains as little circular reasoning as it might seem to the superficial observer, as little as it is circular reasoning when Moses and the prophets testify to Christ and Christ testifies to Moses and the prophets, or when John the Baptist testifies that Christ is the Messiah and Christ again that John is a prophet.

In addition to this most important and for the individual in the last instance decisive testimony of the Holy Spirit, the Lutheran Christian has a large number of highly significant, both internal and external proofs of the divinity of the Holy Scriptures.

Among the inner testimonies are: The majesty with which God testifies of Himself in the holy Scriptures; the simplicity and seriousness of the biblical language; the majesty of the divine mysteries which the holy Scriptures communicate; the complete sufficiency of the holy Scriptures for salvation. These testimonies, taken together, certainly carry no small weight.

The external testimonies include: The age of the sacred Scriptures; the very special he

The luminosity and the zeal for truth of the people through whom God had the Scriptures written; the luminous miracles by which the teachings of the Scriptures are confirmed as divine; the unanimous testimony of the (not only Roman) church spread over the whole world; the steadfastness of the martyrs; the approving testimony which even the non-Christian peoples cannot deny to the doctrine contained in the Holy Scriptures; the rapid and happy spread of the Christian religion over the globe and its marvelous preservation in spite of the most bitter and repeated persecutions; finally also the terrible and striking punishments by which despisers and persecutors of the divine word are met. - These outward testimonies will be used especially to induce unbelievers to read and contemplate the Scriptures diligently, so that afterwards, God willing, they may also receive the testimony of the Holy Spirit. And although these inner and outer testimonies are not absolutely decisive in themselves, they can very well bring about an inner moral conviction, and besides the testimony of the Holy Spirit they have a not insignificant value. In particular, purely historical questions, e.g. in which language a book of the Holy Scriptures was originally written, can only be answered by consulting them, and here, of course, the testimony of the church is very important, especially the testimony of the oldest church teachers who lived at the same time as or soon after the apostles.

(Conclusion follows.)
EVA"

Why are the words of institution, "This is my body; this is my blood," actually to be taken?

(Continued.)

A third reason which Mr. Nast gives for his opinion that the words of institution cannot be taken literally and actually is this: Christ speaks of his body: "Which is given for you," and of his blood: "Which is poured out for you"; but at the time of the institution of Holy Communion Christ's body and blood were not yet actually given and poured out there; therefore Christ cannot here speak of his actual body and blood; under the words: "This is my body, which is given for you" 2c., can therefore be understood to mean nothing other than that the bread and wine are merely the outward visible proof of Christ's body given for us and blood poured out for us, that is, of the atonement made through him: for the atonement had indeed already taken place in the spirit, i.e. in the thoughts of God, from eternity, so that Christ could speak of it as an act already accomplished.

Mr. Nast makes here a conclusion, approximately like the following:

Christ speaks of his betrayer at the institution of Holy Communion, saying: "Woe to that same man by whom the Son of Man is betrayed. (Luc. 22, 21. 22.)

But Judas had not really betrayed Christ at that time;

So Christ could not have been talking about the real Judas at that time.

That this conclusion must have an error somewhere is known to everyone who knows the history of the Passion, even if he is not otherwise familiar with the characteristics that a correct conclusion must have; for that Christ meant no other man in those words than the real Judas is beyond doubt. Mr. Nast's conclusion, however, suffers from the same error.*) Where does the error lie? In this, Mr. Nast has not considered that it is a very frequently occurring figure of speech in the holy scriptures to put the present tense (i.e. the present time) for the future tense (the future time), i.e. to speak of a thing that is yet to happen as if it were just happening or as if it had already happened. Such an enallage or transposition takes place in the words of Christ: "I lay down my life for the sheep", Joh. 10, 15., instead of: "I will lay it down" (as he really speaks Joh. 6, 51.: "The bread that I will give is my flesh, which I will give for the life of the world"). This expression occurs so often in the holy Scriptures that Luther sometimes in the translation immediately puts the future time instead of the present time used in the original text for a better understanding of the matter; for example, when Luther translates: "Since I will drink it anew in my Father's kingdom," the Greek only says: "Since I will drink it anew," 2c. Matth. 26, 29. From this it follows that when Christ says in Holy Communion, "This is my body, which is given for you," it means simply as much as, "Which shall be given for you." The difficulty alleged in that expression is therefore only an imaginary one, and there is not the least reason to think that Christ speaks only of a sign of his body and the giving of it.

*) In the conclusion of Mr. Nast, moreover, this error is added, that he changes the words, "Who is given for you," for his own purpose, and speaks of it as if Christ had said, "Who was given for you." For, strictly speaking, this is how Christ would have had to speak according to Mr. Nast's

interpretation, if he had wanted to speak of the atonement, as Mr. Nast wills, as of an act already accomplished. Incidentally, it is strange enough that Mr. Nast admits that Christ could have presented the atonement as already accomplished, but not his body as already given away. Does not Mr. Nast see that the explanation he gives of Christ's saying, "Who is given for you," does not prove more for his opinion than for the Lutheran doctrine? For if Christ could speak of the atonement before its actual consummation as one already accomplished, and present it as such, he could also speak of his body before its presentation as one already given, and present it as such.

The same, since a few hours later the real body of Christ was indeed given and his real blood was poured out. By the way, if it is claimed that there are interchanges of tenses in the Holy Scriptures, one must not think that this is meant to say that the way of speaking in the Holy Scriptures is imprecise, that one is often arbitrarily substituted for the other, and that everyone can therefore interpret it as he pleases. That is far away! Such an assertion would be blasphemy. In the Holy Scriptures, every word and every form of it is so precisely chosen that no other word and no other form of it would express the meaning of the Holy Spirit so perfectly. In the holy scripture every grammatical figure has a deep reason, which it is the blessed duty of every Bible reader to seek out. This is also the case with the enallage in question. Christ, in fact, says of his body: "Which is given for you", and not: "will be given", because on that night in which he instituted the holy sacrament, his last suffering had already begun. - —

The fourth reason why Mr. Nast believes he must depart from the words of Christ at the institution of Holy Communion is this: If one does not want to assume that Christ offered mere signs of His body and blood, then one must believe that the holy apostles celebrated a different meal at the first celebration of Holy Communion than we do now, because at that time Christ still had a natural body, but now He has a transfigured one. Mr. Nast here proceeds from the false premise, as if Christ, if he really and truly gives his body, must give it either "as he was born of Mary and killed on the cross," or as he is now in heaven as a transfigured body after his resurrection and ascension. Neither of these, however, takes place according to the teachings of the Holy Scriptures, which the Lutheran church holds and confesses. Instead. Christ indeed says of what he presents that it is the body "which is given for us" and that it is the blood "which is shed for us," Luc. 22:19, 20. But he does not say that both are given to us in the Holy Supper in the way in which they were given and shed for us in death, much less does he say a word about his body being given to us as it is now in heaven as a transfigured one; and if Mr. Nast stands in the thought as if the latter were believed and taught in the Lutheran church, he is quite ignorant of Lutheran doctrine. The Lutherans do not only confess that in Holy Communion none other than the body offered on the cross and none other than the blood of Christ poured out there is present, because Christ expressly says so in the words of institution; they also confess that this body is now in the state of transfiguration, because the holy Scriptures also say this in other places.

clearly says: but by this they do not mean to indicate and explain the manner in which Christ's body and blood are in the holy supper, but only to testify that in the holy supper there is not a mere proof, not a mere sign, image, symbol, 2c. of the body of Christ, but that the real, true, essential body of Christ is there, for no other body was crucified and later transfigured than Christ's real, true, and essential body. As to the manner of the presence of Christ's body in Holy Communion, the Lutheran Church has always confessed that it is one known only to God, inexpressible, mysterious, and inscrutable, which she therefore calls sacramental, because such a presence, by virtue of which Christ's body and blood are incomprehensibly and yet truly present and received under certain outward signs, takes place only in the holy sacrament.) According to this it is clear that even according to this biblical Lutheran doctrine "the apostles did not celebrate any other Lord's Supper than we do", and that in order to be able to assert this, it is by no means necessary to assume with the apologist, in defiance of Christ's words, that neither the apostles nor we are to partake of Christ's body in Holy Communion, but only to think of it. In this way, however, reason is quickly and easily deprived of all impulses, but also of Christ's honor and truthfulness. And let this be far from all who still regard Christ as the Son of God.

*) A passage from Johann Gerhard serves as proof. He writes: "We remind you again, however, for the sake of the false accusations of the adversaries, that we neither assume an impanation (Einbrodung) nor a consubstantiation (a union of the body of Christ and the bread into one being), nor any other natural or spatial presence, but we believe, teach and confess that after the institution of Christ Himself in a manner known to God alone, but incomprehensible to us, Christ's body is truly, really and essentially present with the bread in the Lord's Supper as the means ordained by God, and Christ's blood is truly, really and essentially present with the wine in the Lord's Supper, so that with that bread we take, eat and drink Christ's true body, with that wine Christ's true blood in the high mystery. This presence is called sacramental, not in the sense in which the opponents (the Reformed) use this word, as a presence through mere signs, but because in this mystery something heavenly is handed over to us and communicated to us by means of certain outward symbols. Some of ours speak of a bodily presence with regard to the What? (object), but by no means on the how or on the manner. By this they meant to say that not only the power and efficacy, but the very essence of the body and blood of Christ is present in Holy Communion; for they have opposed this word to the spiritual presence as the same is explained by the opponents, but by no means did they mean that the body of Christ was present in a bodily and quantitative way (i.e., according to its size, length, breadth 2c.)." (Loci bksol. Art. 24 § 98. Compare: "Lutherans" III. 26.) In another place Gerhard writes: "We have always protested against arguing with anyone about the manner, since the same is unknown to all human reason." (16. § 105.)

recognize! No, the holy apostles enjoyed at the first celebration the body of Christ, which (not in the state in which it was) given and crucified there, and which (not in the state in which it was) transfigured, and the same body we also enjoy; and in the same mysterious way as it is now present in the holy supper, so it was also in the first supper. While it is true that at the time of the first celebration Christ's body was not yet transfigured as it is now, we must remember that Christ still has the same body that once hung on the cross and the same blood that once flowed from his wounds for our reconciliation. Through the transfiguration, Christ does not have a different, new body, but this very body has thereby only received other, new characteristics, for it no longer needs food, drink, sleep for its life, is no longer subject to death, and the like. But who will say, because Christ's body is now in a more glorious state, that if it were present in the Lord's Supper, the apostles must have celebrated a different Lord's Supper than we do?

Now that we have testified that we Lutherans do not base the presence of Christ's body in Holy Communion on the transfiguration of the body, we must expect that Mr. Nast will now hold up to us, as his fifth argument, the argument he uses in his essay against the Roman priests: namely, that Christ could not have presented "his natural body to the apostles, because he was bodily present" and sat with them at the table. To this we reply: If Christ's body were the body of an ordinary man, this conclusion would indeed be quite correct, for it is contrary to the nature of our body that the same should be naturally here and supernaturally, and yet truly, elsewhere. But we know from Scripture not only that Christ had a true human body, but also that in Christ "the whole fullness of the Godhead dwelt bodily" (Col. 2, 9.), that in Christ "the Word that was God" from eternity "became flesh" (Joh. 1,1. 14.). God Himself therefore united Himself with the human nature of Jesus personally, that is, God did not dwell in Jesus as in a believing child of God's grace, but so that in Him God and man constituted one person. Therefore, Christ's blood is called "the blood of the Son of God" (1 John 1:7), yes, "God's own blood" (Acts 20:28), and therefore the Jews are reproached for having "killed the Prince of life" (Acts 3:15) and "crucified the Lord of glory" (1 Cor 2:8). What follows from this? Nothing less than that the human nature of Jesus must have been raised to unspeakable glory through the personal union with the divine nature, and that where the Son of God is, there he is also the Son of Man, that therefore also he must be omnipresent; for if there were a place in heaven or on earth

where one could say: Here is indeed the Son of God, but not the Son of Man, - then the Son of God would not have become really man in JEsu, so he would not have been in him personally, but alone as in another man and the whole fullness of the Godhead would not have dwelt in him bodily. With the denial of the omnipresence of the Son of Man, therefore, Christ's person is (Nestorianly) torn apart, the becoming flesh or incarnation of God is denied, and thus Christ's deity is rejected. But we do not make these conclusions arbitrarily, they are made in God's word itself. Matthew at the last says, "Behold, I am with you always, even unto the end of the world." Who is this "I" who wants to be present with his Christians everywhere and at all times? It is Jesus Christ, God and man in one person, before whom we need not fear as before a consuming fire, but who comes as our brother and as the bridegroom of our souls. But if someone wants to say, "Yes, that is what Christ said in the state of exaltation," let us remind him that Christ's divine attributes were not imparted to mankind only in the exaltation that followed his humiliation. The exaltation consists solely in the fact that Christ, at the beginning of his exaltation, made full use of the glorious attributes bestowed on his human nature, without any restrictions, while in his state of humiliation he voluntarily renounced them in order to be able to suffer and die for us, and only allowed them to shine forth at times, for example, when he performed miracles, when he let a divine healing power emanate from his body (Luc. 8:46), when he walked with his body on the sea as on solid ground, and so on. The divine qualities were imparted to the human nature of Christ at the moment when the divinity united with it personally. Therefore, Christ had this glory even as a human being, even when he was still walking in the deepest lowliness, when he was still hanging shamefully on the cross, even in the manger. If the man Christ Jesus had not had this glory at that time, he would not have been "Christ the Lord" at that time, as the heavenly hosts call him the shepherd, because as the glowing iron shines and burns only through the fire, so the human nature of Christ has divine qualities only by virtue of its union with the divine, by which it is permeated. An irrefutable testimony to this is the strange saying of Christ: "No one goes up to heaven except he who has come down from heaven, that is, the Son of Man who is in heaven. Jn. 3:13. Here Christ clearly tells Nicodemus that even though he walked on earth in the natural way, he walked in a way that is incomprehensible to us.

In the same way, he was in heaven at the same time. If Christ, after his humanity in the state of humiliation, was on earth and in heaven at the same time, how can we be offended when we hear that Christ, while still in the form of a servant, sat with his body naturally at the table, and yet at the same time was incomprehensibly present in the sacrament and communicated with his disciples? Could the man Christ Jesus have been in heaven at the same time, but not in the sacrament at the same time? Yes, we ask: was it possible for Christ to feed five thousand men, not counting women and children, with five present loaves and two fishes, and to keep twelve baskets full of bread (Matth. 14, 15-21.) - as no man can deny, - is it therefore not incomprehensible how a man could still doubt whether Christ could remain seated at the table, and yet feed his disciples with his God-flesh and water them with his God-blood without being consumed? Admittedly, this miracle, as little as others, cannot be comprehended by our blind reason, but faith grasps this mystery, into which the angels long to look, in childlike trust in the omnipotence and truthfulness of Christ, the Son of God, and falls down in deep admiration and humble adoration, praising the Son of God, who moves all the heavens to holy wonder with the miracles of his eternal love for us sinners.

We now come to the last, the sixth reason which Mr. Nast gives against the correctness of the literal sense of the words of institution. This is: because the assumption that one enjoys the real living body of Christ, first of all, contradicts the concept of a sacrificial meal and, secondly, "the obvious meaning and purpose of Holy Communion in the grossest way". To this we have to reply, first, that Mr. Nast is in error if he has hitherto been of the opinion that the Holy Supper is understood by the Lutherans in the sense of a sacrificial meal. Of course, no one will deny that Holy Communion has some resemblance to a sacrificial meal, in that in this sacred sacrament, as in sacrificial meals, one also partakes of the sacrifice itself, which was offered to God, and enters into the fellowship of faith and worship of the fellow celebrators, just as one entered into the "fellowship of the altar" by partaking of sacrificial meals, as St. Paul writes in 1 Cor. 10:10. But who does not see at first sight that the New Testament Holy Communion is something essentially different and much more glorious than an Old Testament sacrificial meal? What can be more foolish than to depart from the words of institution of a divine endowment because otherwise what we want to compare with it or what really has some resemblance to it would not quite fit? - Mr. Nast, of course, exclaims: "Who has ever heard that the guests have the did you enjoy the living flesh of the victim?" But we cannot wonder enough about such a speech. For - apart from the fact that the Holy Communion is not at all represented in the Holy Scriptures as a sacrificial meal - what does it matter whether someone has ever heard of something similar or not? Should not the only question for a Christian be: What does God's Word say about it? Would it not be in God's power and will to decree such a sacrificial meal in the New Testament, at which one should enjoy the living flesh of the sacrifice? Yes, are not Christians really admonished in God's Word to offer their bodies for sacrifice, "which," in contrast to those of the Old Testament, "is alive"? (Rom. 12, 1.) With the same right with which Mr. Nast asks the above question, he could also do this: Who has ever heard that what was sacrificed was struck on the cross? and so on.

Now, as to the second, by which Mr. Nast seeks to support his sixth reason, it is just as bad as the first; for it is true that "our Savior speaks in the words of institution of a body given to death for us and of a blood shed," but where does he speak of a dead body? Or is not and does not the body and blood of Christ, both of which were alive at the time of the first celebration of Holy Communion and are now alive, really and for all eternity remain the body given to death for us and the blood shed for us? Does not Mr. Nast see that by the addition, "Which is given unto death for you, and which is shed for you," is not intended to denote the state in which the body and blood are, but only to designate accurately the object of which Christ speaks? Mr. Nast apparently encountered the same thing when he sought out his sixth reason that he encountered when he sought out the fourth; namely, he confused the What? with the How? (the *quod* with the *quale*, the *objectum* with the *modus*, as the logician says), for Christ indeed says that in the holy supper he gives no other body than which, but not in what form, it is given, and no other blood than which, but not in what form, it is shed. This addition should and can only indicate that in Holy Communion not a spiritual body and a spiritual blood or a mere sign of the body, but the real body and the real blood of Christ is present, for only this was given and poured out in death. - Or does Mr. Nast mean that Christ's death can only be celebrated at Holy Communion if his body (and not his living body) is either present or, since this is not possible, is represented by signs? If he thinks this, then it is just his opinion, he will never prove it, and still

much less so to make a Christian believe that Christ's words, "This is my body; this is my blood," must mean as much as, "This is not my body; this is not my blood."

Before we close for this time, we only mention that Mr. Nast also misinterpreted the words: "This cup is the New Testament (or covenant) in my blood" (1 Cor. 11,25.). He refers the words "in my blood" to the word "testament". That this is inadmissible is clear from the original Greek text. According to the rules of Greek grammar, the article preceding the words "New Testament" would have to be repeated before the words "in my blood" if these latter words were to be connected with the former; but such a repetition does not take place in the original text, hence the words "in my blood" with: "This cup" must necessarily be connected, so that the meaning of the whole sentence can be no other than this: "This cup is the New Testament because of my blood", which this cup contains, as Christ Himself interprets these words in the parallel passages: "This is my blood of the New Testament, which is poured out for many" 2c. Matth. 26, 28. Marc. 14, 24. Whoever is only somewhat familiar with the Greek language will not notice that the word "in" should mean as much as "because of"; to give just one example, it is used in the same meaning Matth. 6, 7. where it says in the sentence: "Because they think they will be heard in many words", i.e. because of their many words. - In addition, according to the original Greek text Luc. 22,20, Christ strangely says of the cup that it is poured out for us, which of course could not be said if the blessed cup did not really contain the blood of Christ poured out for us. Far from the words, "This cup is the New Testament in my blood," therefore, speaking for Mr. Nast's opinion of mere signs of the Body and Blood of Christ in Holy Communion, these words, too, are irrefutable witnesses to the true and essential presence of the Body and Blood of Christ in this Most Holy Sacrament.

Thus we hereby conclude the first part of our refutation, in which we have followed the apologist step by step, with the wish that Mr. Nast may receive our recollections, made without all bitterness and passion, with equal love and examine them just as calmly, and that the readers who are not initially interested in this may excuse the dryness from which such a refutation must necessarily suffer. We think that whoever does not shy away from the hard and rough shell of the presentation will not go empty of a sweet core of important truths. We also hope that in the continuation in the next numbers the dear readers will breathe more freely with us.

(To be continued.)

Prophetic dream of the Elector Frederick the Wise of Saxony of the Reformation.

(From an original manuscript.)

The venerable Lord Georgius Spalatinus has credibly told me *Antonio Musae* a dream which Duke Frederick, Elector of Saxony, had at Schweinitz, the night before, namely All Saints, before Dr. Martin Luther publicly posted his first Positiones (sentences) against the Pope and brother Johann Tezel's sermons on Roman grace and indulgences at Wittenberg to defend, which dream also Elector! He also presented it to your brother, Duke Hansen of Saxony, in the presence of the Chancellor, and said: "Brother! I must tell your lordship what I dreamed this night, and would like to know its meaning. I remembered it so well, and I imagined it so deeply, that it seems to me that I could not forget it if I should live a thousand years, for it occurred to me three times in succession, but always improved. Did Duke Hans ask whether it was a good or bad dream? We do not know, God knows, said the Elector. Duke Hans continued: "Brother! Your Grace, however, does not set much store by it; if something comes to me in a dream, I always ask God to make it all work out for the best, or I put it out of my mind as best I can, although I must also bear in mind that many dreams, both good and bad, have come true to me, which I only understood afterwards, but usually in bad, small affairs. But tell me, Your Honor, what was your dream? Elector Frederick says: "I will tell your honor. When I lay down in the evening, rather dull and tired, I soon fell asleep over the prayer and had rested gently for three and a half hours; when I awoke and became quite awake, I lay and had all kinds of thoughts until twelve at midnight, thinking, among other things, how I wanted to fast and celebrate in honor of all the dear saints, and also (like) my court servants. I also prayed for the poor souls in purgatory, and resolved to help and control them in their heat, and asked God for his mercy, that he would guide me and my councilors and countryside in the right truth and keep them blessed, and that he would fend off all the bad guys who make our regiment unpleasant, according to his omnipotence. Over such thoughts I soon fell asleep again in my midnight. - Then I dreamed how the almighty God sent to me a monk of his honorable countenance, the natural son of St. Paul, the dear apostle. He had with him, by God's command, all the dear saints, who were to bear witness to the monk that there was no deceit with him, but that he was truly a messenger of God.

should allow the monk to write something on my castle chapel in Wittenberg; I should not regret it. I had the chancellor tell him that because God had commanded me to do so, and because he also had such a powerful testimony, he should write what he was commanded to write. Thereupon the monk began to write, and made such rough writing that I could recognize it here in Schweinitz. He also led such a long pen that it reached to Rome and pierced a lion lying in Rome in one ear with the sting, that the sting went out to the other ear, and stretched the pen further to the papal holy triple crown, and poked so hard that it began to wobble, and wanted to fall from Her Holiness's head.

As it is now falling, it seemed to me that I and your lordship were not far away, I also stretched out my hand and wanted to help hold the crown; in the same swift grasping I woke up and held my arm high, was quite frightened and also angry with the monk that he did not guide his pen modestly in writing. But when I really thought about it, it was a dream. But I was still fully asleep, my eyes soon closed and I fell fast asleep again. Before I was quite aware of it, this dream came to me again for the second time, because I was again dealing with the monk, and I watched him as he kept on writing; and with the sting of the pen he kept on stabbing at the lion and through the lion (Pope Leo X) at the Pope, about which the lion roared, so that the whole city of Rome and all the estates of the Holy Empire ran to find out what was going on. The papal sanctity then asked the estates to prevent the monk, and especially to inform me of this outrage, because this monk was in my country.

Then I woke up for the second time, was surprised that the dream had come again, but I did not let myself be challenged, but I asked God to protect Papal Holiness from all evil, and I fell asleep for the third time. Then the monk came to me for the third time and dreamed that the noblest estates of the empire, among which I and your lordship were, were coming to Rome. were also, came to Rome and tried hard to break this monk's pen and to lead it away from the pope, but the more we tried on the pen, the more it stared and creaked, as if it were iron, also so much creaked, that it hurt my ears and went through my heart, at last we all grew weary and tired of it, and we lost each other, and worried that the monk might be able to do more than eat bread, that he might do us some harm. Nevertheless, I had the monk ask (for now I was in Rome, soon in Wittenberg, soon in

Rome again) where he got this feather, and how it happened that it was so strong and tough. He let me know that it was from an old hundred-year-old goose (Huß); one of his old schoolmasters would have given it to him as a gift, and offered it because it was good; he wanted to keep it for his memory and use it. He would have tempered it himself. But the fact that it was so long and hard and firm was due to the fact that the spirit could not be removed or extracted from it, about which he himself was surprised.

Soon there is a clamor as if countless other quills had grown out of the long monk's quill, and it is a pleasure to see how the learned people in Wittenberg are tearing themselves apart over it, and think in part that these new quills will in time become as long as this monk's quill, and that something special will certainly happen to this monk and his quill.

Since I decided in my dream to talk to the monk in person sooner and better, I finally woke up for the third time and was now morning; I was very surprised about the dream, thought about it and imagined it well, as it happened to me one after the other, and immediately drew the most important parts. I am completely of the opinion that this dream is not without meaning, because it has come back to me so often, and I am soon willing to reveal it to my confessor, but I have also let your Lordship know something beforehand. Your Lordship and our Chancellor tell me their concern about it.

Duke Hans said: "Lord Chancellor, what do you think; dreams are not always to be thought much of, but they are not always to be rejected completely; if we had an understanding, pious Joseph or Daniel here, enlightened by God, he could hit it."

The Chancellor speaks: "Your Lordship. Your Grace knows that it is customary to say: Virgins, learned people and great lords' dreams usually have something behind them. But what it is, one will only know after some time, when something happens, from which one then assumes and says: Behold, your dream has certainly pointed to it, as many such examples will be known to Your Grace. Otherwise Joseph says: "To interpret dreams belongs only to God; and Daniel says: "God in heaven alone can reveal hidden dreams. Therefore, Your Electoral Grace commands only this dream to God. This is the best, that he is sent by God, has orders to write, and that all the saints are his witnesses; unless the devil, under a good pretense, should have his mirror fencing. Ew. Fürstl. Grace will know best to think about these things in a Christian way, besides devout prayer."

Duke Hans says: "I hold it with you, Mr. Chancellor, because that we should grieve and torture ourselves over it for a long time is not to be advised. God will know how to send everything, if this dream comes from him, to his honor, and will give us the right need in his time.

If it means evil, it should be abolished.

Duke Frederick, Elector, says: "May the faithful God do this; only that I cannot forget the dream. I also have my thoughts and interpretations with me, but I am keeping them to myself for the time being. But I will record them. Perhaps the time will come later to see whether I have got it right, and we will discuss it further with each other these days.

Of the benefits that heretics bring to the Church.

Luther writes about this:

Although it may seem as if the spirits of the pagans do much harm to the church, they only give cause for the word to be explained to us daily in a purer and richer way; as Augustine says in the eighth book *Confessionum*: "If the heretics' errors are refuted, the church's understanding and the holy scriptures are only explained more. For if we were not thus awakened and urged to examine and exercise our treasures, we would become lazy and indolent, and perish in idleness. So what else can our eternal enemy, Satan, do with his busy temptations, but that we investigate the word more diligently, and that we learn to pray, trust and hope? There is a saying and a proverb: Hunger is a good cook. Therefore, the affliction of Christians is their salvation and the welfare of the church; their oppression is the exaltation and triumph of the church. Therefore, the more we are oppressed, the more we are lifted up, the more the enemies of the church do what they will; for Christ is our duke and our head, who truly does not yield to any evil; for he has unspeakable power, so that he lifts up those who are cast down, makes the dead alive, and the oppressed victorious and submissive. For since he is God, this is his very office, that out of nothing he makes all things, and out of that which is, he makes nothing. (See interpretation of Ps. 122, 3.)

The same writes elsewhere:

Let no one be surprised or dismayed to see the rise of the heretics among the Christians and their horrible rumblings against the truth. Everything must come to our good and not create the same benefit. First, that we may be trained to act and keep the word of God more diligently, and thus become more certain of the truth the longer. For if we did not have such habits, by which the devil awakens us, we would become lazy, sleep and snore ourselves to death, and both faith and word would darken and corrode in us, until everything would be spoiled. But now such mobs are our grindstone and polisher, sharpening and polishing our faith and doctrine so that they shine as smooth and pure as a mirror, and through them they also get to know the devil and his thoughts, and they become fit and skillful to fight against him; all of which would remain if we had rest from the mobs. Secondly, the word itself is brought to light before the world in a more powerful and brighter way, so that many learn the truth through such warfare, or are strengthened in it, who otherwise would not be able to do so; for it is a hard thing about the word of God, therefore God also gives it to work, and hangs and hounds both the devil and the world on it, so that its power may be used.

and virtue be made manifest and lies be put to shame. Whether some are deceived by this is also right, and sent for punishment and vengeance on the wicked, the proud despisers and ungrateful people who persecute, blaspheme or despise our teaching. For what devout, simple hearts are deceived besides, there is hope that they may come right again. But the proud and the clever shall be hardened within, and shall receive in themselves the reward of their ingratitude and their own foolish prudence. (See L. W. Hall. XIV, 277. ff.)

The Bishop Martin.

(A children's legend.)

A thousand four hundred three and eighty years, When our Savior was born. Since in Christianity one counts, Doctor Martin came into the world; Mr. Martin Luther highly honored, the like of which was never invented!

In Eisleben, where miners go down into deep shafts, And mine noble ore to day, With their industrious hammer blow, God has wisely sent it so that he sees the light of day. For a mother, God has given him Mrs. Margarethen, honorable; His father, however, Mr. Johann, an honest, old and devout miner, Who kept him very strictly, according to the custom of the ancients, to church and schools. The name Martin, which he bears, was given to him by a saint. Because just on St. Martin's Day the infant lay in the baptismal font. Now you ask, who was St. Martin? The tale is old and wonderful: a pious and honorable horseman, and a bishop; listen!

When Julian still resisted the kingdom of the Lord in the West, this happened to a horseman from Pannonia named Martin. He once rode into the middle of a place in storm and snow.

Soon a poor man begs him for a small gift.

The man was miserable, naked and bare; The wind went on his skin bare: Mr. Martin would have gladly given him his coat, skirt and doublet for his life. But you know well, a soldier has very little to give away. But he stopped on his high horse, whereupon the rain flowed down, and said: "The man is naked and bare; It need not be money, I will lend him something. His sword thereupon grasped with his fist, he skinned from his cloak almost the half of a zip, which he gave to the poor man. The poor man takes the piece at once, And wishes for it the kingdom of heaven To the good, pious horseman, Who did not long think of it. As he said his *gratias*, so he rides also forbaß To a poor widow's door, And lies down there in the quarters, Takes food and drink a little; It will not have been much. After he is drunk and has eaten, and has not forgotten the prayer, he lies down on the litter: whether it was one or two.

The chronicle has not reported this; therefore I leave it there. Soon it comes to pass in the night, That he awakes from a brightness, That forces the eye to shut him out. There stands a man at his feet; His head wears a crown of thorns: It is he! It is he, the Son of Man! With a thousand angels who serve

him, Our Lord has suddenly appeared In all his glory;
And with the cloak, which today Martin from Pannonia, who did not even think of it, gave to the poor beggar, our Savior is dressed.
And so the Lord speaks to Peter: "Do you not see the new cloak, which I carry here on my shoulders? His eyes are fixed on Martin. With a gentle tone from heaven, the Son of Man continues: "Martin here is the one who gave me this coat. Arise, my servant, whom I have chosen, you are righteous! You were a blind pagan until now. Put the sword in the scabbard! My pious bishop Martin shall become a warrior of God on earth". When the Lord said this word, the cock crows, the morning dawns; An angel kisses the hem of the cloak, And Martin is awakened from the dream; Thinking, knocks at a monastery And, true to Christ's words, From a wild horseman A great, pious bishop has become.

Now that I've told you this, What a pious love field of baptism Luther had to take from him and give him the name Martin; So I hope you will not be surprised by Dr. Martin's actions, who learned both to ride bravely and to fight bravely for the church. Of that holy horseman, who did it to him in baptism, At the same time with his pious name, That he must ignite in love: So that Luther, good and great, A piece of his coat not only And his raincoat's skirt, No, also with joy body and life For his brothers to give, At every hour was ready. How to such noble joy the city of Worms is an everlasting witness. Praised be Jesus Christ!

Milwaukee. - Just now we learn that Pastor Keyl with his family happily arrived on the 7th of this month at Milwaukee, Wis. Terr. and took up his duties at the Lutheran congregation there on the 19th Sunday after Trinity. His present address is therefore, Hev. **O.** Milwaukee, J?srr.

After the reminder on the last page, addressed to the "Katholische Kirchenzeitung" and the "Lutherischer Kirchenbote", was already under the press, we have finally received a number from both papers again. We can only rejoice that the editors themselves have remembered what we thought they should be reminded of.

In the "Apologist" No. 457, we read: "The faculty of M'Kendree College has conferred the dignity of Doctor of Theology on Br. Wilhelm Nast. We mention this belatedly for our justification; we only learned this after our essay on Holy Communion had already been set.

(Submitted.)

To the weary of life with his lament, "Oh who would be in heaven!"

(See "Lutherans" IV, 2.)

O dear brother, hold on, it's not yet time to die, First still more will be fought For other heavenly heirs.

I will gladly share your heart's desire,
To depart from hence, And at the sweet JEsu breast Without sin to feast.

But, Theurer, it is still too early. To lay down the sword already,
My wish is that you may still stand here in blessing for a long time.

Look around you! - What a great field your Lord has given you to build!
Into his service you are chosen: Be undaunted without fear.

He gives the weary new strength to soar like eagles,
Gives you the quality of faith to win in every battle.

Are against thee the enemies many, As swarming and rotten spirits:
If Christ's truth remains your goal, they will not become masters.

M

To the Shepherd's Voice (or Church Messenger?) and the Catholic Church Newspaper in Baltimore.

For a long time now, they have not received our previous change sheets. Now we cannot and do not want to force them to keep changing with us, but since both of them have continued to accept our regularly sent sheets without refusal, we feel compelled to remind them of their obligation with reference to the 7th commandment (or according to the reformed counting method, the 8th). D. R.

Collapse of a church building.

Only a short time ago, in the first number of this volume, we brought our dear readers the joyful news that in the little town of Palmpira, Marion Co., Mo., there was a small German Lutheran congregation, flourishing under its pastor, Mr. Best, which on the 8th Sunday after Trinity had the joy of holding services for the first time in its newly built little church. We find occasion to mention this congregation again; this time, however, in order to claim the participation of our brethren in a misfortune which has recently affected it. On the 18th Sunday after Trinity, early in the morning, it happened that the roof of the newly built church collapsed and in its fall, the sides of the church fell down.

walls were pushed apart. It was the work of an instant, and the friendly church presented the sight of a barren ruin. Nothing but the gable walls remained standing. The cause of this is said to be the poor quality of the timber used for the construction; the main binding beam was broken in two. The poor little congregation is embarrassed by this event. They praise God for the gracious protection they received, because if the collapse had happened only a few hours later, the whole congregation would have been buried under the rubble of their house of worship. But, distressed, she asked, where would she get the means to rebuild the little church that was in ruins? It had not yet been paid for by more than half, and the reconstruction would require about H350 according to the calculation of experts. - As little as we are otherwise inclined to burden others with the burdens of a community, especially as far as church buildings are concerned, we nevertheless feel compelled to turn to the love of our brothers in the present case and to appeal to them for support of the community of Palmpira for the restoration of their little church. We request to receive any support money sent to us and to acknowledge it in the Lutheran; however, such money can also be sent directly to the congregation in question under the address: L.6V. ,1.?. ös8t, invra, Clarion Oo., Mo., be sent in.

Ecclesiastical message.

Bremen, August 10. Last month 300 Prussians left for South Australia on the ship "Beckerath", and this will be followed by the new mail ship "Gellert" with an even larger number of Prussian Lutherans who want to found a colony under the leadership of their shepherd, Pastor Öfter from Posen, for which special support has been promised by the South Australian Company in London. The "Beckerath" has taken a German press to establish a German newspaper in the city of Adelaide. Two German Lutheran preachers, Kavel and Fritsche, have been

living there for 10 years.

The solemn hour of prayer.

M. Martin Rinkart, the author of the magnificent hymn "Nun danket alle^Gott" 2c. was archdeacon in his hometown Eilenburg. The storms of the Thirty Years' War, which devastated Germany, had also approached this town. The citizens of Eilenburg had already been plunged into misery by plague, famine, enemy marches and looting, when on February 21, 1639, the Swedish lieutenant colonel von Dörfling approached the gates of Eilenburg and demanded 30,000 thalers with the threat that if the city did not pay this sum, all citizens would go out with white sticks. The pious Rinkart, who in these hard trials had often saved his father city from complete ruin by his vigorous efforts, approached Dörfling's quarters accompanied by deputies of the citizens to dare to intercede. However, no matter how humbly and insistently he made the request, it was coldly rejected by Dörfling. Deeply saddened, but in view of the Lord again

He turned to the citizens following him with the words: "Come, my dear children, we have no more hearing nor grace from men, we want to talk to God! He let the bell ring for the hour of prayer; the unfortunates flocked to the house of God, lamenting and wailing, and soon the rooms were filled. Then Rinkart stepped in front of the altar, sang with joyful confidence the song: "Wenn wir in höchsten Nöthen sein" ("When we are in the greatest need") 2c., knelt down with his congregation, prayed the Lord's Prayer and, with fervent supplication and many tears, placed the fate of the unfortunate citizens in the hands of the Almighty. The amen of this hot supplication had not yet died away in the crowded rooms of the church when the news of this solemn hour of prayer reached the Swedish commander. It deeply shook the cold heart of the warrior; Dörfling lowered his demands so much that the already hard-pressed citizenry was able to make the payment without the city being given over to total ruin.

If a single prayer of a believing soul, When it goes to the heart of God, Cannot lack His purpose, What will it do, When they all now come before Him And pray together!

How can the true church be recognized?

It is well and diligently to note that the church is never not perfectly holy without all stain and trouble. The right, true church is the one that prays, and prays by faith and with earnestness: "Forgive us our trespasses, as we forgive those who trespass against us." The church is the one that increases and improves from day to day, that from day to day puts on and displays the new man, and puts off the old. The church is the one that receives the firstfruits of the Spirit, but not the tithe, much less the fullness, in this life. We are not yet altogether freed and rid of the flesh, but stand in the work of putting it off, and increasing or becoming better. What is left of sins is annoying to the spiritual Donatists, Manichaeans and Papists, but God is not annoyed by it, because he forgives and pardons it for the sake of faith in Christ. Therefore, if you want to know the church, you must look not where there is no vice or corruption, but where there is the pure word and righteous administration of the sacraments, where men love the word of God and confess it before the world: where you find these things, there confess that the church is. Whether they be few or many in number who have or do these things, it is certain that there are some. (Luther in the explanation of the 90th Psalm.)

P a g e.

2nd half of 3rd year Mr. Brockschmidt sen.

3rd yr. The HH. D Schmidt (Ann Arbour), k Hattstädt (2 ex.), Dr Hunger.

1st half of the 4th year, HH. Ph. Ellinger and Kreutel.

4. year. The HH. Biermann, Fr. Brockschmidt, Hils- kötter, Jac. Harlos, Joh. Hoffmann, D Hattstädt (7 ex.), Dr. Hunger, Carl Jung, Jac. Knirr, D. Lochner, D. Löber, I. H. Landwehr, Fr. Sperber, Stullken, Jac. Träger, D. Wirr, H. Wiesehan.

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(Submitted by Prof. Wolter.)

"Who told you that this (the Bible) is the holy scripture?"

(Conclusion.)

We now want to answer the question in a few words, but who should decide, given the acknowledged divinity of the Holy Scriptures, if a dispute arises about the meaning of the biblical sayings?

The countless variety of sects, which almost without exception refer to the holy scriptures, must serve the Roman church as proof of the necessity of a highest visible tribunal, which has to decide on the disputed meaning of the holy scriptures, so that the unity of the church is maintained and its complete dissolution is prevented; And this hobby-horse the Roman church rides all the more gladly, because on the one hand an incomprehensible person is easily blinded by the appearance of truth, and on the other hand the Roman clergy thus most infallibly assures itself of dominion over the minds. Nevertheless, the whole assertion is based on the twofold error that the Holy Scriptures are not understandable by themselves, but are obscure and unclear, and that a number of visible members of the Church or even a single one (the pope), of whom one cannot know at all whether they are really living, true members of the Church, are guided by the Holy Spirit in their deliberations and decisions concerning matters of faith. - But if the Holy Scriptures were not sufficiently comprehensible to everyone who reads them with a sincere mind and with the invocation of the Holy Spirit, in order to learn from them the way to salvation with undoubted certainty, then the Holy Spirit would either not have been able or would not have wanted to speak so comprehensibly and simply as would have been necessary, both of which would be blasphemy to claim. From this alone it follows that the Bible has no need of a supreme court tribunal in which the right understanding of its words must be sought; but that Christ's word, "Search the Scriptures, for you will find the truth.

think that you have eternal life in it, and it is she who testifies of me, obliges every man to draw the divine truth for his person from the source of the holy scripture itself, because he can find it in it. This does not deny that there may be passages in the Bible that are not equally comprehensible to every reader, even a devout one, but only asserts that the Bible contains everything that is necessary for man to know and believe in order to be blessed, in a perfectly clear and comprehensible way. Accordingly, the simple rule applies to the interpretation of questionable and difficult passages, that they are interpreted according to the other clear words of Holy Scripture and that no interpretation is permitted which contradicts another clear word, because the Holy Spirit cannot contradict Himself. This is called interpreting according to the rule of faith, as Paul prescribes several times. However, it is by no means our opinion that every individual should set about the contemplation of the Bible in haughty seclusion and without taking into account the testimony which the church gives him concerning the doctrines of salvation, for then he would prevent the enlightenment of the Holy Spirit precisely through his haughtiness, But our opinion is that a Christian is obligated to first examine the doctrines of salvation, which his church presents to him, according to the holy Scriptures and, if he finds them in agreement with the same, to persevere and build his faith on them and thus, by God's grace, to speak with the Samaritans Joh. 4, 42: We do not continue to believe because of your words; we ourselves have heard and known that this is truly Christ, the Savior of the world. If, however, after serious, conscientious and careful examination, he finds that the church fellowship in which he was brought up is in any apparent contradiction with the clear word of God, he is obliged, for the sake of his salvation, to report this to his fellow believers and, if they do not want to be rebuked by him,

to join the ecclesiastical community in which he does not find any doctrine contradicting the word of God. - This duty and right is the precious jewel of freedom of conscience and faith, which was restored by God's mercy to Christianity, which has been enslaved by human statutes, through the Reformation, and which no believing Lutheran can or will give up for the sake of the external unity of the church. For it would be nice if the church of Christ were also outwardly a well-ordered whole, just as it is one in spirit, if there were a certain uniformity in church actions and customs, but far be it from us to trade this earthly, dispensable good for the indispensable one of freedom of faith, and to exchange obedience to the Word of God for human bondage. If Christ, our Lord, the Head of the Church, had to go in the form of a servant, why should not His bride, the Church, do the same, as long as He allows it to happen for her purification? But if Christ, in the form of a servant, overcame the world and trampled Satan under his feet just then and made a triumph of him, when the self-righteous Pharisee and

the unbelieving Sadducee, as well as all human reason, considered his cause lost, why should not his church also be led from the deepest humiliation to the most glorious victory and overcome self-righteous papism, which comes along in outward splendor, as well as enthusiasm and unbelief of all kinds? Yes, it speaks confidently with the apostle: I am as the chastened, yet not dead (2 Cor. 6, 9.); and with the royal singer (Psalm 71, 19. ff.): God, your righteousness is high, you who do great things. God, who is like unto thee? for thou hast made me to know many and great fears, and hast restored me to life, and brought me up out of the depths of the earth. You make me very great, and crown me again, and comfort me again, and so on. Cf. Psalm 18:31 ff. Psalm 118:18.

About private and general confession.

(From Pastor Keyl.)

(Continued.) Proof that in the best times of the Lutheran Church, general confession was not in use alongside private confession, much less on its own.

The Symbolic Books do not mention this public absolution with a single syllable, which everyone can convince himself of by sight. In the Small Catechism, "common" confession is mentioned once, but this is obviously understood to mean only the usual general confession of the church, which an individual made before the confessor. Therefore, to the question: what do the Symbolic Books teach about general confession? one must answer: they do not teach about it explicitly. But if they had mentioned it approvingly, they would have contradicted both history and their own teaching. History, for in the papal church only private confession was in use until the time of the Reformation. Confession and elsewhere, that they did not want to drop this praiseworthy church custom at all, but wanted to keep it in their churches, they could only thereby reject the accusation of innovation; but if they had tried to introduce such a completely unknown custom into the church, as the general confession was at that time, then the accusation of innovation could easily be made against them. The Symbolic Books, however, would also have contradicted their own teaching, for they clearly teach that confession is maintained for the sake of absolution, whereby the power of the keys absolves each one in particular from sins, the preaching of the Gospel is proclaimed to each one in particular, that each one in particular is to be interrogated, instructed and comforted by the confessor (see the instruction on confession in the Small Catechism), and that finally it is ungodly to remove private absolution from the church; - They would have contradicted this doctrine if they had ascribed to general confession and absolution the same validity and value as to private confession; consequently, general confession cannot be justified from the Symbolic Books as an ancient usage of our church; nor, however, can it be justified with the writings of Dr. Luther's writings, in which "public" confession is mentioned several times, but only as that which takes place before God in the Lord's Prayer and before our offended neighbor, in contrast to secret confession or private confession before the confessor.

However, in the works of Dr. Luther there is a writing to the council of Nuremberg from 1539 on common and special absolution, which gives complete certainty about this. that he really allowed the use of public confession in addition to private confession. However, a careful consideration of all the circumstances will show that there are many weighty reasons against this assumption, the complete refutation of which can scarcely be attempted; but even if this were really to happen, there is still no conclusion to be drawn from this particular case for the entire Lutheran church of all times and all places. This is now to be clearly demonstrated with respect to the aforementioned writing of Dr. Luther, but before that the cause and the main content of it are to be briefly explained.

In 1539, a disagreement arose among the Lutheran preachers that Andreas Osiander, for several reasons, refused to use public absolution, as Wenzeslaus Link and his other colleagues did, insisting on the exclusive use of private confession. At the request of the council, Dr. Luther and his colleagues drew up a theological opinion in which he said: "Although we consider private absolution to be very Christian and comforting, and that it should be preserved in the churches, we cannot and do not want to burden consciences so severely that no private absolution should be used.

Forgiveness of sins can be without private absolution alone." To prove this, he cites the Old Testament saints who adhered to the general promises of the Gospel.

He also teaches: "The gospel itself is a common absolution, for it is a promise that all and everyone must accept. He further teaches: "The gospel itself is a common absolution, because it is a promise, which all and everyone in particular should accept by God's command and commandment. Therefore, we cannot forbid and condemn common absolution as unchristian, since it is nevertheless used

It serves to remind the listeners that each one should accept the Gospel, that it is an absolution and that it also belongs to him, as your form is shaped for such a reminder. To the objection that the absolution should not be spoken into the crowd, because among them could be those for whom the binding key belonged, Dr. Luther

answers that the latter (the ban) is only applicable to public sins, but the secret ones are generally bound by the preaching ministry. "So the sermon binds all unbelievers and at the same time gives forgiveness to all believers..... Since this absolution is also eoväitiova1i8 (conditional), it is like a common sermon and every absolution. Both common and private has the condition (condition) of faith; for without faith it does not absolve, and is therefore not a fallacy!" Finally, Dr. Luther gives the advice: "Osiander should not be urged to use public absolution, as it is contrary to his conscience, but he should also leave the other part that uses it unchallenged for the sake of peace, but from this same part he should not be forced to use public absolution.

Both parts should at the same time exhort people to private absolution. In this writing, confession, neither private nor general, is not mentioned at all, but only absolution is spoken of throughout; also, there is nothing about the sacrament or communicants, but only about listeners. For this reason alone, no conclusive proof can be derived from it that general confession is meant. Nor can it be proved that Dr. Luther considered public absolution to be just as good as private absolution, for he declares the latter to be "very Christian and consoling"; he wants both parts to be "very Christian and consoling.

But of that, the public one, he only says that he cannot forbid and condemn it as unchristian. His main intention is obviously that the consciences should not be so severely burdened, as if there should be no forgiveness of sins without private absolution alone, which Osiander just claimed. Here, however, it is not a matter of a council of conscience for emergencies, but of adherence to a church custom that has been customary for centuries, not of exceptions, but of the rule itself. That Dr. Luther did not recommend the retention of public absolution forever is evident from a letter to Osiander, in which he only wants it to be retained "until a decision can be made in this matter after minds have been calmed again without the annoyance of souls.

In addition to these internal reasons, there are also external ones that stand in the way of the assumption that Dr. Luther is speaking in favor of general confession in that writing. He mentions a form of public absolution common among the Nuremberg preachers; however, such a form is not to be found in the then customary 1533 Agende, while it contains two forms for private absolution. On the other hand, at the end of the exhortation to the communicants before Holy Communion, there is a "repeated" formal absolution, to which perhaps those words of Dr. Luther refer. Seckendorf thinks that this dispute arose because of the absolution which is given from the pulpit after the sermon; but there is no trace of such usage in the entire Nuremberg church order. It is easily possible that that famous historian knew of such a special form, or that he drew from other documents that more detailed determination of the subject of the dispute. These and similar uncertainties prevent the adequate proof from this writing that Dr. Luther would have advised the retention of the general confession.

However, even if this could be shown with the strongest evidence with regard to the Nuremberg congregations, it by no means follows that this opinion can be used as a rule and guideline for other Lutheran congregations.

Minden; for this writing speaks only of an exception, while the Symbolic Books speak of the rule; the latter contains wise counsel in disputes that have arisen for individual congregations, and only until further resolution, while the Symbolic Books contain the public confession of the entire Lutheran Church.

It is therefore impossible for this writing of Dr. Luther's to be the deciding factor when it is asked whether to retain general confession alongside private confession is in accordance with the previous usage of the Lutheran Church.

What has just been said also applies to two passages from the Instruction to the Visitors of 1528, § 53, and § 68, which deal with the fact that private confession should be left free to everyone and that the well-informed should be admitted to Holy Communion even without all confession, from which one concludes that therefore the use of general confession must be permitted even more. However, both passages speak of freedom of conscience in opposition to early papal coercion, but not of freedom in opposition to good ecclesiastical order, and for this very reason this advice of Dr. Luther has not been used in any Lutheran church order.

If now already in that scripture and in these two passages, which still have the most appearance of a certain approval of the general confession, the saying applies, the appearance is deceptive, then they are moreover outweighed by a number of other passages, already mentioned in the first section, which all deal with the sole use of private confession, and are even refuted by Dr. Luther's last and decisive statement to such an extent that there can no longer be any doubt about his actual opinion. - For in the articles of the Wittenberg Consistory, issued in 1542 by Dr. Luther and other theologians, it is thus stated: "It should appear that the parish priests keep uniform use and order in confession and that anyone who complains of his sin is given special Christian absolution. And whether it has happened in some places that a priest has had those who were supposed to communicate in the morning stand in a crowd and pronounce a common absolution, this is by no means to be". Finally also prove

The Lutheran church ordinances and indeed until the year 1739, that the general confession and absolution was decidedly disapproved and never permitted. For although in individual southern German congregations the use existed, which also the second Pomeranian ordinance of 1563 - originally by Dr. Bugenhagen - permits, that the pastors read a general confession, so also there the absolution had to take place privately at any time, so that after the confession the confessors went individually to the confessional, in order, where it was necessary, to hear especially from God's word.

The church was then absolved, especially by laying on of hands. The following passages from the aforementioned Pomeranian Church Order serve as proof of how strictly, even under threat of removal from office, general absolution was forbidden: "For this reason it should be seriously forbidden that the pastors do not absolve the people in general in piles, the superintendents in *synods should* pay serious attention to this, and if someone, out of avarice, favor of the people, or out of laziness, that he has been relieved of the work, speaks absolution into the unknown about the people in the pile, the superintendent should, if he is admonished and does not desist, remove him from the preaching office as an unfaithful hireling." *)

Similar prohibitions of general absolution are also contained in other church ordinances, e.g. the Gothaische, Magdeburgische, Ulmische, but the fact that these were also repeated in more recent times is shown by the following passage from the Braunschweig-Lüneburgische Kirchenordnung of 1739: "The *pastors* should absolve the simple people in particular and not two, three, or more at the same time, as has been experienced several times; for such should not be tolerated. The later deviations from such salutary ordinances always had their reason in the falsification of the pure doctrine, and the more this prevailed, the more general became the use of allowing general confession to exist not only alongside private confession, but finally with almost universal exclusion of the latter. The pure Lutheran doctrine in the article of private absolution was falsified by unionism, pietism and rationalism; by unionism in that, to please the reformers, their reluctance to do so was ever more openly yielded to. By pietism, in that the whole use of the confessional system was suspected by emphasizing its abuse. Through rationalism, in that the preachers and then, of course, the listeners denied that the confessors were sinners and in need of repentance, and especially that the servants of Christ had the power to forgive sins.

The evil fruits of such deviations were a lot of decrees, among which the first one is without doubt the one that went out in the Electorate of Brandenburg under the name of Frederick I in 1798. The private confession

was thereby indirectly abolished, in that anyone who made a "scruple of conscience" (?) out of it, or who did not lead an obviously annoying change, was allowed to go to Holy Communion even without private confession. Such should only register eight days before with the preacher and then participate in the general

*) This, of course, is not to prove that it is in itself criminal to keep the general confession, if it still has its justification in a church order. It becomes criminal only when, as in the case cited, an already accepted salutary church order is broken. D. R.

The first one is a penitential exhortation, in which neither confession nor absolution is mentioned. From then on, similar ordinances appeared more and more frequently and finally replaced the so salutary private confession almost without a trace, which happened especially since the last third of the last century.

It is true that general confession existed earlier in some southern German congregations and later in Denmark, Sweden and Holland; but in part it has not yet been proven that this occurred in the best times of the Lutheran Church and not rather under the influence of clandestine Calvinism, but in part and mainly these are only individual exceptions, which are opposed by the example of by far the largest part of the Lutheran Church. If, after what has been said so far, it is easy to explain on the one hand how, with the increasing falsification of pure doctrine, such a wholesome use as private confession came more and more into decline, and on the other hand how general confession was able to gain more and more ecclesiastical validity and even a complete predominance, On the other hand, for the sake of the many advantages that private confession has over general confession, all Lutheran preachers are urgently advised to work toward making its use more general again through instruction and teaching. To be sure, many obstacles will stand in the way of this laudable endeavor, which at first will try to appear as obstacles that cannot be eliminated; but faithful preachers and willing listeners will convince themselves of the opposite the longer it takes. For their sake, the following section will now refute the most prominent reasons for maintaining general confession and against the introduction of private confession.

(To be continued.)

(Submitted.)

Call to mission among the heathen Indians.

Lutherans! Our Lord Jesus Christ commanded his disciples, Matth. 28,19: "Go and teach all nations. The Christian Church has always obeyed this command and has filled all countries with the sound of the Gospel. Thus the kingdom of God has also come to us who are of the Gentiles. And just as the Lutheran Church, as the salt of the earth, has already taught all peoples who previously sat in the darkness of the Pabst, it has also recognized it as its calling to carry the name of the Lord before the Gentiles. It was especially Christian Friedrich Schwarz who preached in the West Indies for seven and forty years in the last century and who, by his tremendous influence on the minds of the heathen and their princes, illustrates to us the effectiveness of the old missionaries. Even now he has the general praise that his equal among the missionaries of modern times is not like-.

who stood up. In our day, the Lutherans of Germany have established mission stations in America, Asia and Australia.

It is now up to us, brothers, to bring the gospel to the Gentiles. The Lord has brought us here with a gracious hand and has done us much good here. He has given us ecclesiastical freedom, temporal peace and welfare in our new home. And over all this he has gathered us here with great mercy and once again raised up the lampstand of pure doctrine among the German nation. Yes! He still walks through the wide lands, uniting the hearts of the faithful in the love of truth, and here and there founds lasting altars to the true Christian confession. Truly, we are too few of all this mercy and all this faithfulness. Let us thank the Lord for it with the works of faithful love. Now that we have time, let us joyfully and willingly fulfill the commandment of the Lord, which he also says to us: "Teach all nations" and share with the Gentiles the goods of eternal life, which he so abundantly gives us here.

To whom we must bring the gospel? There can be no doubt about it. They dwell on our borders, who still sit in darkness and error; they are the fellow inhabitants of this land, who are waiting for us to break their bread of life: The heathen Indians, who inhabit the wide West from the borders of Missouri to the shores of the calm sea. Our next pod belongs to them. Who does not know their tearful fate? Persecuted with bloody wars, seduced to the vices of civilized nations, they are displaced from the old home of their fathers - and they do not know the way to the eternal home. We live in their land. O let us not pass by before their misery. Their souls are without life, for they are without the Word of God. Thus they languish, and what is most terrible, they feel and know it not. But their silent misery cries out to heaven stronger than the loudest lament, and calls to us also: "Come over and help us, lest we die an eternal death."

But how to help? Where to get missionaries and funds? Brothers! The Lord, who commands us: "Teach all nations," also says: "All authority in heaven and on earth has been given to me," Matth. 28, 18, so that we do not rely on ourselves in this matter, but on the riches of his help and grace. He is also the God of the Gentiles, he has redeemed them with his precious blood and promised them that they will walk in his light, Isa. 60, 3. He will rule from sea to sea and from the waters to the ends of the earth. All kings will worship him, all nations will serve him. Ps. 72, 8. 11. Therefore, let us pray to the Lord to send laborers into His harvest, to offer Him our gifts with a joyful heart, and to support the mission to the best of our ability with counsel and action, so that we may

hope that the Lord will bless our ministry and also convert the Indians to Himself.

But when will a holy zeal for the cause of the Lord awaken among the German youth of America? Until now, it is the fleeting riches they chase, or the defense of the earthly fatherland, for which they sacrifice themselves. Ah! The world finds a thousand busy servants who are ready to risk life and limb for the sake of their advantage and honor. But where the service of the Lord and his church is concerned, no one listens and no one thinks about it. The wretched money holds everyone's heart and mind captive. But now, with the need of the Gentiles, with our holy duty to help them, the church calls more loudly and urgently on all capable boys and young men to examine themselves, whether they do not find gifts and calling in themselves to enter into the service of the Lord. To the profession of a missionary, however, belong special gifts of nature and grace. But the Lord wants to awaken, equip and send his messengers out of his fullness, who renounce the world and its lust and do not love their life until death. For no earthly reward awaits them here, but wreaths of unfading glory and crowns of heavenly glory beckon. But the Lord shall also have the strong to rob, who in his power possess joy and wisdom to break new ground for the kingdom of God and to plant the banner of the cross in the distant lands of the Gentiles. There it is necessary to unite a sanctified spirit of enterprise with manly boldness, in order to disturb the hostile attacks and heights of Satan with the weapons of spiritual knighthood and to win new victories for the Gospel, so that it may run and be praised to the uttermost sea.

Experience has already decided how to missionize among the Indians. The most expedient way is through mission colonies. We think of the way in this way. A missionary, who is sufficiently certified by an acknowledged orthodox church body, announces that he intends to lead a missionary colony among the Indians with God's help. Men and young men of the Lutheran confession gather around him and call him to be their preacher and pastor. So they go out and found a colony at a suitable place. The missionary preaches the word of God to the heathens, while the colonists contribute their part by setting an example of a Christian way

of life in order to accustom the Indians to an orderly way of life.

It is left to the united consultation of all active mission friends to determine where the mission should first turn, whether to the Missouri Territory or to Oregon. But this is already the wish of many, that the West should be considered. For the German emigration flows westward, therefore the hope is not unfounded that mission colonies established in the West will also

will serve to provide ecclesiastical care for the Germans settling there. In any case, we must pay close attention to all the indications of the Lord, who will show his messengers the right road and the right destination.

May these hints not seem anticipatory. We know that the mission is in the hands of the Lord and his thoughts are not our thoughts. With these outlines, we only want to describe the picture of the mission to be started, as some of us have it in mind. The next thing, however, is that everyone prays for the mission in his own part, contributes his gift to it to the best of his ability, and also awakens sympathy for it in others. The German Lutheran Synod of Missouri, Ohio and other states also states in its constitution that it will strive for the spread of the Kingdom of God through missionary work. The undersigned Mission Commission, elected by it, therefore declares itself gladly ready to render to all Lutheran mission friends any service which the mission may aim at, as much as is in its power. The best thing, of course, is for the missionary cause to become a living congregational affair everywhere, and for the sermons to deal with it in their own time and to lay it to everyone's heart. Mission lessons are certainly very useful to spread the necessary acquaintance with the history of the mission. Hopefully, mission festivals will also arise to stimulate zeal and joy for the work of the Lord. But where there is love for the poor heathen, it will itself find the best ways and means to remedy their misery. May the whole Lutheran Church of North America rise up as one man to pay its debt to the Gentiles and bring them the Gospel.

For it is not a human motive, however well-intentioned, it is the commandment of the Lord Himself that drives His church. To break out beyond its borders and to proclaim the Word of God in foreign tongues. She can only pray and work in hope; it is God who gives prosperity, and he has promised that he will give it: his word does not return empty. Therefore, in the name of God, let us put our hands to work, let us turn our eyes full of compassion to the needs of the Gentiles, and let us lift up our hearts in prayer to the Lord, from whom our help comes. No matter how small the mission may begin, no matter how small the success, we must not be concerned: our calling is above all to be faithful, to provide faithfully for the conversion of the Gentiles according to our strength, gifts and ability; the Lord will provide for everything else. Let our loins then be girded, and our lights be burning. Let us not walk in vain through this valley of tears, brethren, but let us make wells there, that the Gentiles also may drink of the water of life, and that their souls may be healed. And let us keep the beautiful promise which the Lord made to his church.

Isaiah 60:4, 5: "Lift up your eyes and look around. These all gathered come unto thee. Thy sons shall come from fene, and thy daughters shall be brought up aside. Then shalt thou see thy air, and thine heart shall wonder and be enlarged, when the multitude of the sea shall turn unto thee, and the power of the Gentiles shall come unto thee." - —

The Missionscommission of the German Ev.-luth.

Synod of Missouri, Ohio, et al. states.

C. Joh. Hermann Fick, Chairman. Aug. Crämer, Secretary.

F. W. Barthel, Cassirer.

Should the Gentile missionaries also be committed to the symbolic books?

(A piece from a speech given by the director of the Dresden Missionary Institute, Graul, at the second Leipzig Conference of Members and Friends of the Lutheran Church.

Church held on September 6, 1844).

When our Lord and Savior took us in His arms in Holy Baptism and placed us in the Garden of Eden, i.e. His dear Church, He did not only want us to live in it and enjoy the green pastures of the divine Word as well as the living streams of the Holy Spirit, but that we, like Adam, should also build the Garden. And even with the building it is not yet finished. It says: "And God the Lord took man and put him in the garden of Eden to build it and to keep it. So while we hold the tools with one hand, we must wield the weapons in the other, as we are told about the builders of the walls of Jerusalem under Nehemiah: With one hand they did the work, and with the other they held the weapons; and every one that built had his sword girded upon his loins, and so he built.

Now, my friends, the confession is the fence that is drawn around the garden of the church to protect it from the intrusion of the old serpent. This fence, then, the workers have to keep, because where there is no fence, as Sirach says, the property is devastated; the church is a holder and steward of the divine goods of grace, and whoever breaks the fence, as Solomon says, a snake will sting him. We know, however, that such a serpent's bite is dangerous, for if it wavers a word of God with the doubtful question, "Yes, should God have said?" then in time all the others fall after it, and it finally dares to ask in general, "What is truth?" and so it devastates the whole garden, and the other beasts of the field help to trample down the little trees, which at first were so lovely to look at and whose fruit was so good to eat. The history of the recent past has given us a sad proof of this. Now with this you all agree, beloved brethren, who have been commanded to work in the interior of God's garden; the only question is whether we missionaries share in such business of preservation, or whether it rests on your shoulders alone. I say it wonders;

but of course only in so far as many have questioned it in our days; in itself it is not subject to any question. Or do you yourself, beloved brethren, who do not dare to break through the firmly closed fence of the confession at any point, because you are afraid of the snake that would like to slip in and sting you, could you seriously wish that we missionary people, who are only charged with extending the boundaries of the church, but by no means with founding a new church, that we should remove the fence of the confession in our own area, and thus break the common bond that holds us together in one spirit? Oh no, you would scold us and say: If you do not want to build out there in the same sense as we build in here, then build for yourselves alone, because you confuse our one work and divide the body of the one, holy, universal, Christian church. Do you not know that we should be diligent to keep the unity of the Spirit, and should speak one word, and not let there be division among us, but hold fast to one mind and opinion?

Certainly, as long as the church does not express itself, it cannot do otherwise, for it speaks because it believes, and it is an unfortunate thing to want to command the church that you may speak so much of your faith and not so much. This is no different than if I wanted to dictate to a person whose chest is brimming with health that you may breathe like this and no more. Oh, that is a fearful, anxious being; no one is comfortable with that; life wants to breathe, faith wants to speak. But not only can it not do otherwise, it must not do otherwise either; for faith is not man's work, but God's; who wants to dampen it and argue against God? But if one were to say: "Well, at home it should be granted to her to assert her faith, yes, it is even her sacred duty to build herself up on the foundation of her confession at home, only not outside among the heathen; then I openly confess that I cannot understand the difference between home and outside in this respect with the best

will in the world, since the preaching among the heathen can only be different in kind and manner, but not in content, from the preaching among Christians. "One Lord, one faith, one baptism," says the apostle. The missionary, as soon as he goes out there, should no longer need to believe the same thing; but if he does, he will have to teach it on occasion, and if he teaches it, he confesses it; hence in our confessional writings faith, doctrine and confession are inseparably united: "We believe, teach and confess. Yes, apart from preaching among the Gentiles, the messengers can have no other faith for themselves than that of the church that sends them; or should the church teach them what it itself considers certain and essential, and what, as well-educated sons of the church, those who are already well-bred usually also consider certain and essential?"

Should the church make an effort to present them as uncertain and unimportant and try to overthrow the word: "In Christ Jesus there is no yes and no", but send away those of her disciples who are independent enough and do not allow themselves to be overthrown? Oh, then she would have to send away the most faithful and capable ones; her motherly heart should bleed to deny the sons of her womb.

Why find the words of institution: "This is my body; this is my blood", actually to take?

(Continued.)

We have intentionally posed the question exactly as it appears in the heading; we have intentionally asked whether the words of institution are actually to be taken - and not whether they are to be taken literally or literally. There is a great difference, as we will explain later, between saying that something is actual and saying that something is literal or literal. Whether in Scripture this or that expression is to be understood literally or non-literally, this question can of course be raised; but that one cannot depart from the words or from the letter of Scripture, about this there can or should be no doubt at all among decided believers in the Bible.

Unfortunately, however, it is evident that the Methodists of this country really go so far as to assert publicly that one can, indeed must, depart even from the literal or literal sense of the sacramental words. Among others, in the essay reported from the Apologist, those are expressly rejected who use the words: 'This is my body' are to be understood literally." Now, it is possible that Dr. Nast wrote in this way erroneously for his own person and only did not consider that the right meaning of even every figurative way of speaking can always only be the literal one; but we must fear that such careless speaking against the literal understanding of the Word of God could produce the delusion in some hearts as if even such a meaning could be the right one, which does not lie in the letter or in the words of Scripture. Therefore, before we present our reasons why the words in question cannot and must not be taken other than as they actually are, we must say something in advance about whether it is even possible to depart from the literal or word sense of them.

But to this we say from the bottom of our heart: No! - now and never! - for the following reasons.

First of all, it is "against all reason" to say that one interprets a scripture, if one thereby departs from the letter or from the words of this scripture. To write something down means nothing other than to write down the words into which one has

has composed his thoughts, represent in letters. Just as the words and letters are the means of the writer to communicate his thoughts or his meaning to the reader, the words and letters used by a writer are, of course, the means of which an interpreter must make use in order to learn the thoughts or the meaning of the writer and to be able to represent or interpret them. Whoever therefore says that he interprets a scripture, and whoever thereby departs from the letter or the words, acts just as foolishly as he who wants to give an interpretation of the contents of a book in which there are no words and no letters, but only blank, undescribed leaves. Whoever rightly wants to bear the name of interpreter and do what this name expresses, must not put a meaning into his writing, but he must expose the meaning that lies in the words of this writing, that is, prove that this or that meaning lies in the words used. Whoever, in interpreting a text, is guided not by the words of the text but by his preconceived opinions, whoever does not follow the expressions of the author but his impressions, in short, whoever departs from the words, does not explain the text but leaves and changes it, and wants to improve it. Whoever therefore admits that in his interpretation he has departed or had to depart from the words or the letter, has thereby also admitted that he has not brought to light the meaning of the writer, but his own meaning and his own thoughts, and has passed this off as the meaning of the writer.

Now it is certainly true that there are human writings in which the authors often use such words from lack of knowledge of the language or from lack of clarity in thinking, which express something completely different than what the authors wanted to express with it, as one gets examples of this every day in abundance before the eyes. But this does not matter here, because such human writings are not capable of any interpretation; for if an interpreter cannot refer to the words of his text, he can never say with irrefutable certainty whether this or that is the actual meaning of the writer. This objection, however, leads us to a second reason why one must not depart from the letter or from the words in the interpretation of the Bible, and that is because the Bible is God's Word, that is, because it is a book written by God Himself, which was given to the holy men of God by the Holy Spirit. Therefore, whoever says that he has to depart from the letter or from the words here and there when interpreting the holy Scriptures, obviously denies that the holy Scriptures were inspired word for word (Cor. 2,13. 2Pctri1,21. 2 Tim.3,16.), denies that God spoke through the prophets and apostles (Ebr. 1,1. Luc. 10,16.), who denies that the Holy Spirit Himself speaks in the Scriptures (Ebr. 2, 7, Ps. 95, 7. Marc. 13,11.). Or should God not understand how to speak rightly? Should it be left to human ingenuity to decide how God should have spoken in order to express his meaning with appropriate words? Should man have to corrigir God? - That be feme! Whoever says this speaks blasphemously, and whoever proceeds in such a way in his interpretation of Scripture, as if he could correct God, acts blasphemously.

But as the divine origin of the holy scripture forbids to deviate from the letter or the words of it, so also the purpose of it. It is to be a lamp to our feet and a light to our path (Ps. 119, 105.), through it we are to have a firm prophetic word (2 Pet. 1,19.), it is to serve us as an infallible, last and highest and only judge of truth and error (Is. 8,20.): But if it were permissible to depart from the words of the holy scoundrels, then all certainty in matters of faith would cease; then Scripture would be a waxen nose, to which every interpreter could give an education as he pleased; then no article of the Christian faith could be proved from Scripture, but every heresy, however nonsensical, could be presented as Scriptural, and none could be refuted from Scripture; Then the holy Scriptures would not be a light, but a false light; then they would not be an unbreakable rod and staff, but a wavering reed, given over to every wind of human doctrine; then man would have no firm anchor for his hesitating and doubting soul in the holy Scriptures, and no firm foundation on which he could build and found his faith and hope, in spite of all challenge in adversity and death. Then it would be completely in vain that God had given us his word. For what good are the Scriptures if we cannot rely on every word of them? If we cannot rely on just one word of Scripture, we cannot rely on any of them. But away with such blasphemous thoughts! Let millions, who consider the Scriptures to be the work of simple-minded tax collectors and fishermen, think that they can depart from the words of the Scriptures without danger; we, who have recognized the Scriptures as the Word of the Most High, never want, by God's grace, to turn this light of His into a stray light, We, who have recognized the Scriptures as the Word of the Most High, never want to let this light of His be a stray light, this Word of His be a reed, but, while we rely on nothing in the whole world, let the Word and every word remain our anchor, our rock, our invincible fortress, for "all flesh is like grass, and all the glory of men like the

flower of grass; the grass is withered, and the flower is fallen: but the word of the Lord abideth for ever". (1 Peter 1:24, 25.) "Let it therefore remain that God is true, and all men false; as it is written, That thou mayest be justified in thine own sins.

words, and overcome when you are judged." (Rom. 3, 4.)

A fourth reason why one must never depart from the letter or from the words in the holy Scriptures is because we are so earnestly warned against it in God's Word itself. Already in the first book of the holy Scriptures God says: "You shall not do anything to it that I command you, nor shall you do anything from it, that you may keep the commandments of the Lord your God, which I command you." (Deut. 4:2.) Further, God says to Joshua, "Do not depart from it, either to the right hand or to the left, that you may act wisely in all that you shall do." (Jos. 1:7.) Further, Christ says, "Verily I say unto you, Till heaven and earth pass away, there shall not pass away the least letter, nor one title of the law, till all be fulfilled. Whosoever therefore shall destroy one of the least of these commandments, and shall teach men so, he shall be called least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." (Matth. 5, 18.19.) St. Paul says: "If anyone teaches otherwise, and does not abide in the saving words of our Lord Jesus Christ and in the doctrine of godliness, he is darkened" 2c. (1 Tim. 6, 3. 4.) Here we have to remind again of the last word of God, which we already mentioned a short time ago and with which the whole Bible closes meaningfully: "But I testify to all who hear the words of the prophecy in this book: If anyone adds to them, God will add to him the plagues that are written in this book. And if any man do the words of the book of this prophecy, God shall take away his part from the book of life, and from the holy city, and from those things which are written in this book. (Rev. 22:18, 19.) After such declarations of God Himself, who would dare to depart from even one word, even one title, even one letter of the Bible, even the smallest? May we believe that God will be so terribly threatening to those who depart from even one word, even one letter of his revelation, and that he has nevertheless written his word himself in such a way that one must depart from it? Or may we believe that God is only joking with his threats? No, not the first, for God is eternal wisdom and eternal love, and not the second, for he is unchangeable truth and inviolable justice. Therefore, woe to all those who knowingly deviate from even one word of the written revelation of the great God! Whoever alters and falsifies important human manuscripts, documents, and the like, is already punished by men as a dishonorable, unworthy knave; what will he have to expect who alters and falsifies God's own handwriting, which he has issued to all men concerning salvation and damnation? The apostolic sentence issued in the name of

The curse pronounced by the Most Holy God: "If we or an angel from heaven preach any other gospel to you than the one we preached to you, let him be accursed. (Gal. 1:8.) To him applies the judgment once pronounced by the Lord on Saul, who, not taking the Lord's word literally and literally, thought to serve the Lord with it: "Do you think that the Lord delights in sacrifice and burnt offering rather than in obedience to the voice of the Lord? Behold, obedience is better than sacrifice, and attention than the fat of rams: for disobedience is a sin of sorcery, and to resist is idolatry and idolatry. Because therefore thou hast rejected the word of the LORD, he hath rejected thee also." (1 Sam. 15, 22. 23.) How? Saul had not rejected the whole word of God, but had only not taken the one word of banishment literally, and that, as he thought, for the greater glory of God? (Compare 1 Sam. 15. all the way.) - Here we see, God asks nothing of the good opinion of our wayward, proud, apostate heart. God wants submission to His Word; now whoever rejects One Word has rejected the whole Word of God, for, says James, "if any man keep the whole law, and sin against One, he is wholly guilty of it." (Jac. 2:10.)

A fifth reason why we should beware of ever departing from the letter or the words of divine revelation is that the devil has always tempted man to do so in order to deprive him of sea! and bliss. Where did all the misery, temporal and eternal, physical and spiritual, come from, which has come upon us men created in God's image? Hence, our common mother once listened to the devil, who wanted to lead her away from the literal meaning of God's words, and said: "Yes, God should have said: Ye shall not eat of every tree of the garden?" (Gen. 3:1.) The devil meant to say by this, How can you take the words of God so literally? Should God allow you to eat from all trees, but not from One? God is not envious that he should not grant you the most beautiful fruits; God has made you masters of all creatures, how could he have denied you the One fruit to eat? God is a spirit and wants to be worshipped in spirit and in truth, how could he be served by abstaining from a bodily food? These were the thoughts with which Satan sought to lead man away from the literal meaning of God's words. And behold, he succeeded. But what was the consequence? - Man fell away from God into sin, death and damnation. How can we not be warned by this most terrible of all examples? Should we, who from that first sin carry misery and death by the neck, not tremble to fall into the same snares of the evil enemy? Also St. Paul reminds his Corinthians of this, when they had given ear to false teachers, and says: "But I fear, lest, as the serpent beguiled Evam with his craftiness, so your senses also be beguiled from the simplicity in Christ." 2 Cor. 11:3 Or has the devil ceased to use the means by which he once overthrew the whole human race? Has he not tempted Christ in the same way? What else did he do when, citing the Scriptures, he said: "If thou be the Son of God, let thyself go down: for it is written: He shall command his angels concerning thee, and they shall bear thee up in their hands, lest thou dash thy foot against a stone"? (Matth. 4, 6.) The cunning spirit had mutilated a saying here and left out the word: "in all your ways". (Ps. 91,11.) Satan tried to distract the Lord from this word of God, which promises protection only on the paths of profession, but not on the paths of pride. But what did the Lord do? He rejected all temptations by referring to the written word and said again and again: "It is written! He stuck to his first statement: "Man does not live on bread alone, but on every word that passes through the mouth of God." Ah, how shall we stand before God one day, if we will not let the fall of our first parents or the victory of Christ awaken us to resist the temptations of Satan and our own hearts to ever depart from the letter of God's Word!

Finally, the example of the saints of God is added to this. First of all we remember the example of "the father of all believers" (Rom. 4, 11.), Abraham. The latter had to hear the word of God: "Take Isaac, your only son, whom you love, and go to the land of Moriah; and offer him there for a burnt offering." (Gen. 22:2.) If Abraham had wanted to depart from the letter of the word of the Lord, what very apparent reasons he would have had for doing so! He could have thought that God himself had forbidden murder in his law; that God was a philanthropist and a lover of life; that he had given him the promise that his descendants would be as innumerable as the stars of heaven, and that the blessing would rest on Isaac and that the Savior of all nations would descend from him; that God's word could not contradict itself; It was absolutely against nature that a father should slaughter his own son, and the trouble he would cause the neighboring nations would be irreparable. Yes, Abraham could have thought this way and thought he had reason enough to depart from the letter of God's word, which was written as if in blood. But what did Abraham do? He did not look for reasons to

contradict his reason and his heart.

We do not avoid the words of God, but reasons to be able to stay with the letter of the same; for, as it says in the letter to the Hebrews, "God is able to raise even the dead" (Cap. 11:19). (Cap. 11:19.) How? should we not let such a glorious example, which God Himself has set up for us to imitate, provoke us to die rather than depart from a word of God? Should we not trust God that if we do not let any reason or angel lead us away from his words, we will certainly not find ourselves deceived; that God will certainly save the honor of his truthfulness and seal even the most wonderful of his words by the most glorious fulfillment, and will certainly not let those become disgraced who have believed him, their heavenly Father, in childlike simplicity? - Yes, whoever still in this time of unbelief by God's grace carries the faith in his heart that the Bible is God's word, will never dare to contradict God in his word and to corrupt the Holy Spirit, who will not interpret any Bible word according to his reason, who will take every word as God has spoken it, who will humbly fall down in worship and say with Samuel: "Speak, Lord, your servant hears. For heaven and earth shall pass away, and with them all the wisdom of this world, all the thoughts, however lofty, of proud human reason, but JESU's words shall not pass away, neither the word: "This is my body; this is my blood." Let the world laugh at such faith and reproach all fools, who trust in inconspicuous words, unbelievable to reason, and build in defiance of the whole world, in defiance of hell and its prince; Christ's words, despised here, will one day shine through heaven as eternal suns and from their rays will pour light, life and bliss into all the elect. We therefore close this section with the verse from that Lutheran hymn: "I come fresh to God's table" 2c.

Let reason and sense compare what seems possible: I will now and never ever depart from the letter.

Now that we have shown why the words of institution, like all the words of God, are to be taken literally, we will, s. G. w., in the next number speak of why those words are not only to be understood literally, but also actually.

(To be continued.)

Faith needs the holy absolution.

Faith, without the Word that comes to meet it in holy absolution and offers what it wants to embrace in the name of Christ, is to be compared to the outstretched arms and pleading eyes of a baby to whom no mother reaches out her hands to take it up and nurse it at her breasts.

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Question: Why are Lutheran pastors not as eager to run around for parishioners as the Methodists, Albrechtites, and other swarmers?

Answer: Because to the known and familiar shepherd the sheep come. But the wolf must run after them and fetch them. - You can also let the bees answer. They do not fly away with every mouthful of honey,

give it away, but collect it in cells and whoever wants it comes after, not the other way around.

A word to the friends of the false and enemies of the true Union.

That would be, Luther said to Bucer, the best thing for the matter, if your people taught right and confessed freely and openly: Dear friends, God has let us fall, we have erred and taught false doctrine, let us now become wiser, be careful and teach rightly. For it is not possible to cover up and conceal things, nor is it possible to satisfy one's own conscience or the consciences of others. For such evasiveness is not pleasing to God, who will demand a sharp judgment from us, especially for the sake of doctrine. Therefore we must not forgive God and his word in our ministry and life, be it ever so glorious, beautiful, glorious, powerful, artificial, wise, as can ever be thought. - He went on to say: "Be diligent, your congregation, which is rich in people, to answer our God, not with heavy, high and hidden words, nor with strange questions, but to teach most faithfully and clearly.

K. R.

Is it permissible to ridicule the opponents of truth and to mock their errors?

Pascal *) writes: "There is a great difference between ridiculing religion and ridiculing those who profane it by their inconsistent opinions. It would be impiety not to show due reverence for the truths revealed by the Spirit of God; but it would also be impiety not to show contempt for the falsehoods which the spirit of man opposes to them. - The truths of our religion have two qualities, a divine beauty, which makes them lovable, and a holy majesty, which makes them venerable, and the errors likewise two qualities, impiety, which makes them abominable, and impertinence, which makes them ridiculous. Therefore, just as the saints always feel love and fear for the truth, they also feel hatred and contempt for error, and their zeal works evenly to repel with strength the wickedness of the ungodly, as well as to never fight their errors and their foolishness with ridicule. Do not hope, then, my fathers (Jesuits), to make the world believe that it is unworthy of a Christian to treat errors with ridicule, because it is easy to show to those who should not know that this procedure is just, that it is common among the Fathers of the Church, and that it is approved by Holy Scripture through the example of the greatest saints and of God Himself. For, do we not see that God hates and despises sinners at the same time, so that in the hour of death, when their condition is most miserable and sad, the divine wisdom wants to add mockery and ridicule to the vengeance and wrath that will condemn them to eternal punishments: "You forsake all my counsel, and do not want my punishment; I will also laugh at your calamity, and mock you when it comes, which you fear." Proverbs 1:25, 26. And the saints, driven by the same spirit, will do the same, because, according to David, when they once see the punishments of the wicked, they will tremble and laugh at it at the same time. "The righteous will see it

Cf. the news about him: Lutheran III, 13.

and will be afraid, and will laugh at him." Ps. 52:8. And Job likewise says, "The righteous shall see it and rejoice, and the innocent shall mock them." Job 22:19. Prophets filled with the Spirit of God have also used such mockery, as we see in the examples of Daniel and Elijah. Love sometimes drives to laugh at the errors of men, to move them to laugh at them themselves and to flee them."

Tertullian: "There are many things which must be mocked and laughed at, lest they be given weight when earnestly combated. Nothing deserves vanity more than to be ridiculed; and truth is quite proper to be laughed at because it is cheerful, and to be ridiculed by its enemies because it is certain of victory. It is true that one must be careful that mockery is not low and unworthy of truth. But this counted, it is a duty to make use of it, when one understands it with skill."

Augustine: "Who could maintain that truth should remain unarmed against falsehood, and that the enemies of the faith should be allowed to frighten the faithful by strong words, and to make fun of them by amusing incursions, while the orthodox should be allowed to write only such a cold style as puts the readers to sleep?"

(Submitted.)

Rejoinder.

For there are many stinging and useless talkers and deceivers, especially those of the circumcision, whose mouths must be stopped. Titus 1:10, 11.

In the apologist B. IX. No. 39 (G. Number 455), Mr. Heinrich Köneke, on the occasion of a report on various mission stations, mentions my little name.

It still shakes him like a returning fever chill, when he only thinks of the storms of South St. Louis; but when he arrives at the Versailles station, he recovers and does a mighty prank on the Lutheran preacher there, i.e. on me, the undersigned, whom he would like to make - even if not a snake worshipper (cf. Lutheran. Jahrg. IV. No. 2.p.14.(cf. Lutheran Jahrg. IV No. S.M.) - nevertheless, because the Methodists cannot cope with the Lutheran, he would like to make him an ultra-Lutheran, who in his faithfulness still goes far beyond Luther.

Nothing, nothing, as a foregone conclusion, without naming a warrant, without naming an occasion that justified him to do so, he writes into the world: the preacher Wege claims so and so.

Of course, it will not be too much if I demand that time, place, persons, witnesses, cause and context should be held up to me and only not be made an assertion, which - to put it mildly - is imposed on me by consequence making, i.e. by inference and deduction, in which, as the Lutheran already sometimes proves, the

Methodists are masters.

How would it be if Mr. Köneke Co. - for he will have an informant who may thank Mr. K. if he should be cornered by him - remained the only ones who said that I was rash? how would it be if it became apparent on occasion that the aforementioned elder, Mr. K., is a faker and his report about me a lie that has been concocted out of ignorance and hostility -?

O you clever Methodists, why do you want to why do you want to see the rarities of the Methodist spirit, which have accumulated here for four years, published with all your might?

What honor would you have if it came to light how grossly hypocritical Methodists have been, also with reference to the Augsburg Confession. Confession, when they sought entrance here, in a Lutheran congregation -? Was such a confession of the confession recently ridiculed by them the door into the sheepfold, or the hole where one enters elsewhere?

How praiseworthy it would be, if it were to be published, what imputation a Methodist preacher made to me, the undersigned, so that only the people, whom he said he knew to be good Lutherans, would not soon find out that the teaching of the Methodists was different from the teaching of Luther?

And in what splendor would the good censure appear, which Mr. K. complacently gives to his own, if it should be told how meaningfully the spiritual suffering of Christ*), since he hung hands and feet on the cross, was taken as an aid by Methodists to prove that in the holy supper there is only a spiritual enjoyment; not to mention other occasional ideas, which were so childish and ridiculous at the same time that they - which deserves the most praise - were taken back again on the spot!

How rightly the undersigned was finally answered to his confession that he considered the flesh and blood of Christ to be essential in Holy Communion: "So you think you are tearing the body of Christ with your teeth!

What is said here are only hints, concerning the Holy Communion. It would be very easy to be more detailed, and many other things could be brought up, which would be strange enough to be set down as characteristic traits of the Methodist spirit in the church history of our day.

This is enough for this time for Mr. Köneke, but for all those who are not indifferent to the faith, doctrine and confession of the Lutheran preacher here, let me reassure you that I am as far removed from such a crude and disrespectful idea in regard to Holy Communion as Mr. K. attributes to me. K., namely that I believe to receive the body of Christ - I am afraid to repeat the words - **with the teeth**, as far as the body of Christ in the Holy Communion is different from all other food.

Benton County, Oct. 1847.

E. F. M. Wege, Lutheran Pastor.

The speaker did not seem to be able to understand that Christ also suffered in the flesh.

Correction.

Page 8 Column 3 reads: from St. Jacob's congregation \$2.75. Instead it should read: from St. Jacob's congregation G3.00, Trinity congregation 2.75.

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Sermon, held on the Reformation Feast, October 31, 1847 in the Dreieinigkeitskirche verdeutschen ev.-luth. Gemeinde Ungeänderter Augsburgischer Confession zu St. Louis, Mo. *)

I. N. J.

Praise and glory and adoration and thanks be to You, You eternal, living God. You have taken pity on the lost human race that has fallen into sin, sent Your only begotten Son Jesus Christ into the world and ordained Him as Savior and Beatificator for all sinners. You have also built a strong fortress on earth, where all sinners flee to and where they shall certainly find Your Son and His grace and safe protection against sin, death and hell, namely Your holy Christian church. With it You have also established an eternal covenant: "Mountains may depart, and hills may fall; but Your grace shall not depart from it, and the covenant of Your peace shall not fall away"; on the rock of the Word You have built it, that even "the gates of hell shall not prevail against it". Yea, Thou hast promised her: "Though the world perish, and the mountains sink into the midst of the sea, though the sea rage and roll, and the mountains fall down with the tempest thereof; yet shall the city of God be fine and merry, and the gates of hell shall not prevail against it.

*) We have been unanimously and urgently requested by our congregation to include two recently preached sermons, which have become particularly impressive and important to them, in the Lutheran. Now certainly no one feels more vividly how deficient these sermons are, which could only be written in great haste in the rush of many official duties, than the author himself; However, in the hope that God will bless our little work, as he has visibly blessed it in the listeners, so also in the readers, we have dared in God's name to comply with the request made to us, and therefore herewith first present our last sermon on the Reformation to the Christian reader, whereupon in a later number we will publish a second one, in which we will write a sermon based on the Gospel of the 20th Sunday after Trinity. We intend to follow this with a second sermon in a later number, in which we have presented "The Sham Christian" after the Gospel of the 20th Sunday after Trinity.

D. R.

She will remain with her fountains, where the holy dwellings of the Most High are. God is with her within, therefore she will abide well; God helps her early."

And these great promises of Yours and Your holy covenant You have also faithfully and gloriously fulfilled according to Your causeless love and eternal truthfulness. You allowed the enemies of Your truth to storm the castle of Your church for 1500 years, to wrap it in the clouds of innumerable errors and to cover it with the debris of false worship; You allowed the Antichrist to build a throne in Your church and to defile Your holy temple with his idolatries. Then it seemed as if You had forgotten Your Zion; then it seemed as if the enemies of Your church had won, and as if it now lay eternally on the ground. But behold, once upon a time, 330 years ago today, You suddenly appeared again with Your help, awakened Your faithful servant Luther, dispersed the dark clouds of error through his ministry, removed the debris of idolatrous worship and let Your eternal church shine forth again in the full splendor of Your pure gospel.

O Lord God, how shall we thank You that You have also had mercy on us and that You have also made us partakers of the benefits, the abundance of which You once poured out on our fathers 300 years ago? How shall we repay You for bringing us unworthy ones in this time of unbelief and apostasy to the fellowship of Your orthodox church, so that we could appear here today to tell what great things You have done for us? Oh, Lord, we have nothing but our poor, sinful heart. We hereby give it to You and ask You to make it Your own dwelling place; make it by Your Spirit as it pleases You; make it faithful and constant in the truth You have known. Yes, O Lord, as Thou hast introduced us into Thy holy Church, so now also keep us in it, in spite of all the disgrace that is upon it, to our end. But once bring us to the heavenly Jerusa

lem, into the church of the elect. There we want to thank You eternally, eternally. Amen! Amen!

In Christ JEsu warmly beloved fellow believers!

Today, as you all know, we are celebrating the annual festival of the Lutheran Church Reformation. This feast does not belong among the ordinary feasts of the Christian church year. On our usual feast days, we celebrate the works of redemption of the whole human race, which were directly accomplished by Christ 1800 years ago, his gracious birth, his reconciling suffering and death, and his glorious resurrection and ascension. On today's day, however, we celebrate the commemoration of a work which God began only 330 years ago through Dr. M. Luther and carried out through him in the following years. What we are therefore celebrating

today happened when the Christian church had already existed for 1500 years.

In order to properly understand what the Reformation of the church, founded 300 years ago, was all about, we have to look at the fate of the church from the beginning until the appearance of Luther recently.

You know that shortly before Christ went to heaven, he gave his disciples the command to go into all the world, to preach the gospel to all nations, and to receive into his church all who would believe in it through holy baptism, for which he promised them the assistance of the Holy Spirit to be poured out upon them. Christ kept his promise, and the disciples fulfilled his command. Thus, in a few years, a church of many thousands of believing souls was gathered by them in Asia, Europe and Africa, in which the pure gospel and a great zeal in godliness were abounding. The condition of this first apostolic church was so glorious that it shone like a holy city of God in all lands. The Christian Church also remained in this glorious state during the first three centuries. In this time

The Christians were especially persecuted by the still pagan Roman emperors in the most cruel and bloody way. But no torture nor torment, which could not be imagined more terrible, was able to move the Christians to apostasy from the pure Gospel. Many hundreds of thousands died the most agonizing martyrdom with joy and rejoicing in the first three centuries. But what happened? In the fourth century after the birth of Christ, a powerful Roman emperor, whose empire encompassed almost the entire world, finally converted to the Christian faith, namely Emperor Constantine, surnamed the Great. From this time on, the bloody persecutions of the Christians by the pagans ceased; the Christians were given freedom and peace. Whereas Christianity had previously brought shame, it now brought honor, and whereas being a bishop had previously been associated with the greatest danger to life and limb, the office of bishop now became an office of honor, prestige, wealth and earthly splendor. But the more the Christian church rose outwardly and gained temporal goods, the more it declined inwardly, and lost its first zeal for purity of doctrine and holiness of life; more and more false teachers and false doctrines crept in, and an ever greater corruption of conduct took over. In the fourth and fifth centuries there were still men who were equally zealous for both, for pure doctrine and holy life, and who worked beneficently and powerfully, such as Athanasius, Ambrose, Augustine, and other church fathers; but when these witnesses of the church were taken away by death, when such pillars no longer stood, the decay of the church grew greater and greater from century to century.

But the main cause of this decline was the following. The Roman bishop, because he lived in the capital of the world, was at the beginning voluntarily honored by all other bishops as the most respected in particular. The later Roman bishops, however, did not want to be satisfied with this voluntary honor, which other humble bishops showed them. The higher their prestige and influence, as the bishops of the imperial city, had risen, the greater also became their pride and presumption; and they finally came out with the principle that, according to God's word, they were the unrestricted governors and lords of the whole Christian church, for they were the successors of Peter and the visible governors or representatives of Christ on earth. And behold, by cunning and violence, by bribes and threats, by rewards and punishments, they finally succeeded in having the bishop of Rome recognized by most of Christendom and its kings and bishops as the visible governor of Christ on earth, even as an earthly god, namely as the general pope. This is where especially a man named Hildebrand, who ascended the Roman episcopal see in the eleventh century as Gregory VII.

From that time on, it became darker and darker; it became midnight. Even reading the Bible was now forbidden, so that the people would not notice the great seduction. Thus it finally came to pass that almost nowhere was there any knowledge of the true gospel and of the right way to salvation, that is, of the justifying faith in Christ. The few who still bore witness to it were persecuted as heretics in the midst of Christendom. Now they taught almost nothing more than the sanctity of monastic life, the power of the sacrifice of the Mass for the living and the dead, the merit of pilgrimages to holy places, the unconditional obedience to the pope, bishops and priests, the invocation of Mary and other so-called saints and the veneration of their relics, the abstention from meat on the fast days, the observance of the church commandments, the purchase of papal indulgences for money, and the like.

Millions sighed for light in that night of true pagan ignorance, but in vain. All efforts of even many emperors and kings to overthrow the antichristic papacy were lost. - But at last God had mercy on his Christianity, which was languishing under this terrible spiritual tyranny, and allowed a time of grace to dawn upon it again, in which the Gospel came to light again in apostolic purity and fullness, and the Church, freed from its tyrants, shone forth anew as Christ's richly adorned bride. And this began once today, three hundred and thirty years ago, on October 31, 1517, when God awakened Dr. Martin Luthern, preacher and professor at Wittenberg in Saxony, first to testify against the abominations of papal indulgences, but through whose ministry the whole hitherto concealed secret of wickedness was finally revealed, the Roman Pontiff was revealed to all the world as the Antichrist, Christianity was restored to the pure Gospel and right worship, and thus the Reformation of the Christian Church was accomplished.

O blessed day, when God began this great glorious work! O blessed Christians, who live in such a time of the richest divine visitation of grace! O blessed we who are members of the purified Church, and therefore have the Gospel pure, the holy sacraments unadulterated, and all fountains of beatific knowledge, consolation, and freedom open to us! - What shall we do today on the anniversary of this great deed of God? Let us together

encourage ourselves to recognize and faithfully preserve the benefits received thereby, i.e. to persevere without wavering in our dear Evangelical Lutheran Church even in this last derogatory time until our death. Yes, an encouragement to this be the Subject of my ceremonial address at the present hour.

Text: Revelation 3:7-13.

The text that has been read is taken, beloved, from the seven epistles that Christ once sent through John to seven churches in Asia Minor. It contains the epistle of Christ to the church of Philadelphia in Asia Minor. The main content of the whole letter lies in the words: "Hold what you have, so that no one takes your crown. What Christ calls out to the Philadelphian Church here, applies to His Church in all places and at all times, also to the Lutheran Church of our days. Let me now answer the question:

Why should we not be moved to fall away from our Evangelical Lutheran Church?

I answer:

1. because the Evangelical Lutheran Church is the true Church of Jesus Christ on earth, and
2. because faithful perseverance in this church brings unspeakable blessing, but apostasy from it brings inevitable curse.

1.

At no time and in no country, my listeners, has the apparent apostasy from our church been so common as in our time and in this new fatherland of ours. Thousands of Lutherans who immigrate here from our homeland either soon throw away all religion and join the scoffers, or they only too soon allow themselves to be caught in the nets of enthusiasm and indifferentism which are stretched out everywhere over this glorious land of political and religious freedom. Thousands of inexperienced Lutherans, for example, are all too soon so blinded by the beautiful Christian appearance of the sects that they soon change their religion along with their fatherland, fall away from the faith of their pious fathers, and faithlessly turn their backs on their mother church, which had given them spiritual birth through baptism and to which they had sworn an oath at their confirmation. How? should that be right? Will such Lutherans one day be able to answer for and justify before God this inconsistency in their faith and this apostasy from their sworn fatherly religion and church? - —

O truly not! If the Lutheran Church were indeed a false church, then no oath, no matter how great, sworn to it would be binding; then everyone would rather be guilty, for the sake of his blessedness, of leaving it. But in this you will certainly all agree with me: If the Lutheran church is the true church of Jesus Christ on earth, then it must be a terrible sin to fall away from it, as it says in that song:

He is godless and lost, Who perjured God swore!

So everything depends on the answer to the question: Is the Lutheran church really the true church of Jesus Christ on earth? But in order to decide this, the first question is: How can one recognize the true church? - If we were to recognize it by the outward splendor of its appearance, by the multitude of its members, by the vastness of its spread, by the splendor of its temples, by its temporal riches, by its earthly power, by its well-ordered government: then we would have to consider the Roman church, from which Luther was once expelled because he testified to the truth, as Christ's true church. But no - Christ clearly says: "The kingdom of God does not come with outward gifts; my kingdom is not of this world." So Christ's church, which is a kingdom of creed, cannot be recognized by temporal advantages. - Or can it be recognized by the appearance of great human holiness which it spreads around itself, or by the quantity and greatness of the good works which it displays, or by its many prayers and "Herr-HErr!" sayings on the corners of the streets? Then we would have to consider almost every one of the so-called Protestant sects as Christ's true church. Yes, we would have to prefer the sect of the Pharisees to the church of the apostles, because the Pharisees fasted and prayed more than the apostles and had a holier appearance. But no - Christ also clearly says that he will one day reject the "He-er-sayers", even if they have prophesied in his name, cast out devils in his name and done great deeds, as such, whom he has never recognized as his own. Thus, Christ's true church cannot be recognized even by the splendor of godliness and the quantity and greatness of apparently good works; before the eyes of men, even the false church can have these characteristics.

By what the true one is known, Christ tells us clearly in our text; he says to the church in Philadelphia: "You have a little strength, and have kept my word, and have not denied my name". From this we see, as far as the outward appearance is concerned, Christ's church has "a little strength," that is, it is powerless and unsightly before the world; but first, it keeps Christ's word, and secondly, it confesses Christ's name. These, then, are its proper marks. If a church lacks these marks, if a church does not keep Christ's word and denies His name, then it is not Christ's true church, even if it shines outwardly so gloriously, or all its members are resplendent in the holiness of the angels and archangels. Christ testifies to this in other places also; he says, "If ye abide in my sayings, then are ye my true disciples, and shall know the truth, and the truth shall make you free." Furthermore, Paul also gives this as the right marks of the true church when he writes to the Ephesians, "So then you are no longer

sojourners and strangers, but citizens with the saints, and members of God's household, built on the foundation of the apostles and prophets, Jesus Christ being the cornerstone, on which the whole structure is joined together, growing into a holy temple in the Lord, on which you also are being built, a dwelling place of God in the Spirit."

If we now examine our Lutheran church, we must say that it bears these characteristics as brightly and recognizably as the sun bears light. Yes, our church may now look so despised in the world; it may now seem as if every other church is the bride of the Lord, but it is a widow abandoned and rejected by the Lord; it may seem to countless people as if it lacks all the most important characteristics of the true church: only he who does not know it can deny that it has these characteristics which Christ and Paul state here. It is truly built on the foundation of the apostles and prophets, i.e. on God's word and not on the foundation of man's doctrine; it truly lays only his righteousness as the cornerstone of salvation, and not man's deeds and works; it remains true to the speech of Jesus Christ and does not deviate from it, neither to the right nor to the left. Yes, even if we now have to call out to our church, looking at its outward appearance, with the prophet: "You wretched, over whom all weathers pass, and you desolate!" Christ can also say to it, as to the church in Philadelphia in our text: "You have a little strength, and have kept my word, and have not denied my name." Tell yourselves, why 300 years ago did our great champion, Luther, renounce the Roman Catholic Church? Did the reason lie in misgivings of his reason? No; it had never occurred to Luther to reform the church and to rebel against the pope and emperor and all the world; but because he would not and could not depart from the holy Scriptures, he allowed himself to be drawn into the great struggle. How did he speak, to give just one example, when he stood before the emperor and the empire in Worms and was to be forced to recant? Among other things, he said: "Unless I am overcome and convicted with testimonies of holy Scripture, or with public, clear and bright reasons and causes, and I am thus convinced with the sayings that have been drawn and quoted from me, and

my conscience is caught in God's Word, then I cannot and will not recant anything. Here I stand, I cannot help it, God help me. Amen." And why did Luther once not want to enter into brotherly and ecclesiastical fellowship with Zwingli, the founder of the Reformed Church? Was the reason here in misgivings of reason? No, nothing less; here, too, the only reason was that he could not make a lie of the word of his Savior, which was his only comfort in life and death, and let himself be led away from it. About the word of the Luther could not get away from the words of the true and almighty Son of God: "This is my body; this is my blood. Therefore, he writes: "I have suffered such hard confrontation (about it), and wrestled and squirmed, that I would have liked to have been out of it. But I am trapped, cannot get out; the text is too powerful there, and will not let itself be torn from my mind with words." In another place, Luther writes: "So it is to me that every saying makes the world too narrow for me."

Behold, this was Luther's mind, and this is therefore also the mind of the church, which is now called Lutheran after his name, not because Luther was its pope, whom it followed unconditionally, not because it believed in Luther, but because it believes with Luther; in Christ's word. The principle that the letter or the words of Scripture must not be deviated from is what once built up the Lutheran Church; it stands and falls with it; this principle stands at the head of her confessions; this principle is her guiding star in all her struggles; she walks according to this principle in all things; this principle is, in a word, her heart and her life; so that to the question: What is a Lutheran? no better short answer can be given than: A Lutheran is a Christian who strictly adheres to the letter of Scripture. This is the characteristic by which he differs from all other Christians.

As undeniable as it is that our church has kept Christ's word, it is also undeniable that it has not denied Christ's name. First of all, anyone who has read only a few pages of his writings knows that Luther also faithfully confessed Christ's name. The doctrine of justification by faith in Christ has undoubtedly not been interpreted by any teacher since the time of the apostles so clearly and so clearly, so comfortingly and so sweetly, so powerfully and gloriously, as by Luther. He says: "In my life this one article alone reigns and shall also reign, namely faith in my dear Lord Christ, which is the one beginning, means and end of all my spiritual and divine thoughts, which I may always have day and night." And in this, too, our Evangelical Lutheran Church has followed Luther as its teacher. That man is justified by faith in Christ alone, without the work of the law, has been preached by it from the beginning as richly and as powerfully as none of its opponents. The core and star of Luther's doctrine is: "There is no other salvation, nor is there any other name given to men, wherein we shall be saved," but only the holy name of Jesus. It is Christ and Christ alone to whom all sinners in our church are pointed without detour. Not man's works, not his repentance and contrition, not his correction and sanctification, not his suffering and satisfaction, but only Christ's grace, Christ's merit, Christ's innocence and righteousness, Christ's doing and suffering.

obedience, namely Christ's life, suffering and death, is the eternal golden foundation of faith and hope on which our Church teaches all sinners to build.

Two accusations have therefore been levelled at our church from time immemorial to the present day. They accuse it of being too strict, too fearful and too rigid in its adherence to the letter, and of knowing how to teach nothing but faith in Christ. But how could our opponents praise our church more highly than with such reproaches! In this way, the enemies themselves, as unbiased witnesses, give our church, without wanting to, the most glorious testimony and seal that it is Christ's true church; for these are precisely the marks by which it is recognized, that it does not depart from the divine documents of its foundation, and knows and wants to know of nothing but Christ crucified.

So it is undeniable that the Evangelical Lutheran Church is the true church of Christ on earth; for it too has preserved the praise which Christ gives to his faithful church in Philadelphia in our text: "You have kept my word, and have not denied my name". It is not a new church, which would have been founded by Luther only 300 years ago; no, let that be far away! - It is the revived old apostolic church, which Luther only dug up again with the spade of the Word like a buried city. So what do those do who fall away from the Evangelical Lutheran Church? First, they commit perjury, for they break the oath they swore to the true church at their baptism and confirmation. They apostatize outwardly, not from a party founded by men, but from the small group of orthodox believers, from that small flock to which Christ gave the promise that it was the Father's will to grant them the kingdom, and from the community of those to whom Christ promised that he would be with them until the end of time. They separate themselves from the truth and its confessors, yes, they separate themselves from Christ's body, and thus from Christ himself, the invisible head of his holy church. *)

This will seem to be too much for some people. Some will perhaps think that herewith grace and blessedness are denied to all who are not outwardly in the Lutheran church without exception. But this is by no means the case. Just think about the matter properly. The above does not deny that Christ also has members of his church in the sects, since the sects also still have God's Word essentially among them, through which many a soul still comes to justifying faith, despite all the errors going on in them. But because the sects are not sects because they still have God's Word essentially under them and still teach some important articles of the Christian faith, but because they have rejected certain important articles, have accepted and established errors, and have separated themselves from the orthodox believers: so, too, every Lutheran departs from the truth and from Christ in so far as he does not accept the orthodox faith.

2.

But this now leads me to the second part of our consideration, namely, that we should not allow ourselves to be moved to fall away from our Lutheran church, because faithful perseverance in this church brings unspeakable blessings, but falling away from it brings inevitable curses.

It cannot be denied, my dears, that among those who leave the Lutheran Church here and turn to the sects, there are certainly some who do so for that very reason, because it makes them better for the salvation of their souls.

think. This is because in our German fatherland there are only too many so-called Lutheran preachers, who themselves do not believe in the Word of God and in the Lutheran doctrine, who therefore preach only the word of men instead of the Word of God, and only a pagan moral or virtue doctrine instead of the Lutheran doctrine; who do not show their listeners the way to salvation; who do not say a word about true repentance, nothing about what true beatific faith in Christ is and how a person must begin if he wants to come to this faith and become righteous and blessed before God. Instead of the bread of life, they offer them stones. It is only too obvious that quite a few preachers in our German homeland are miserable hirelings, who lead the holy ministry only for the sake of bread, only for the sake of their belly, who therefore do not walk the narrow way themselves, but keep up with the world, join in its merrymaking and go ahead on the broad way to hell, and thus, by their unspiritual walk, horribly mislead and seduce their poor listeners. Thus 'it has come to this among the Germans that innumerable call themselves Lutherans who do not know the Lutheran church and its doctrine, who take for the Lutheran church the pit of murder into which the unbelieving preachers have turned our church, and who take for the Lutheran doctrine the sapless and powerless doctrine of virtue which they have abandoned from their youth. If such neglected, inexperienced and ignorant Lutherans come to America and see the zeal of the sect preachers, they will see how they fight for repentance, for conversion, for a change of heart, for rebirth, how they pray and sing, how one fights and struggles, and the like, then such inexperienced people think that now they have gotten to know the true servants of Christ, now they see what

true Christianity is, now the true church has become apparent to them. So they leave their Lutheran church and, in order to better care for their souls, join a false-believing community.

Such inexperienced people leave their orthodox Lutheran church and openly join such a sect. Whether such an apostate remains in his heart with Christ and His truth, and out of simplicity or weakness, because he did not see through the difference, only allowed himself to be lured outwardly into the sect, as some once did in Absalom's rebellious mobs (2 Sam. 15:11.), God knows.

Mother Church because they have never met her. But do they find what they are looking for? Ah, no! It is true that the sects still have some divine truth, for from the well of the Reformation the whole world has again been watered with the water of life, but it has been clouded by human doctrine and human activity. The souls, who are properly initiated into the spirit of the sects, are led away from trusting in the Word and the holy sacraments, to a false trust in their own actions, in repentance, contrition, contrition, ! They are seduced into a false trust in their own actions, repentance, contrition, and sanctification, and are taught to substitute the fluctuating feelings and sensations of the deceitful heart for the means of grace ordained by God.

Now it is true that being bodily in the outward fellowship of the orthodox church does not yet make a man blessed, indeed Christ says that once many will come from the morning and from the evening, who will sit at table with Abraham, Isaac and Jacob in the kingdom of heaven, but that just the children of the kingdom, i.e. many outward members of the true church, will be cast out into the utter darkness; for he who knows the will of the Lord, and has not prepared himself, will suffer double strokes. But whoever not only outwardly adheres to the orthodox church, but also accepts its pure evangelical doctrine in true faith and faithfully adheres to it, already here has an unspeakable blessing. He has a divine assurance of his blessedness and rich consolation in all tribulations and temptations. May his heart condemn him, he keeps the word. No matter how many false prophets may arise and deceive many, he will not be weighed or swayed by any wind of doctrine. To him is the promise of Christ in our text: "Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation, which shall come upon all the world's circle, to try them that dwell on the earth." So as often as great temptations come upon all Christendom, countless will fall and be lost, but not he who has kept the word of Christ's patience; he bears the right victorious armor and weapon, the word. This is the rock on which he stands firm; this is the anchor which he grasps and which never breaks for him, even when death opens before him like the unfathomable depth of the sea. Yes, with the Word he overcomes sin, the world, doubt, fear, the terrors of hell, misery and death. Look at the time of the Reformation: what made Luther and all those who accepted his testimony so eager, so sure, so happy that they did not fear shame and persecution, the threats and hostility of the whole world and its powers, even death? It was the word; that was their heart's joy and comfort.

But, beloved, there are also those who leave our church because they fear that by strictly adhering to the Word of God, they will lose faith in God.

and to prevent the spread of the Kingdom of God. They say: You brothers from all confessions and denominations, let us unite; let us join hands in the common fight against the world and against the Antichrist; let us give up all disputes about individual doctrinal points and finally make peace! In this way, blessings will come upon the whole of Christendom, which has now been torn and divided into factions long enough to its great ruin.

But how bitterly such friends of a false union, not based on unity in truth, are mistaken! It seems as if it will bring great blessings when rigid Lutheranism is finally laid to rest. But think: if there were no longer a church that punishes all deviation from the Word with immovable earnestness and unbending severity; if there were no longer a church that adheres to every letter of the Holy Scriptures with incorruptible faithfulness and unshakable constancy; if human love were to triumph over divine truth, and earthly peace over God's Word and honor - woe to the world! Then the enemy would soon have won, seduce the whole of Christendom from error to error, plunge it again into the old night of false faith, and finally snatch from it the whole of Christ and all of currency. O what an unspeakable blessing, therefore, are those who persevere in the orthodox church and its truth, loudly confess it to their dying day, and fearlessly contend for it! To them, as it is said in our text, "an open door is given, and no one can shut it. As futile, even ruinous, as their struggle seems to be in the midst of the temple of the church, - they are victorious! - Their opponents must finally, as the Lord promises the Philadelphian Christians: "come and worship at their feet, and know that he has loved them. They are the light of the world, which everywhere drives back the penetrating darkness of the doctrine of men with power; they are the salt of the earth, which saves the indifferent lukewarm Christians from complete spiritual rot; they are the walls, which still stand before the crack; they are the pillars, which carry and support the vault of heaven of the holy church. Here, of course, the fighters for the purity of doctrine are despised and hated as loveless brawlers and disturbers of the peace; disgrace and persecution is the reward they reap here; but one day the crown of the conquerors will adorn the faithful fighters. Christ gives them the great promise in our text: "Whoever overcomes, I will make him a pillar in the temple of my God, and he shall go no more out. And will write upon him the name of my God, and the name of the new Jerusalem, the city of my God, which cometh down from heaven, from my God, and my name the new." O blessed prospect. - —

But, my listeners, I still carry an arrow against your heart in my quiver. If we could not be enticed by the blessing that faithful perseverance in the true church will certainly bring to ourselves and our fellow redeemed for time and eternity, we should finally be deterred by the curse that will certainly and inevitably follow apostasy from it.

We may well hope that if a person does not know the glory of our church, if he has perhaps been taught from his youth that it is a false church, we may well hope that if such a person in his ignorance turns his back on it and yet in simplicity adheres to the word of his God, that such a person will certainly not be cast out before God, but will find mercy and hear a merciful judgment from his mouth. But what can be expected of those who have either been taught the truth from their youth, or who have heard the truth many times, and who deny this truth they have recognized, leave their orthodox church against their better judgment, and thus wantonly break the precious oath they have sworn to it? What can they expect if, either for the sake of earthly advantages, or out of hatred and contempt for their fellow believers, or out of indifference to the truth, or out of spiritual pride and arrogance, they turn to a fanatical or religious or obviously unbelieving sect? What do such apostates and perjurers have to expect?—God's word tells us, it says: "But whoever will depart, my soul will have no pleasure in him." Terrible threat! What can be more frightening than when God is no longer pleased with a person? Of such a man it is said, "If God be against him, who can be for him?" He is a rejected one always and forever. But it is further said in the 68th Psalm, "God bringeth out the captives in due time, and maketh the reprobate to abide in drought." And at last Christ himself says: "But whosoever shall be ashamed of me and of my words among this adulterous and sinful generation, of him shall the Son of man be ashamed also, when he cometh in the glory of his Father with the holy angels." Ah, the unhappy prospect for apostate souls! Here they must remain "in drought," that is, without true consolation; the grace they think they have is self-deception; and one day, when they appear before Christ, the Lord will turn his countenance of grace away from them, as here they turned away from his word of grace. and from the triumphant church they will be excluded there, as here they

excluded themselves from the contending one. - —

Or do we not want to believe these threats of God in his words? Hasn't God often put a terrible seal on his threats by terrible judgments against deniers of the Lutheran truth and church?

pressed? At the time of the Reformation, a Roman priest at Bautzen in Upper Lusatia, Saxony, named Urban Nicolai, came to know the truth of the Lutheran doctrine and publicly confessed it. Not long after, however, he fell away again, longing for the fleshpots of Egypt, and now became a blasphemer from a confessor. Once, on the Sunday of Trinity in 1537, he stepped into the pulpit, blasphemed as usual, and finally uttered the presumptuous words: "If Luther's doctrine were right, let thunder strike him dead! What happens? Still in the evening of the same day a terrible thunderstorm arises; lightning upon lightning crosses the air and like a thousand voices of divine wrath the thunder rolls. The wretch, thinking of his challenge to divine justice, now quickly rings all the bells, rushes into the church, and, trembling and quivering, throws himself before the altar and prays. But behold! a ray of lightning descends upon the kneeling man and throws him to the ground, stunned. The peasants of the village (he was now in the village of Kuhnnewalde) run to him and carry him out as dead; but a second ray of lightning descends and kills him on the spot, whereupon the bearers of his corpse hurry away in the greatest consternation, but unharmed. In this region, this terrible judgment of God made such a deep impression that whole crowds turned to the Lutheran church and many blasphemers fell silent. Furthermore, the terrible example of an episcopal councilor in Halle, Dr. Krause, is known. When he had denied the recognized Lutheran truth out of fear of man, he despaired, heard Christ pronounce the verdict of condemnation on him already in his life, and in his despair finally brought himself to the brink of death.

*) We have taken the above story from Gerber's book "von den unerkannten Wohlthaten der Ober- und Niederlausitz", who borrowed it from the "Annalen der Stadt Bautzen".

Blessed Gerber adds, "We do not want to judge or condemn this Peter Urban for this sudden and horrible death; because his conscience has moved him and punished him, that he also ran into the church and prayed with great fear, since he hopefully repented of his blasphemy, which he uttered against the teaching of the Gospel, and prayed to God, we hope that his soul will have been preserved, although the body had to perish. But it is nevertheless a frightening example, which also at that time had a great impression on the minds even of many papists; therefore they no longer opposed the Gospel so vehemently, but rather gave it quite free rein, so that one city after another opened its gates to the Gospel and sought evangelical teachers, abolished the mass, the processions and other papist ceremonies, and renounced all obedience to the pope."

We also find this story briefly told in Luther's works. Luther adds: "So it goes. God does not joke with him in the play; he wants to keep above his word, or does not want to be God. Such examples should be well remembered and considered, for they are both terrible and comforting: terrible to the godless despisers of God's word, but comforting to the godly who love and value the teaching of the gospel. But the world respects nothing, neither God's wrath nor mercy." (L. W. Hall. XXII. 1447.)

This happened in 1527. This happened in 1527, but the most terrible of all examples of this kind is that of an Italian jurist named Francis Spiera, who had also recognized the truth of the Lutheran doctrine, but later denied it twice against the testimony of his conscience, the last time solemnly renouncing it in his hometown of Citadella, in order to preserve his life. From that moment on he carried hell in his heart until he finally, after unheard-of anguish of conscience and agony of soul, gave up his spirit in 1548 with misery. - —

Therefore, to warn all Lutherans, to whom God has given the jewel of pure doctrine, against apostasy. Oh then, let us not jest with our blessedness! Do not be mistaken, cries the holy apostle, God is not mocked! Let us listen to his voice, which warns us as with thunder in words and terrible judgments: "Hold fast what you have, that no one may take your crown!" Let us think: even (as already said) those who remain firm in the truth must wear the crown of thorns of contempt, mockery and hatred, what is it? - In this way they become like him who had to bleed on the cross for his confession that he was the truth itself. But as he now sits on the throne of his glory, so he also wants to bring his faithful confessors out of disgrace to eternal honor, out of strife to eternal triumph. He will also confess them before his Father and crown their heads with the unfading crown of heavenly glory. For he says: "He who perseveres to the end will be blessed. Be thou faithful unto death, and I will give thee the crown of life." Amen! Amen!

Luther's answer to the question:

Whether in certain cases a layman should or may serve Holy Communion secretly to himself and his family in his own home?

(A letter to Wolfgang Brauer, pastor at Jessen.

Opp. Hai. X, 2736.)

Grace and peace in Christ. Worthy, dear Reverend, to the question which your good friend in Linz, Sigmund Hangreuter, has submitted to you in writing, and which he desires to have reach me, this is my answer, that you want to indicate to the good Lord and friend that he is not obligated to carry out such a manner, He is not obliged to communicate himself and his household, nor is he obliged to do so, because he has neither the calling nor the command to do so, and without this, where the tyrannical church servants, who are obliged to do so, do not want to give it to him or his family, he can nevertheless be saved in his faith through the Word; It would also be a great nuisance to administer the sacrament now and then in the houses, and yet the

The first Christians in the Acts of the Apostles did not use the sacrament in this way, especially in houses, but came together; and if they had done so, such an example is no longer true. For the first Christians in the Acts of the Apostles did not use the sacraments especially in houses, but came together; and if they had done so, such an example is no longer acceptable, as it is not acceptable now to let all goods be common, as they did then, because the gospel is now spread openly with the sacraments. But that a householder should teach his own the word of God is right and ought to be so, for God has commanded that we should teach and train our children and household, and the word is commanded to every one; but the sacrament is a manifest confession and ought to have manifest ministers, because it is written, as Christ says, that it should be done in remembrance of him, that is, as St. Paul says, to proclaim the gospel. Paul says, to proclaim or preach the death of the Lord until he comes; and there also says, to come together, and severely punish those who especially use the Lord's Supper before themselves; so that it is not forbidden, but commanded to every man in particular, to teach his house the word of God, and himself also, and yet no man to baptize himself 2c. 2c. For it is different for a public office in the church, and for a householder over his household, so they are not to be mixed or separated. Since there is no need or calling here, nothing should be done here out of devotion without God's certain command, for nothing good will come of it. You may give this, my dear priest, as an answer for my sake. Herewith God be commanded. Amen.

On St. David's Day, Anno 1536.

Mart. Lutherus.

The General Synod and History.

In one of the last numbers of the "*Lutheran Standard*" (Oct. 27), a contributor states that the fact that the so-called Lutheran General Synod has fallen away from the Lutheran Church can no longer be denied or glossed

over. The hope of keeping people in the fog about it has now become a broken cane, which passes through the hands of those who want to lean on it. The sender, referring to the latest edition of Dr. Guericke's Church History (S. Auflage 6, Theil 3, Seite 366. Note 2.), concludes: "History has already recorded for posterity that the General Synod is not an Evangelical Lutheran body, insofar as it does not hold those very doctrines by which the Evangelical Lutheran Church distinguishes itself from other denominations. History declares that the General Synod has expressly and unreservedly renounced the distinctive doctrines of Lutheranism, and at the same time declared itself in favor of a (false) union and Methodist practice."-

God grant that those preachers and congregations who, out of ignorance, have allowed themselves to be lured into the new sect which the General Synod has founded while retaining the Lutheran name, will now finally open their eyes, leave that apostate community in haste and return to their mother church. It is not only beyond doubt that such a wretched human, bottomless machination as the General Synod is, must sooner or later disintegrate into itself, it is also certain that since there is not even natural honesty in the false faith of the same, this will itself take terrible revenge; the darkness will become more and more ghastly, "because they have not accepted the love of truth, so that they would be blessed, therefore God will send them strong errors, so that they will believe the lie: That they all may be judged who believe not the truth, but have pleasure in unrighteousness." 2 Thess. 2:10-14.

The Western District Synod of the Lutheran Church of Ohio.

decided in a meeting held on May 31st of this year:

"That every synod which calls itself Evangelical Lutheran should make it its duty to preserve among its members the pure doctrines and customs of our church, as they have been recognized and presented by us in the confessional writings of the same, as agreeing with divine holy Scripture, to preserve among its members, but that the obligation of the preachers to be ordained to these Scriptures is a subject which belongs for deliberation to the next General Synod, where it will be undertaken for deliberation and decision after a general conclusion has been reached."

Furthermore, the same body passed the following important resolutions at one of the following meetings:

"Resolved, That this Synod deems it highly desirable that each member of our Union earnestly endeavor to promote uniformity in the rite and practice of the Church to the fullest extent possible in the administration of his office.

Resolved, That this body, considering the English Catechism, published by Mr. Ludwig in New York, to be the best edition of this work, recommends it above all others, but requests Mr. Ludwig, in any future edition, to add the omitted word "true" (nemlich Leib) in the answer to the first question in the 5th section. In a possible future edition, he is asked to add the omitted word "true" (nemlich Leib) in the answer to the first question in the 5th main section, and to omit the word "merely" in the explanation of the 3rd article in the 2nd main section; as well as to follow the true Lutheran catechism as closely as possible.

Certainly every Lutheran Christian will be especially pleased about the present newly added public and official confession of a larger body to the symbolic books of our dear church. *) We mean

*) We cannot refrain from repeatedly reminding you that Mr. Ludwig in New York is currently working on a new edition of the Evangelical Lutheran Public Church Confessions, called the Concordia Book.

We are sure that it would have been quite in order if the District Synod had decided in advance to commit those to be ordained to the Book of Concord, but we do not want to let this thought spoil our joy. We hope and ask our dear Lord Jesus Christ, the invisible head of his holy church, that the General Synod of Ohio will come to the conviction how important and indispensable it is to preserve the purity and unity of the church, not to grant the ecclesiastical sanction of his ministry in our Church to any candidate who has not first solemnly declared that the faith which our Church has ever professed is also his faith, which he will faithfully confess and defend until death, and according to which he will in all things conduct his ministry.

Incidentally, we are confident that, since the Synod has taken such steps as those mentioned above, it will soon convince itself of the unchurchliness of the practice it still follows of using reformed or unchurched (mixed) congregations and of granting licenses for candidates, and that it will dismiss both as creeping abuses. May the Lord grant this! Amen.

From a private letter to the editor.

Saxony, September 28. - Do not think that there are many battles and victories for Lutheranism here. A real battle has not yet broken out, as much as it would be desirable. There is certainly no lack of hostility, and who knows what the near future will bring! Saxony is to receive a new church order; God grant that it will not bring disorder, for what is brought to light in the consistory in Dresden is not always the best; after all, there has been no Lutheran consistory for a long time. - In Leipzig, a new spirit has awakened since Harleß took office, and even if only a small number of students have followed his will, or rather the words of the Lord, we cannot thank the Lord enough for this, because you know for yourselves what a terribly rationalistic air has been blowing here in Leipzig since time immemorial. Admittedly, Harleß has again been somewhat withdrawn from the university; for he has been called to be the main pastor at St. Nicolai in Leipzig, in which capacity he has been working in great blessing since the middle of this year, but we hear from him every two weeks a sermon which not only attracts thousands of Leipzig's worldly people to church (for the Lord is with him), but which also resounds through the press in the whole of Saxony. Although he, a true Lutheran, dares to take upon himself the disgrace of the "Formula Concordia", i.e. the disgrace of Christ, there is already strange talk that after v. Ammon's death, the Oberbofprediger and Oberconsistorialpräsident in Dresden, he will take his place."

concerned. All friends of our church are urged to support this work, which will certainly be of incalculably important and blessed consequences to our American Lutheran Church, to the best of their ability. The subscription price is \$1.25.

(Submitted.)

Church News from Missouri.

Our distant friends are informed that we have recently had the pleasure of seeing a student from the Coll^um and theological seminary in Altenburg, Pem) Co. Mr. Wilhelm Müller, who studied there from the founding of this institution - from December 9, 1839 - until his examination on October 7 of this year, has been called by the Lutheran congregation in St. Louis Co., which was previously served by Bünger, to be pastor and school teacher, and was ordained before the congregation on the 23rd Sunday after Trinity. On behalf of the President of the Lutheran Synod of Missouri 2c. Fick and Bünger were active at the ordination; the former preached on the Sunday Gospel: Of the true service of God, which the Lord demands in the words: "Pray to God what is God's"; the latter gave the ordination address on Joh. 21, 15-17. by presenting the question and the command of the LORD JEsu to the called preacher, 1. the question JEsu: "Do you love me?" and 2. the command JEsu: "Feed my sheep!" Both from ? Fick's congregation, as well as from the one in St. Louis, several fellow believers were present. - It was a day of sweet fellowship in the Lord. May God's grace and blessing continue to rest on the institution at Altenburg; may the church still grow many ripe fruits from this planting garden, may the dear pupils there be equipped as faithful workers for the great harvest of Christ. May Christ also graciously help that the ministry of the first of those sent out may be a truly blessed one in his church. This is our petition to God. Amen.

(Submitted.)

The Apologist.

It is well known how importunate the Methodists are in order to bring their apologist also among the Lutherans to the man and thus to spread their Methodist soul poison. In this way, the aforementioned paper recently came into my hands. It must have missed its purpose in me, because the heart of every enlightened

Christian must bleed when he reads blasphemies of people who want to be Christians, and indeed the best ones, such as the apologist contains. It was said in my heart: If you remain silent, the stones must cry out! In Apologist No. 39 I found an essay by a certain C. H. D., who wants to prove that the penitential bench "has been introduced by God Himself since the fall of Adam". He drags out by the hair some examples which are supposed to justify his assertion; but these prove the very opposite, namely: that repentance is not bound to any place or time, while the Methodists, forcibly pulling or pushing people by the sleeves to their "prayer altar," cry out: Now, now is the time! as happened only recently at the Langry Campmeeting.

The first example, which the C. H. D. sent to

is David and his confession in the 40th and 51st Psalm. But what relation this has to the penitential bench, everyone can see for himself. As is well known, the 51st Psalm is David's prayer of repentance, and we read in 2 Sam. 12, 1. ff. how it was awakened. Who can find Methodist praxis in the 13th verse? - Confession and absolution are in it, but where is the penitential bench?

More distant biblical examples of this are said to be: the sinner (Luk. 7, 36. ff.), even the thief at the cross, the tax collector in the temple, but "the longest penitential bench of all" is said to have been erected "on that Pentecost, where 3000 souls were standing or lying at it! Everybody who has not become drunk with the Methodist swarm spirit, judge for himself. Where is a trace that the people were given a place where they had to howl and cry for mercy? Oh, how the precious word of God must be misused to seal the greatest follies of the human heart! That the chamber, which the Lord does not want to acknowledge, is also a suitable place, I can see from the 6th Psalm, where David says: "I am so tired of sighing, I wash my bed all night long, and with my tears I wet my bed"; I also read about other places, but that, as with the Methodists, a special one is required, I do not find that anywhere.

When Pastor Wyneken wrote that the Methodists put the holy sacraments in the background and the penitential bench on top, the sky wanted to fall in; how did the Methodists, in order to cover up the exposed disgrace, present their communion celebration in such a glorious way; even the tears shed during it should prove how high that sacrament stands with them - and what do they do now? - Every Christian listens and is amazed! In the quoted number it says: "In the aftermath of the time of hell, that old rule, by the use of which alone the sinner can be saved, was abandoned; new rules were introduced by mankind, easier, more comfortable and more pleasing to the flesh than the old ones. These new measures, which were to take the place of penance and conversion, were: Confession, reading the Mass, pilgrimages, mortifications, baptism, the Lord's Supper, and the like; penance, conversion, and faith in Jesus was no longer the way that leads to heaven." - What wonder is it, then, that the German Methodists admit that their members do not have their children baptized, since their teachers unhesitatingly put baptism and the Lord's Supper in the same class with Mass-reading, pilgrimages, and other ungodly human statutes! Who would ever have believed that the Methodists would thus expose themselves? For even though it is known that they have no respect for the holy sacraments, they have always refused to say so when asked about it. Now, how will Mr. Nast, as a theologian, answer for it before God to accept such blasphemous speeches against Christ's endowments in his paper, which is called the defender of Christianity? If the holy sacraments are to be "introduced by mankind," then one proves that our Lord Jesus Christ was not truly God, but a mere man, and reveals what one carries in one's heart, namely: rationalism. Oh, how a man falls from one error into another when he departs from God's Word and follows his heart! Lutherans, let us be careful! F. W. Wier, Lutheran pastor.

Lawrenceville, October 5, 1847.

(Submitted.)

The beautiful lily, God's word.

"Zion lives in cowardly rooms, Zion dwells in proud rest; Why will you tarry long? Come, my child, and hasten hither."

An angel carried me out onto her battlements, who handed me a bouquet of white lilies from within.

"Carry him in your heart, so it will be pious and pure: It will soon be recovered from its pain."

Now comes the difficult hour, that my heart is offended:
How softly the white lily descends into the wound!

Now I am silent, now silent;
I no longer complain: God, your will be done! The lily comforts me very much.

My angel, when I die. Put the lily on me;
When I inherit the sky, I wind palms around it.

H. Fick.

Excerpt

from the proceedings of the 2nd session of the German Lutheran Synod of Indianapolis.

Pursuant to a synodical resolution, the members of the German Lutheran Synod of Indianapolis assembled on the Thursday after Trinity Sunday, 1847, at Zion Church in Franklin Co., Ind.

The Synod was opened with singing and prayer by the President.

Presently the pastors were: I. F. Jsensee, I. G. Kunz, W. Wier, I. F. Meisner, Christ. Busse.

Elected as officials were:

I. F. Jsensee, President,

I. G. Kunz, Secretair and

W. Wier, Treasurer.

The documents addressed to the Synod were handed over to various committees for reporting, whereupon the Synod adjourned with prayer from the Secretair.

Their appearance was made by Mr. O. C.A. Hunger, Dr., PH.A. Brand, and A. H. Luken.

Regarding the Honorable Hunger, the Ministry decided that we will grant his request and issue him ecclesiastical ordination as soon as he will have obtained an honorable discharge from the Western District Synod of Ohio.

The first committee was prepared to report as follows:

Committee No. 1. has the honor to report that the document handed over to it for perusal, marked No.1., is a letter from the Lutheran congregation in Manchester, in which the congregation expresses its satisfaction with Herm Busse and asks Synod to license him.

No. 2 is a letter of similar content from the Protestant congregation in Ripley Co., Ind. signed by 25 members of the congregation. As much as your Committee rejoices that said congregation inclines its hearts to the truth as taught by our dear Lutheran Church, it regrets that the same still has misgivings about openly professing to be Lutheran by adopting the name "Lutheran.

which it nevertheless seems to believe. And I would like to recommend your committee on this subject, concerning the organization and service of mixed congregations of Lutheran preachers, to the attention of this body and especially for consideration in the drafting of a constitution.

No. 3. are the proceedings of the Synod of Illinois, which held its first session in the Zion Church at Hillsboro, Ill. Your Committee sees from the same, as that body 'denies against better knowledge, that the old "8^vvä ol tte ^68t" dissolved in June v. year in l-utller8 Okajrsl, Harri8on Oo., In6., and from the same three different Synods arose. However, because this is before us in the proceedings, your Committee proposes: that this Synod deal no further with it. .

I. G. Kunz.

Ch. Busse.

Committee No. 5. reported:

Committee No. 5. has the honor to report that the document delivered to it contains the cause of the withdrawal of this body from the Synod of the West, as well as the new organization and proceedings of the first session of this Synod at Indianapolis, Ind. Her Committee calls the attention of an Honorable Synod to the following two points:

I. With regard to the Constitution drafted and adopted by this year's session of Synod, your Committee proposes that this Constitution be sharply examined and, if possible, perfected.

II. With regard to the missionary matter, your Committee proposes that the Synod also this year take care of the prigerless German brethren. Respectfully,

I. F. Meisner, Dr. Oscar, C. A. Hunger.

Resolved, That this report be adopted and a committee appointed to prepare a draft Constitution and present it to the Synod, as the one provisionally adopted is not present. To this committee were appointed I. F. Meisner, W. Wier and Dr. Hunger.

Now the synod proceeded to answer the question: Does this synod

Pastor I. F. Jsensee: congregations: 2, children baptized:

"	I. G. Kunz:	"	2,	"
"	W. Wier:	"	4,	"
"	J-F. Meisner		:-	

Certification.

The German Lutheran congregation of St. John's U. A. C. at Neudettelsau has received for its church building: From Rev. Hinks \$1.00; from P. Schneider and his congregations A11.46; from the Lutheran congregation at Evansville, Ind, \$2.56; by P. Lochner \$2.00; by P. HattstädtL congregations A6.00; by P. Crämer's congregation P13.00; by P. T. P1.25; by P. Sihler and his congregation at Fort Wayne P10.00; by P. Schürmann and his congregation H3.00; by P. R. S1.00; by P. Schuster's congregation A1.05; by Fr. Löber A4.00; by Fr. Fürbringr's congregation A3.95; by Fr. Romanowsky's congregations A1 0.00; by Fr. Husmann's congregations \$2.00; by Fr. JäbkerS congregation A3.00; by the congregation at St. Louis A29.40. To all loving givers the most heartfelt thanks with the request that the Lord will repay them in abundance! On behalf of the congregation:

Neudettelsau, November 1, 1847.

The church council: G. Rausch, G. Scheiderrr,

Pb. Rupprecht, M. Göß, B. Bischofs, K. Scheiderer.

Candidate Licence or not? This subject was examined in many ways, discussed at length, and finally decided that we will not grant a license for candidates, but if necessary, a license for catechists.

Resolved, That the Synod grant candidacy for this year in consideration of important reasons.

Resolved, That the brethren visit the vacant churches near them as often as possible.

Resolved, That we shall endeavor to spread the "Lutheran".

Resolved, that the secretary will take care of the proceedings in the excerpt in the "Lutheran", and that H5.00 will be given to the editor, for which he will send copies of the "Lutheran" according to the instructions of the secretary.

Resolved, That we hold our next meeting at St. John's Church, Oaesar OrsekDsarkorn Ov., Ivea, on. first Thursday in September 1848.

The Ministry decided,

that the CandidatenLicenz be granted to Mr. Christian Busse for one year; furthermore

that Mr. A. Brand receive Licenz as soon as he has an honorable discharge from the Synod of the West, and

with regard to Mr. Candidate Luke

Resolved, That the President and Secretary be authorized to write to said Mr. Luke, to examine the same, and if they find him competent, to grant him license until the next session of Synod.

Prayer from the President.

During the time of our meeting, preaching was done every evening by the various brethren. On the day of the Lord, the Holy Communion was celebrated and the true body and blood of our Lord Jesus Christ was served to a large number of communicants.

May the divine blessing rest on all that has been done, that His name may be glorified and His kingdom spread. Amen.

Collections raised for the synod treasury:

In I. Jsensee's communities \$2.70

"	Kunz'	"	3.12Z	"	Wier's	"	8.31
"	Kunz'	"	1.00				

20, confirmed: 9, communicants: 172, buried: 6.

37,	"	7,	"	300,	"	10.
55,	"	18,	"	250,	"	12.

I. G. Kunz, Secr.

Paid.

3. year. The HH.?. Bürger and Gebr.

4. year. The HH.?. Becker, Bergt Bros, Jul. Bilz, k. Döpken, Georg Eckert, Ludw. Hölter, Johanning, Schmidt, ?.. Scholz and Heim. Wolter.

4. yearg, to No. 16. the HH. Peter Ladig, Joh. Nessel and Nicol. Tent.

1st half of the 4th year Mr. Joh. Gottlob Müller.

Received.

A2.00 by Mr. Ferd. Langner for the missionary fund^ A1.00 ditto by Mr. G. Rausch, A1.00 by Mr.?. Löber for the mission at Frankenmut, 50 cts. ditto from Mr. Georg Klügel, 25 cts. from Mr. Ungrn. for the mission at Frankrnm, A1.25 for the seminary at Altenburg, Perry Co, A1.50 for the seminary at Fort Wayne, Ind, from the Lutheran congregation of Mr. k. Scholz at Minden, near Nashville, Washington Co, Ill.

Printed by Arthur Olshausen,

Editor of the "ulkiger of the West--

The Concordia Book.

3.

Elimination of some viable prejudices and accusations against the Concordia Book.

Since the Book of Concord is such a bright and decisive testimony to heavenly truth and does not tolerate any error beside it with impunity, it cannot be surprising if those who love error more than truth suspect this noble book and try to spread all kinds of suspicion about it. As long as the Lutheran Church was in good condition, it was mostly, with a few exceptions, only the popes and reformers who disputed the Book of Concord; now, however, it is primarily the apostate children who dispute the confession of their spiritual mother. Some have no secret that the biblical content of the book is abhorrent to them, others hypocritically take from the Bible their weapons with which they fight it. We only want to acquaint our readers with some of the most distinguished objections, in order to guard them against the harmful effects of the same.

One objection that one now hears from the mouths of thousands, scholars and semi-scholars, is that the Concordia Book is no longer contemporary, that it has outlived its usefulness, that it is behind our enlightened centuries. Luther himself, if he were to come back, enlightened by the light of today's enlightenment, would be of a completely different opinion and would smile at much of what he once defended with zeal as unbreakable truth, as a limitation of his time. The progress and discoveries in the scientific field were so great that they had irrefutably proven the untenability of the old theological system; not only individual dogmas, but the Bible itself had lost its unconditional credibility in the eyes of the critic, and in general, science and the unceasing striving for truth could not be denied.

The human spirit's quest for truth cannot be constrained in the fetters of symbolic books. What will the poor layman say to this, who, not being a scholar himself, does not know how to judge the alleged enormous progress of science? Should he leave the field to the enemy and give up the faith of his fathers for lost or live, as it were, from the grace of the scholars, what they still leave him for remnants of the old faith? God be thanked for that! Praise be to God that our faith does not depend on scholarship and science, as if we should believe nothing but what science has first put its seal on! Praise God that the faith of the unlearned rests on the same good ground as that of the learned! The value of the Book of Concord is not decided by time, but by the Holy Scriptures. If it is in accordance with Scripture, then it is also in accordance with the times; for the Holy Scripture is the Word of the living God, which remains for eternity, is written for all times and does not outlive itself. One should not be intimidated by the splendid words: "science, scientific development, research, progress" etc.; they are hollow words, since there is nothing behind them. If a science departs from the written word of God, if it pretends to have found new and different truths on its own than in God's word, then it is a freak of the human spirit, a spawn of hell, an enemy of God and, as St. Paul calls it, the falsely famous art. This, however, finds strong opposition in the Book of Concord, as its highest principle is to submit humbly and unconditionally to the written word of God. But there is also, praise God, a true theological science, which, as a humble servant of the faith, does not invent new truths, but draws, collects, arranges and defends the truths revealed by God Himself from His Word; of this we confidently say that the Concordia Book is not the least fetter to it, since this is and contains nothing but the pure result of truly scientific knowledge.

Research. Only then could the Book of Concord hinder science, if it either forbade research in the holy scriptures, or if it stabilized (fixed) certain errors or condemned certain truths. Neither of these cases takes place. But if it is a faithful and true interpretation of the Scriptures on the most important and necessary articles of faith, then there cannot possibly be a conflict between it and true theological science. It is indeed the most unfortunate assertion that the concept of truth depends on the spirit of the times, or that it is presumption to boast of possessing the truth by God's grace. If purely human sciences do not deny certain established truths, why should divine science be condemned to this unfortunate, hopeless Tantalusian task of always chasing after truth and yet never being able to grasp it? Or is the Holy Scripture such a dark, mysterious, ambiguous book, about whose correct understanding, especially in the highest, most important articles, one could never come to certainty? Therefore, do not let yourself be deafened by the cries of the unbelievers; the Concordia

Book does not hinder or inhibit true theological science, it is, after all, a daughter of it; it only puts a damper on the falsely praised art, the wisdom of reason, which, however, deserves to be called science no more than a charlatan deserves the name of an artist. The friends of the Book of Concord need by no means be enemies of progress in the knowledge of truth; they do not consider themselves perfect, nor are they so arrogant or so bornirt that they despise all the real achievements of science; they also know that the holy Scriptures are a well of wisdom that can never be exhausted; however, they want to progress only on the ground laid by God himself and within the limits set by God himself. All the alleged advances of the newer times, which have a different reason and a different way to the

The people who boast of having found bliss do not consider it progress but regression, not building but never tearing down and destroying.

Another reproach is to call the Book of Concord a statute of men and the obligation to it a yoke of conscience. The statutes of men, in the evil sense, are commandments devised by men, which are set alongside the commandments of God. This concept of human statutes, however, does not remotely apply to the Book of Concord, for although it is written by men according to its outward form, its content is not invented by men, but taken from the source of eternal truth, the Holy Scriptures, and thus its content is God's Word itself. Just as every Christian is obliged to accept God's Word, the Lutheran Church makes it the duty of its members, and especially of its teachers, to profess the faith laid down and known in the Book of Concord, because it is convinced of its scriptural validity. No one is forced to this faith, everyone has complete freedom. However, anyone who rejects the Concordia Book and its contents cannot claim membership in this church, nor can he be tolerated as a teacher of this church. Equally irrelevant is the objection that one does not need confessional writings, that one has enough of the Bible; to it alone one's conscience is to be bound. It is as if the Lutheran Church wanted to place its Book of Concord alongside the Bible, or give it support through it. That is far from it! The Bible is sufficient, both for blessedness and for the nature and existence of the church. Only circumstances have made ecclesiastical confessions necessary. For because many appropriate the name and fame of the church, refer to the holy scriptures, and yet spread dangerous errors under the cover of scripture and church, the orthodox church has been compelled to make confessions of the true faith, partly in order to distinguish itself from false-believing churches, partly in order to have a characteristic by which its members know each other. Whoever keeps this in mind will find neither a human statute nor an unnecessary thing in the Book of Concord.

We come to a third accusation; the Concordia Book is said to be a book of dead orthodoxy, written by dead orthodox, and obstructive to a living Christianity. Those who make this claim certainly do not know what orthodoxy is. Orthodoxy means as much as pure, scriptural doctrine. Just as the holy Scriptures cannot be called a dead letter without great blasphemy, neither can orthodoxy. There can certainly be dead orthodox people who know the pure doctrine, but hinder its power in themselves and lie in spiritual death; heterodoxy, i.e. false doctrine, is certainly a dead, even a deadly orthodoxy.

Orthodoxy is never dead, it is rather the source of spiritual life. But to revile the authors of the Concordia Book as dead Orthodox at least proves a complete ignorance of true living Christianity, or that one confuses a crippled emotional Christianity with true Christianity. We refer to all those who read the Concordia Book with a heart eager for truth and salvation; they will confess that it speaks of the inner life of faith just as all true Christians experience it in themselves.

Furthermore, the Concordia Book is accused of having an uncharitable spirit of condemnation in it and of being a cause of the sad rift that has arisen between the Lutherans and the Reformed. Especially today, when union is the third word, the part of the Concordia book called the Concordia Formula is a hated book to all friends of union. Since this subject has often been discussed in detail in the "Lutheran", we will only summarize what has been said again in response to this accusation. The Concordia Book is not an enemy of concord; its whole purpose, as its very title indicates, is to establish true concord among Christians. The rift that has arisen between Lutherans and Reformed Christians has not been caused by the Concordia Book, but by those who, by stubbornly defending dangerous errors, have severed the unity of the faith. The Book of Concord is only the result of a false union, i.e. one based on indifference to heavenly truth, on overlooking dangerous errors; this, however, is not a reproach to it, but is a great merit. As for the condemnation and condemnation judgments that the Book of Concord, and especially the Formula of Concord, pronounces on false teachers, it is not the opinion to condemn simple-minded persons who err out of weakness, or entire false-believing churches in which there are nevertheless children of God; but only error and its persistent teachers and defenders are condemned. The latter, however, does it according to the command and example of Christ and his apostles. As great as the rift may be, the Book of Concord does not make a healing of it and a unification of the separated churches impossible, but it lays down the conditions under which alone it can happen: sincere renunciation of the heretofore asserted errors and unfeigned, cordial, unreserved unity under one confession of faith, precisely that which is laid down in the Book of Concord. After this explanation, who would agree with this accusation?

Finally, the Book of Concord has been accused of all sorts of errors; this has been done by the papists, the reformists, (and this cannot surprise us), as well as by some at

The book of Concord is a work of art, not only for the sake of the reader, but also for the sake of quarrelsome people who have taken individual words out of their context and then tried to forge an error out of them. Against these accusations we let the Concordia Book justify itself and are certain that it will prove itself in the conscience of every truth-loving Christian as a pure testimony of the beatific truth. Just read the book with an attentive mind, examine the truths presented in it according to God's Word, walk the path to salvation that it points out, the path of repentance and faith, let the Holy Spirit, who guides into all truth, work in you, and you will never put it down without praise and glory to the Most High, and the Holy Spirit will testify in your heart that the Spirit is truth. So we once again recommend this precious book to our dear readers and ask those who do not yet possess it not to let pass unused the opportunity which Mr. Ludwig in New York offers them to acquire this treasure. The more lively participation the publisher will find for his praiseworthy undertaking, the more he will hurry to bring it to fruition.

(To be continued.)
(Submitted by Dr. Sihler.)

The *Lutheran Observer* on our synod.

In No. 1 of the 15th volume of the *Lutheran Observer*, as is well known, the journal of the so-called Lutheran General Synod, mention is also made of our Synod and its first meeting this year. Since, however, not only a few brief excerpts from the historical facts of both our synodal constitution and our first synodal report are provided, but also some views are expressed which testify to a skewed and erroneous view, partly of our attitude in general, partly of individual synodal institutions, it will hopefully not be in the wrong place to help correct these views, God willing.

However, this instruction is also done primarily for the sake of ours and the closer readers of the "Lutheran", since it is to be feared several times that this and that either share that view or are still quite ignorant about the subject in question.

The sender of the above-mentioned essay in the *Lutheran Observer*, named Hermann, introduces it with the following words:

"This new synod is composed of true "Old Lutherans" - the true spotless Orthodox, whose theology is as strait and straight (straight) as the symbolic books can make it, and whose worship customs are as stiff as such thoroughly educated (thorough-bred) Old School people can wish them to be."

In this context, we must first of all again oppose the designation imposed on us: "Old".

Lutherans" protest, since in fact and truth there are only Lutherans, i.e. fellow confessors of the Lutheran confession, and non-Lutherans, i.e. those who more or less reject this thoroughly scriptural orthodox church confession. There are, in fact, only Lutherans, i.e., fellow confessors of the Lutheran confession, and non-Lutherans, i.e., those who more or less reject this thoroughly scriptural, orthodox, ecclesiastical confession, may they be papists, enthusiasts, or false brethren, and may the hope of self-righteousness and sanctimoniousness, as with the Romans, or the hope of proud carnal reason, as with the enthusiasts and false brethren, be the foremost cause of this partial rejection of the truth. The (true) Lutherans or orthodox Christians still stand in all articles of the salutary doctrine on God's clear undoubted word in the holy Scriptures, as it reads; and as this sun of truth has not become obsolete, but was, is and will remain the same yesterday, today, tomorrow and until the last day: So it is also with the faith, the confession and the doctrine of the orthodox Christians, now called Lutherans in their confessional emergence, who with sincere heart, mind and conscience base themselves on this word of Scripture, as it reads, and in matters of faith and the salvation of souls are never able to acknowledge any opposition of old and new.

It may well happen that this or that doctrine, usually prompted by the opposition of false teachers, is set forth more precisely and asserted and proved against all sides of the attack, and thus comes into a brighter light than it was before, but it is still essentially the same in its earlier and later expression. It is like a precious stone that used to lie in a narrow capsule, but later lies in a wider capsule that has glass walls, so that the precious stone can be viewed from all sides.

Thus, for example the doctrine of the holy sacraments in the orthodox teachers of the church is from time immemorial, in essence, completely the same as in the confessional writings of the Lutheran church; for these, like the latter, base this doctrine on the words of institution of the almighty Son of God, as they read, and which, as God's word, can nowhere and never in the course of centuries change and change and acquire a new meaning; But it is quite natural that this doctrine, contrary to the superstitious accusation of the papists and the unbelieving denial of the enthusiasts, who both raised their fleshly new human feet against the old and always new truth, is dealt with in much greater detail and development in the symbolic books of the Lutheran church than in the books of those old teachers who did not yet have to fight the same adversaries.

Now, instead of calling us by the perverse epithet "Old Lutherans," let the so-called Lutheran General Synod, which, as is well known, has been very active in the doctrine of the sacred

The Lutheran Church has not been able to do this because the doctrine of the sacraments has fallen away from the Lutheran Church and into the hands of the Reformed Church, so they should thoroughly examine these symbolic books and see whether they can invalidate from God's Word, for example, the grounds of the Formula of Concord, that the Reformed doctrine of the sacraments is not based on God's Word and is therefore erroneous. But as long as they do not do this, all their assertions, as if the Lutheran doctrine of the holy sacraments were worn out and obsolete and no longer in accordance with the so-called "results of newer scriptural research," are empty delusions by which they deceive themselves and others; for to assert is not to prove. - —

Therefore we want to keep our cheerful courage with the words of the sender, "that our theology is as *straight* and straight as the symbolic books can make it". For since, by God's grace, these precious testimonies of the Fathers are the pure and unadulterated explanation and exposition of the divine truth of salvation in the Holy Scriptures, and our hearts and consciences are first of all caught and bound with love and delight in the latter, we are naturally, in an indirect way, also heartily subject to the creeds of our church, because they are precisely in complete agreement with God's Word. We are so joyfully certain of this that we hereby publicly call upon not only Mr. Hermann, but the entire so-called Lutheran General Synod with Dr. Schmucker and Mr. Kurtz at its head, to prove from Holy Scripture that, for example, the sacramental doctrine of our church, as our symbols unanimously testify to it, is not in accordance with Holy Scripture alone and absolutely, and that they have done right to accept the Reformed counter-doctrine and to fall away from the Lutheran church.

However, as long as they fail to provide this proof, we must unfortunately declare their theology, as it appears in the writings of Drs. Schmucker and Kurtz, to be crooked and skewed precisely because it does not conform in all articles to the straight guide of both the divine Word and the symbolic books (as *norma normata*). In doing so, however, we expressly reject the assumption that we place the symbolic books in and of

themselves on the same level as the holy Scriptures; we do not at all consider them to be the actual and original rule of faith, which alone is the harmony of the clear passages of Scripture for the salvation of souls, the sum and the epitome of the doctrine of salvation of the divine Word. For if we did this and held the ecclesiastical symbols to be such a norm of faith alongside the holy Scriptures, we would certainly not be orthodox and confessional servants of the church, but orthodoxists and confessionists, and would really be doing as we are now and then falsely accused of doing, namely, making a papal pope out of them; we would then not be essentially different in this respect from the papists who

The so-called oral apostolic traditions are also placed next to, or even above, the Holy Scriptures.

On the other hand, we maintain just as firmly that the symbolic books of our church, because of their complete conformity with God's word, contain absolutely pure truth free of error, which as such, according to its essence and content, is above all changes of fleeting opinions of the time and is not subject to any change. And for this reason we consider it right that the ministers of the church should also solemnly and publicly confess these testimonies at their ordination, and that the ordaining magisterium of the church should also demand such a confession from those to be ordained.

Furthermore, when the *Lutheran Observer* publishes our

If the sender describes the worship customs as "stiff" to such an extent as we dry and ossified fellows can only wish, he is talking more than he can know; for the sender has hardly ever attended the worship service of even one of us, and he cannot necessarily know it from our synodal constitution and first synodal report.

Our view of ceremonies is that they are means, neither commanded nor forbidden by the Lord in a certain form, but left to the freedom of the church and of each individual congregation to establish them as they please, as they serve for the edification and also for the discipline of the growing generation. In this area, therefore, we are by no means so rigid as to insist on unconditional unity and uniformity, except that we naturally do not endorse any ceremony which, like the sacrifice of the Mass, the adoration of the host, etc., presupposes teachings contrary to Scripture, or which is otherwise practiced by the opponents of the pure doctrine, such as the breaking of bread by the Reformed, so that here too we avoid all evil appearances, as if we, by accepting worship customs from the opponents of the pure and one doctrine of salvation, were indifferent to the falsifications of this doctrine or secretly inclined toward it. Otherwise, however, we do not insist, for example, that the same agendas and the same hymnal be used in all congregations; we are content to insist that both rest on the foundation of the holy Scriptures and that the praying and confessing church - but not the individual faith, or even the random mood of the heart of this or that spiritual speaker, as is usually the case with the Reformed and the so-called Lutheran General Synod - be revealed in them. An unbiased eye and ear witness, who travels through our congregations, would therefore find a great variety in the handling of the church ceremonies, depending on the liturgical point of view of the individual congregation; however, he would hopefully find in this variety at the same time the one or the other

The church, as the congregation of the saints, should now approach the Lord through the mouth of its servant and partly also in the loud confession of its own mouth, repentant, believing, asking and interceding, or receive grace and blessing from the Lord in the same way. And such an eye and ear witness would hopefully find this way of worship, where the whole congregation comes to their Lord and God in a bodily and proper order, and He, full of grace and love, comes to them, far more edifying, than when this or that individual spiritual speaker and prayer leader pushes himself forward with his person in the so-called free heart prayers, pushes himself between the Lord and the congregation, and with his personality, thoughts and words, more or less dominates and captivates the minds and hearts of the listeners.

But this latter way, even if it rests on the foundation of pure doctrine, is undeniably a pathological and unchurchlike one, since the individual emerges overwhelmingly and the congregation and its overall faith recede inconspicuously, and then the danger arises that in the case of special talent of the praying preacher, most of the congregation members attach themselves carnally and idolatrously to his person, but in the case of lesser equipment, they at least secretly disdain him and remain cold and indifferent; By both, however, their hearts and minds are diverted from the holy cause and thus also in the common public worship service that miserable human being is produced, of which also the church system of America is full. *)

(Conclusion follows.)

Luther's Life by M. Meurer, in English translation.

It gives us the deepest pleasure to be able to announce to our dear readers that a worker, well known to us, equally well acquainted with the German and English language and zealously active for the building of the Kingdom of Christ, has undertaken to translate into the English language the Life of Luther published in German by M. Meurer, Lutheran pastor at Callenberg in Saxony, and that our indefatigable Mr. Ludwig in New York has decided to take over the publishing of this work. This work, comprising 5-600 pages in 8°, is to be stereotyped and at least eight lithographs are to be added to it, containing the portraits of Luther, his wife, Melancthon, Frederick the Wise, and the other figures.

*) If, for example, English-speaking Americans and Germans, who mimic them, talk about it in the fresh impression of a sermon they have just heard, one will almost never hear that they go into the content of the sermon or the: What did he preach? in more detail, but mostly stop at the form and the: How did he preach? How did he preach?, especially if the preacher was a ready *speech-maker*.

and others, also some facsimile's. The price is set at only \$2.00 for one copy, well bound in leather. As soon as 1000 subscribers have been found, the stereotyping and stone drawing shall be started. The publisher hopes to begin on December 1 of this year and to complete the work by March 1 of next year, Lord willing.

We are so happy about this enterprise because we hope that through Meurer's biography Luther will be revealed to many of our English-speaking brethren in his true form and that through this d'Aubigne's work about the Reformation, which unfortunately has found such a large circulation here, will be rendered harmless. In his history of the Reformation, D'Aubigne, as has already been demonstrated, was highly partial in his approach and, in his hostility to Luther, allowed himself the grossest falsifications of history. Since the sources of history are accessible to so few here, the enemies of the Lutheran Church, at present above all the Methodists, use his book without shame and shyness to arouse the most malicious prejudices against Luther and his work or rather against the work of God carried out by him and to spread the most false ideas about it.

Why we hope that the biography of Meurer will prove to be an effective antidote against the poisonous slanders of d'Aubigne, this may be shown by the explanation which the author, who is personally known to us as a faithful Lutheran, himself has given about his work. He writes about it as follows:

„1.) The essence of the book consists in the fact that it tells Luther's life only from the sources and in his own words and those of his contemporaries, with the complete exclusion of all own speech. This plan has been carried out in the strictest way. The author has abstained from all own judgment*), there is absolutely no own addition in the whole work: he has limited himself to getting to know his sources exactly, to examine, to compare and to put together in such a way, as it seemed to him most suitable, in order to give a vivid picture. Of course, sometimes it was necessary to abbreviate, to summarize, to change the direct speech into the indirect, or to take another turn, even two reports sometimes had to be merged into one; but the author did not allow himself a substantial change, just as little as a substantial addition. All of his additions are limited to those that are necessary to connect and join the

*) Where this seemed necessary, it has been relegated to notes at the end of the chapter, which notes, however, mostly contain historical notes for which there was no adequate space in the text.

D. V.

The text of the book contains the necessary linguistic interpolations and turns of phrase borrowed from various sources, and can be compared only to the thread on which the pearls are strung, or to the mortar that connects the building blocks. Whoever takes the trouble to compare the sources cited at the end of each chapter will find this assertion confirmed.

This method of presentation inevitably has its shortcomings: of course, the speech cannot flow as if it were penned. But if the work is otherwise successful - which Andre may judge - then the gain for the reader will be greater than the loss. Here he has a Luther, as he gave himself, as he appeared to those who were close to him, no ideal and no distorted image, which only someone has made right. The reader must, of course, form his own judgment, but the material for this has been presented to him with all fidelity, and as far as the language is concerned, the freshness, originality and diversity of it will compensate him for the lack of smoothness and evenness.

Therefore it is obvious that this description of Luther's life stands in a straight contrast to those who present Luther "in the light of our time" or dress him up in this or that garment according to the particular purpose that is being pursued.

2.) As for the selection that has been made from the rich treasure that is available to a biographer of Luther, the author does not expect to have satisfied everyone here and to have always hit the right mark. But in this respect, too, he must remind some of the ways in which his work differs, if not from all, at least from many of his peers.

a.) While in many biographies of Luther the whole history of the Reformation is included in an excerpt, the author, on the other hand, strictly adhered to the fact that he only wanted to write Luther's life, and only touched on the events of the Reformation to the extent that Luther himself was involved in them.)

b.) The author has directed his special attention to Luther's writings; what is only moderately important is at least mentioned according to content, of the more important ones more detailed excerpts or samples are given. A special index at the end gives evidence of this. - The author hoped that in this way his work could serve as a kind of introduction to Luther's writings for those who are less familiar with them.

c.) The reader will search in vain for some of the stories that are common in almost all biographies. This is due to the fact that in Luther's history many a legendary thing has crept in.

In this way it has been possible to give a disproportionately larger amount of details in the relatively small space than one will find in most biographies of Luther.

D. V.

But what seemed to be either completely unauthenticated and incompatible with other credible reports or suspicious, the author has omitted without further ado. The reader can rely all the more on the rest, because where there should still be a darkness or an unsolved contradiction, he is usually pointed out in the notes by the author himself.

6.) The author has not disdained, where the sources offered him the opportunity, to describe many less important events in Luther's life with great detail down to the smallest detail, in the hope that such life pictures would increase the vividness of the whole. This includes, for example, his meeting with the two Swiss in the Gasthof zum Bär in Jena, several of his stories of illness and travel, and much more.

e.) The last stages of Luther's life, his death and burial have perhaps been described in too much detail in relation to the whole; this would probably not have happened if the completion of the work had not coincided with the tercentenary commemoration of Luther's death. This required consideration.

In addition, it would be worth remembering:

3.) Where the sources were accessible to the author in Latin, he has never been content with the existing translations, but has translated independently and thereby endeavored to meet the ancient color of the language. Often enough he will not have succeeded, but several times he has had the pleasure that even connoisseurs have taken the translation for the original.

In order to be able to find one's way in the book, the indications of contents and chronological overviews at each book and the double index (provided by Dr. Pasig with great accuracy) at the end of the work are provided as far as possible.

Editor's note. Whoever should wish to possess the work of Pastor Meurer in the German language, we offer to have it sent to him from Germany as cheaply as possible. The ordinary edition with a steel engraving costs 1-1/2 Thaler Preuß. Cour., the splendid edition with forty pictures 2-1/2 Thaler.

(Submitted.)

Report from the Fairfield Districts-Preacher- Conferen; of the German Lutheran Synod of Missouri, Ohio and other states.

The above conference was held October 11-13, 1847, at Hocking Hill, Fairfield Co., O., at the home of Pastor Richmann.- In attendance were Pastor Richmann, Pastor Schneider of Marion, O., Pastor Schürmann of Huntersville, Franklin Co., Ind., Assistant Preacher Seidel of Neudettelsau, Union Co., O., and Pastor Ernst of the same place.

Pastor Richmann was elected chairman, and the undersigned was elected clerk.

The proceedings of this conference may not seem important enough to many to be made public; but for good reasons, as well as to give an account of them, it shall be done.

Already on the Saturday before, the members of the Conference gathered and celebrated Holy Communion with a large number of members of the local congregation on the following Sunday. There were several sermons in the three congregations of Pastor Richmann. In one of them we attended the dedication of a new frame church, which received the name German Lutheran St. Peter's Church. With regard to the sermons to be preached in the future during the conference, it was determined that the pastor of the place must notify the members of the conference concerned six weeks before the conference is held that they wish to preach and when. Following the example of the brethren in Missouri, the conference held its proceedings in the same manner, namely, that the brethren in order of seniority, the younger first, should give their judgment on the subject of discussion. The meetings were opened and closed with singing and prayer. At the beginning of the meetings, the chairman shared his opinion about the purpose of the conferences. The proceedings were as follows:

Since the conference, in complete agreement with the entire synod, recognized the necessity of introducing the hitherto completely neglected and yet so beneficial institution of private confession, this was the first subject of discussion. Since it is undeniable that even many preachers and their congregations have become strangers to the high cause, it was especially a matter of how one could most easily achieve one's purpose here, and, if it had been achieved to some extent, how one should proceed in holding private confession. It was unanimously agreed that, above all, thorough instruction about the nature and usefulness of private confession should be

practiced among the congregations, and especially among the youth in confirmation classes. If the confirmands were won over to private confession, this would be a good start for the adults in the congregations as well. However, it should never come to the point that congregations are allowed to completely deprive their preachers of the freedom to hold private confessions. For such would be quite un-Lutheran, according to the powerful testimonies of Luther, which are cited by Pastor Keyl in "Lutheraner" No. 2 and 3. Once a beginning had been made, the conference held that it was not enough merely to confess and absolve individually, as some might think, but that the necessary instruction should not be neglected, for the sake of which private confession receives its actual benefit. The place for this act would necessarily have to be chosen in a church, that the confessor could be seen with his confessor, but not understood. The former would displace the possible evil judgments of the children of the world, the latter the false shame of the confessors.

Another subject of the conference was the practice of church discipline. It is not without reason that some so-called Lutheran preachers and congregations are accused by sects that they leave open sinners, as adulterers, drunkards, mockers of the divine word, etc., untouched in their congregations and give them Holy Communion without further ado. Unfortunately, this is to be deplored and testifies to the sad state of many a Lutheran congregation and its preachers, who, as hirelings, seek only to maintain false peace. The members of the conference, however, want to resist this evil by God's grace and strengthen themselves by sharing various experiences, so that they want to carry out their ministry in trust in the Lord and according to His holy word, as it can be read in Matth. 18, 15-18 and 1 Cor. 5:1 ff.

Since the members of the Conference are so often challenged because of the introduction of Lutheran church customs (ceremonies), they also talked about it.... There are frequent accusations, even from so-called Lutheran preachers, that we impose such customs on the congregations and place too much value on them, and therefore can do nothing but destroy the congregations. The conference therefore felt compelled to repeat what the resolution of the Chicago Synod says: "The Synod also wants that no coercion of any kind be used in the introduction of any ceremony, but that everything be placed in the Christian freedom of the congregations concerned after a thorough examination of consciences.

Because it often happens in this country, with the delicious but often much abused freedom in ecclesiastical matters, that individual members of the congregation, if they are hostile to their pastor, soon have preachers from other congregations administer official duties; The conference felt that such mischief should not be tolerated, but that such members should be held seriously accountable and, if after proper application of the steps of admonition prescribed in the Word of God they do not want to listen, they should be formally excluded from the congregation. In the same way, the members of the conference want to see to it strictly that if foreign members of the congregation come to them in such a way, they are not to be accepted.

The discussion also focused on the mixed marriages that occur so frequently, which rarely result in the salvation of souls and often cause no small disturbance in the congregations. The conference unanimously approved,

that, where possible, we must work to ensure that this is increasingly avoided.

With no small joy the conference spoke of the fact that by God's grace it has come about that the Lutheran church of this country has been offered a new orthodox church hymnal, in which neither the leaven of false doctrine nor modern unbelief is to be found, but rather the church has been given back its long stolen property in the unchanged hymns of Luther and other orthodox teachers. The members of the conference expressed the heartfelt wish that it would be possible for them to see this treasure in the hands of their congregations quite soon, to which they want to contribute what they can.

The mission among the heathen was also considered. It was decided that the conference members, as often as possible, will hold missionary hours in their congregations in order to make the cause of the mission more and more known and to let possible gifts reach the Lutheran mission among the Indians on the Cass River.

Finally, Pastor Schneider was called to account by the Conference for leaving his congregations at Marion. After a thorough investigation of the matter, the Conference could not come to any other conclusion than that Pastor Schneider had acted in the highest degree of injustice. The conference is not afraid to pronounce such a judgment before the public; indeed, they consider it their duty. But they also thank God that Pastor Schneider himself agreed with this judgment and confessed his injustice and his rashness. May the Lord grant us all the right patience and wisdom, that we may lead our congregations in His fear and be preserved from all wrong ways! Amen.

A. Ernst.

"By their fruits you shall know them."

Readers will still remember from the 3rd volume of the Lutheran that Dr. Nast challenged us to a duel with him some time ago, in such a way that we were to include in the Lutheran an essay published by him through the Apologist, whereas he undertook to include our refutation of the same in his Apologist. He had expressed himself as follows:

"Well aware that he (the Lutheran) could not argue against our explanation of the Holy Communion drawn from the Holy Scripture itself, and only from the same, he calls it in short an 'empty chatter', without daring to indicate and prove to his readers, by citing even one of our reasons for proof, wherein 'the empty chatter of the Methodists about the Holy Communion' consists. Fie! what shameful cowardice of such a learned pastor, once Leipzig *Studiosi theologiae*, against 'unstudied, ignorant, enthusiastic laymen', like the Methodists! Or do we herewith impute the wrong motive to the silence of Herm Pastor Walther? Well, he can justify himself from the accusation. If he wants to present our -empty talk" about the Holy Communion to the readers of the Lutheran, we want to give ours his refutation, which shall occupy just as much space. If he cares anything for the salvation of the poor, deluded Methodists and the rest of the Apologist's readers, he will accept this proposal. If not, then every non-partisan can see that he cares little for the spreading of the beatific truth, or that his faith is not based on the eternal foundation of divine truth, but on mere human authority and tradition. The former editor of the so-called 'Truth Friend', now Bishop of Milwaukee, rejected such a proposal of the apologist; indeed, it just happens that we made the same proposal in vain to Doctor Sihler concerning the doctrine of absolution. *) And so, too, probably Pastor Walther will show his shame and nakedness on this occasion. But alas! the readers of the Lutheran remain in the fog, the apologist may write what he will." 2c. (See: Apologet, No. 446.)

Dear readers will see from the foregoing that our Doctor, when he wrote it down, was truly drunk with the sweet hope that we would not be able to overcome his equally ungodly and hypocritically devout distortions of the holy Word of God to our dear, sometimes weak brethren, and to disgrace our "Lutheran" with them. Therefore, the Doctor challenges us to a public duel with a true Goliath's mouth.

When we read the above words for the first time, similar thoughts were already rising in our minds. We suppressed them, however, and immediately decided to accept the challenge, hoping that the Doctor would soon sober up from his intoxication, ask our forgiveness for the imputation of shameful "motives" that had guided our silence, and, of course, keep his promise. We were warned by others, who know the character of true Methodists better, not to trust Dr. Nast. It was pointed out to us that this request was nothing but a trap into which this clever gentleman only wanted to lure us; if we had published his essay in the Lutheran in good faith,

then Mr. Nast would secretly laugh himself silly over our foolish good-naturedness, but publicly he would be able to make us laugh with the un-

Dr. Nast wisely omits the fact that Dr. Sihler had no paper at his disposal at that time, and secondly that he declared himself ready for an oral disputation, which, however, was also wisely rejected by the Methodists at that time.

The audience was made to see apart, with the most guilty expression in the world, the reasons why he was forced to take back his promise under the prevailing circumstances. We were pointed to the clause which Mr. Nast had only seemingly innocuously included: "Which should take up as much space. Here, they called out to us, here it is. Mr. Nast knows quite well that with few words he could throw down a mass of confusing assertions, which of course can only be denied with just as few words, but can only be refuted with various arguments.

We confess that these hints made us a bit suspicious at first. However, although we had already had many a sad experience of the dishonesty of the Methodists' vocal leaders, and our initial trust in them had gradually decreased from year to year, we could not believe that they were capable of such infamous pranks. Therefore, because we believed we owed it to the honor of God and out of love for the deceived honest souls among the Methodists, we set about the truly most unedifying task of dissecting Mr. Nast's essay, which was as meager as it was confused, and showing how there was less than nothing under the bombast of his speech. We spared no effort to discover where the *nervus probandi* (the power of proof) should actually stand in the proofs intended to be, and the reader will confess that we have not concealed Mr. Nast's proofs intended to be from the eyes of the readers, but rather have only so staffirt that they could be seen to some extent before reasonable people. We have also done everything possible to spare Mr. Nast too much embarrassment. We did not think it so ignoble to abuse the opportunity given to us to publish an essay in the Apologist. We considered it worthy of a Christian alone if, on this occasion, we treated the editor of that paper with all possible gentleness, despite his crude attacks. And that we really did this, even our enemies must bear witness to. We were well aware, by the way, that we could not force Dr. Nast to include our refutation in its entirety in his Apologist, and as little as we trusted him to be willing to do so, we never doubted for a moment that he would include, if not the entire first half of it, then as much of our essay as we had included of his in the Lutheran. So much, we thought, he would certainly do, in order to escape, even if he had to take upon himself the disgrace before men of being disproved, before the eyes of all readers capable of examination, the disgrace before God of being an obvious deceiver. We thought that if Dr. Nast should not interject one word more than we did, we would have to remain silent, because our opponent would then have

the letter for itself. We were also willing to put up with this, for we could well expect that in those among the Methodists for whom we had written alone, who are genuinely concerned with truth, the desire weree awakened to hear us further on the suggested subject.

What has happened now? - In No. 462 of the Apologist, Dr. Nast tells us that he does not want to include our essay in his journal.

Thus the belief has come into our hands that the Methodists are capable of even the most dishonorable acts, of which even the godless world would be ashamed. Thus the Methodists in our day give a new example that right fanatics, like the "holy" fathers of the Constance Council, follow the principle that one need not keep one's word to "heretics. We can be content with this. We lose nothing but the last vestige of our confidence in the honesty and rightness of the Methodist leaders. But great is our gain in this. Mr. Nast could not have explained more clearly in public that he, convinced of the good cause of Lutheran doctrine in the matter of Holy Communion against his will, and most shamefully beaten out of the field with his Methodist "gossip," had to humbly lay down his arms. Mr. Nast tries to give his lamentable retirade, worthy of a Santa Anna (glorious memory), ridiculously enough the appearance of a triumphant procession by intoning and speaking pitying laments about the horrifyingly quite gruesome length of our refutation': This certainly not ill-conceived evasion, however, will not help the poor man much to restore his now only too much tarnished fame as a *Doctoris Theologiae* to its former glory, since it is not really a matter of Mr. Nast not having included our essay in its entirety, but rather of his not having included anything of it, namely not even as much as we in our Lutheran honesty had included in good faith of his in our paper. Mr. Nast decides for himself: A. owes B. 10 Thaler, but B. demands 100 Thaler, what would A. be if he said to B.: because you demand 100 Thaler, I will give you nothing at all? - A. would then obviously be a cheat. - Mr. Nast may therefore turn and turn as he pleases, his dear sheep may well be accustomed by him to regard everything he presents to them as cash, but as far as the Lutherans are concerned, he places his comfort in vain on such blind faith in the sayings of a man, even if it were a *Doctor Theologirv rite promotus*, for the Lutherans are taught from youth to examine everything according to God's Word and not to let themselves be bound or blinded by any appearance of man.

Mr. Nast, by the way, begins his unfortunate retreat not only with shame and disgrace, but also, like all cowards who take up the hare's panner, with scolding and disgrace. He throws around: "Lutheran scholastic wisdom, Jesuitism, Roman Lutheran Christian scholars, Papist and Jewish officials, endless verbiage", and with similar outpourings of irritated bile. According to our limited judgment, it would have been wiser for Mr. Nast to have left quietly, rather than grumbling and scolding, for by doing so he only betrayed all the more the desperate mood in which the reproach of the truth had put him.

Finally, another characteristic is a blow that Mr. Nast makes to us during his heroic departure for Christian farewell. He remembers from his own life how it always hurt him when his pride was offended. This moves him to the remark: "If Mr. Walther lacks skill (i.e. to briefly present the Lutheran doctrine of Holy Communion), then he must hand over this work to a more talented brother minister. To this we must reply that Mr. Nast has totally missed the mark. First of all, we know quite well what a perverse trick our brothers have played in making such an unskilled person as we are the editor of their paper, but you, Mr. Nast, should be happy about this and let the least noise be made about it; for if you have already, since my humble self appeared in the field, so hastily turned tail, what would have happened completely if a Dr. Sihler or a F. Wyneken, these old warhorses well known to you, or even some others from our army camp would have come forward.

The Concordia Book.

We have just learned from a letter from Mr. Ludwig that he intends to start typesetting the German Concordia book soon and that he plans to sell it at the end of March 1848. Subscription lists have not yet been received. May Mr. Ludwig not be deceived in his good faith that all orthodox Lutheran preachers will do everything in their power to ensure the greatest possible acceptance of the Concordia book he is publishing!

The arrogant humility.

A woman had let herself be imprisoned in order to atone for her sins with an austere life in the papist

manner, and her maid was only allowed to hand her her daily needs through a small window in the door. Many people visited her, partly out of curiosity, partly out of false devotion, partly out of pity. She sat in her hermitage with downcast eyes and said in a low and piteous voice how she was such a great sinner, and how she had become a sinner.

would not be worthy to see the light of heaven, etc., because of her many sins. The maid often heard this from her. When once people came and asked what her wife was doing inside, the maid answered that she thought she was now resting a little; when they asked further whether she did not know why her wife led such a miserable and austere life, she answered: "I think she must be one of the greatest sinners the earth has ever borne. When the woman, who was not asleep, heard this, she sprang up in a rage and cried out, "You lie, you beast; I am an honest and pious woman." "Ah!" said the maid, "dear woman, do not be indignant, I meant that because you so often complain of your great and grievous sins, there must be truth in it, and if I have said anything wrong in it, it is your own fault." - Would that this hypocritical woman had not only too many sisters and brothers! But how many there are not who do it just so! They may say, I am also a great sinner, but if one agrees with them, one sees how seriously the confession of sin was meant. One speaks humbly, not because one really feels his unworthiness, but so that one may be admired and praised as humble.

The Miser.

Therefore a miser can do nothing more useful or better than when he dies; for in life he is of no use to God or other men, nor even to himself. He can do nothing else but sin against God, against men, and against himself; for he never does his own body any good.

Luther.

A suspicious trade.

While Jacob v. Moser, the statesman famous for his strange fates and his piety, was in Vienna, he also communicated with the Benedictine abbot Gottfried von Göttweig, who had nothing less in mind than to seduce Moser to Catholicism. The Imperial Chancellor, said the abbot, would like to give him a respectable service; but "the Emperor will not take anyone into service who is afflicted with the Lutheran eibsin. If Moser could believe that the Catholic religion was as good as the Lutheran religion, then the matter was already correct. Smiling, Moser answered the prelate: "Your deal seems suspicious to me; you immediately offer me so much voluntarily on my Luther. If you had said, 'Do I not want to exchange?' I could have considered it; but since you offer me so much for yours in exchange for my religion, your goods must obviously be worse than mine."

"Hold fast that which thou hast, that no man take thy crown." Revelation 3:11.

Of the great love that the enthusiasts have for each other.

(From Luther.)

"Our group spirits now boast of the great love they have for one another, so that one must feel that the Holy Spirit is with them.

be. But what do they do? - They love their own mobs; besides, they are spiders and murderers to us, who have done them no harm; so that one can certainly see what kind of spirit they have, and may well boast that they nevertheless have as much love as boys, husks and murderers, and the devils themselves among themselves. No man on earth would be evil with that way. For no one is so desperately wicked that he must have someone for a friend; otherwise how could he live among people if he were to bite and devour himself with all people? If you now also wanted to conclude here: He loves his friends, therefore he is pious and holy, - then you must make the devil and all those who are his pious in the end." See Luther's interpretation of the saying: "If you love those who love you, what reward will you have? Do not the tax collectors do the same? And if you are only kind to your brothers, what special thing do you do? Do not the tax collectors also do the same?" Matth. 5, 46.47.

Bible reading.

Truly, my dear Christian, you cannot read too much in the Scriptures, and what you read you cannot read too well, and what you read well you cannot understand too well, and what you understand well you cannot teach too well, and what you teach well you cannot live too well. So, dear lords and brethren, pastors and preachers, pray, read, study, be diligent. Truly, it is not lazy, snoring and sleeping time at this evil and shameful time.

Luther.

Testimony against the Religious Men.

Cyriacus Spangenberg writes in his book about the spiritual household and knighthood of Dr. M. Luther the following:

"Teachers are not worthy of a deaf hazelnut, who can compare themselves with all sects, groups and seducers, invent new forms and speeches, unknown to the Scriptures, make alluestias (general pardons for all heretics), whitewash, smear, gloss over and declare errors, so that they may not argue against them and incur the world's disfavor, trouble and labor. Dr. Luther was not such a turncoat, but called black black and white white, and left no error in doctrine unchallenged."

Due to illness, which did not allow us to do more than the most necessary work, we were prevented from continuing our essay: "Are the words of institution: This is my body 2c. actually to be taken? We hope to be able to continue with it again in the next number.

The free spirit in mortal danger.

The French scholar Volney, known through his travels and as a writer, author of the "Ruins", a free thinker who mocked Christianity wherever he could, made a scientific journey through North America in 1797, on which he once crossed the wide Lake Ontario with about twenty people. He was very talkative, never missed an opportunity to ridicule Christianity, and generally behaved in a very worldly manner. During the crossing, a terrible storm came quickly, the ship hit a sandbank or a rock in considerable deflection from an accessible shore, and continually suffered so violently from the waves that they feared every moment that the ship would be wrecked and they would all inevitably become a prey to death. In this situation, the great, proud philosopher literally lost all power of his reason. At one moment he was completely furious and raging like a madman, at another he looked full of wild dismay into one of the works of Voltaire which he usually carried in his bosom, then complete despair seized him, he uttered completely incoherent speeches, and offered the captain a quite unbelievably large sum of money if he would put him on shore in a small boat, which was purely impossible. In all his misery he had a comrade at the cook, who tied himself to the foremast, and then, in the fiercest desperate struggle, uttered the most terrible imprecations. Among the other passengers were two sisters from the former French Canada, who, informed of the impending danger, knelt down in the cabin and prayed silently for about ten minutes, then rose, spoke a few words in French and embraced each other; thereupon they sat down again with calm surrender to whatever might come. The ship remained in the same position for about two hours, after which the wind died down, the ship became afloat again, and the following day arrived happily at the place of its destination. After the stunt, Volney showed himself to be no less than a miserable weakling, asking several of his fellow passengers not to mention his behavior during the danger.

(Inserted.)

Faith sticks to the Word.

Faith adheres to the word From the mouth of our God;
That is a rock-solid stronghold On eternally secure ground. Whether all things falter and break, - That breaks and does not falter; That defies all time
And even eternity; - Of this faith takes comfort.

Faith adheres to the Word, in spite of sin, the world and the devil;
That drives away the worst enemies and beats the strongest doubts. That overthrows the power of hell, Brightens the dulllest night, Warms the coldest
breast And turns fear into joy; - That is the comfort of faith.

Faith keeps the Word In all its ways;
This brings Him rich comfort and blessing in every state and place.

That strengthens him more and more, And never leaves him empty; That gives him courage and strength To faithful knighthood; - Of this faith takes comfort.

Faith adheres to the Word In life and in death;
That leads to Christ here and there And does not let him perish.
Tön' Glock' und Scholle dumpf, - Der Glaube singt Triumph;
He looks at the secure port, - His compass is the word; - Faith takes comfort in it. F. W. H.

Gifts to the Seminary at Fort Wahne, from October 20, 1846 to October 20, 1847.

1) From the Lutheran congregation of Fort Wayne, in.

In kind calculated according to the market price. By Mr. Ferdinand Meyer D7.22

""	Joh. Heinr. Trier	7.01
""	Conrad Trier	6.41
""	Brothers Brück	6.M
""	Joh. W. Lindlag	5.03Z
""	Joh. Menke	1.50
""	Fruit not	1.00
""	Dietrich Giesecking	0.60
""	Chr. Piepenbrink (baar)	1.12Z
""	Adam screw	0.56
""	Jakob Follinger	3.75
""	Spoonbill	208
""	Georg Bührle	0.99
""	Franz Oehlschlä'ger.	0.16
""	Dietrich Gerke	1.36
""	Fr. jug (cash)	0.50
""	E. Long	0.50
""	Louis Griebel (bear)	1.00
""	Franz Lankenau	0.50
""	C. Pöhler	1.44
""	L. Gerke	0.68
""	C. Lindenschmidt	0.25
""	Pastor Sihler	1.27
"	Clara Strunk (cash)	1.50
"	Wittwe Brück	1.2-1

Summa\$54 .384

2) From the congregation of Mr. Pastor Jäbker (Adams County), also in kind.

From Mr. Ernst Buuck	P0.30
"" Herm. Wesel 0	.38
"" Friedr. Buuck	3.75
"" Ernst Stoppenhagen	1.75
"" Reinking 2	.75

SummaH8 .93

3) From the congregation of Herm Pastor F. W. Husmann, Allen and Mains County, in kind.

FromMr.	Heinr.Füllung\$2	.00
"" Christia'ner	0.75	
"" G. Lepper	0.88	
"" W. Griebel	1.00	

SummaP4 .63

4) From the English Lutheran congregation of Mr. Pastor Albach.

From Mr. Rudisill	K0.31
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5) From external municipalities and private individuals.

Bon of the congregation of Mr. Pastor RichmannZ 4.00

From Mr. Krenzlein from Baiern	1.00
From Noble County, Jnd	0.74
From Mr. G. Rasp from Pomeroy	1.00

From St. Jacobi Parish in Franklin County, Ohio	1.75
From the community of Monroe	5.00
From the Baltimore community through Mr.	

Pastor Wyneken 35.00

SummaH48 .49

Total summaP116 .7iz

Paid.

3. year. The HH. H. Klute, Frdr. Lefker, P. Sanders.

2. half of the 3. year. The HH. Chm. Alt, C. Meyer, Daniel Ritz, P. Spieß.

4. year. The HH. H. Bä'pler, I. Besterle, Franz Biehler, I. Briel, I. W. Billmann, I. Beißwängler, Doberer, Al. Einwächter, E. Eckert, Gerh. Edeler, Grätz, I*. Harms, L. Hellwig, I. Jmwalde, H. Klute, Gottfr. Kalb, T. F. Kleppisch, Maria Köster, Ph. Kraft, k. Löber, Franz Leutner, Georg Lepper, Friedr.

Lefker, Wilh. Linn, Fr. Prutz, G. Nuppel, Th. Rückert, Wigand Rollmanm, Christoph Reinhard, Daniel Ritz, 1?Schulze, Joh. Schindle, H. Schneider, I. Stahl, C. F. Schaible, F. Seibold, I. G. Schneider, H. Triebcrt, H. Weber, L. Waldschmidt, Dietrich Weber, Hermann Waltzen, Heinr. Waltzen, Aug. Walther, Fr. Walz, G. W. Fr. Winkelmann.
1st half of the 4th yr. The HH. Chm. Alt ".k. Spieß.

Printed by Arthur Ölshausen, **publisher of the "nzeig er des Westens.**

Volume 4, St. Louis, Monday, December 14, 1847, No. 8.

(Submitted by Dr. Sihler.)

**The *Lutheran Observer* on our
Synod.**

(Conclusion.)

2 Mr. Hermann gives the following account of the visits of the President of our Synod:

"The noblest "new measure introduced by this body will greatly surprise our readers. If it had first been adopted by any of our American synods, what a clamor would have been raised on many sides! The President, after all, must visit all the churches within the synodal district and report on their condition. Every minister of the church must preach before him at least once, and the praeses must judge whether the preacher is orthodox, and in a word, whether he understands how he must preach. He must also judge whether the pastor is capable of giving appropriate catechetical instruction, whether the ceremonies of the church service are properly performed, whether church discipline is observed, in short, he must do the duty of a diocesan bishop, except for ordination and confirmation. But what is this but the beginning of the episcopal regiment? We say to these brethren that this "new rule," however well-intentioned, will not succeed in this country. They will have to abandon it before the three years of the presidency expire. We have heard from a reliable source that this extraordinary institution has deterred not a few excellent 'old Lutheran' brethren from uniting with this synod, and we are not surprised at this."

The following is now to be replied to this:

First of all, as far as the title of this office of supervision is concerned, as a so-called "new rule", as Mr. Hermann likes to call it, it is indeed so in the past practice of the American Lutheran synods. Nevertheless, it is a very old and even biblically founded rule. For we read Ap. Gesch. 15, 36.

After some days Paul said to Barnabas, "Let us go again and see our brethren through all the cities where we have preached the word of the Lord, how they are doing. Barnabas therefore exercised the same supervision and oversight, from which it is evident that it was not a special privilege and a rule that only belonged to the apostles chosen in the narrower and proper sense. The same can be seen in the so-called pastoral letters, i.e. in the epistles of Paul to his assistants Timothy and Titus in general, as well as in particular parts of these letters, such as 1 Tim. 3,5. Tit. 1. and most definitely in 1 Tim. 3, 2-12. 5, 17. 19. 22. Tit. 1, 5. that these assistants, who were by no means directly called and enlightened like the holy apostles and had the same authority, were in charge of a certain district of churches according to apostolic instructions.

This supervision, however, is still necessary for the church, the visiting overseers may be called bishops *) (*episcopus*, the Greek word for overseer) or presbyters (elders) or superintendents **) or synodal presidents, visitors, etc.; for the same conditions and needs of the individual congregations and their permanent preachers are still the same.

The perversity of the Roman and so-called Episcopal Churches in England is just this, that both claim that the episcopal church rule is based on a divine right, while it is clear that this particular form is only a human order. And from this sameness and this papist leaven which clings to the episcopal church in England, it is quite explainable that, for example, through Puseyism, so many fall from it back to the papists.

What is wrong with the Lutheran Church of Germany and its Consistorial Regiment is that it is organized as an arm and in the name of the respective sovereign, who, neither according to divine nor human law, is ever entitled to govern the Church as such, and not even the particular one to which he himself belongs, as it were as supreme bishop and prince-pope, but only to confirm its doctrine, worship, discipline and regiment within his country and to secure its legal external existence.

present, as before age, require similar supervision.

The peculiar and hopefully salutary feature of this office within our synodal district, however, is the following:

First of all, we are far from considering it to be the office, as Mr. Hermann thinks, of a diocesan bishop. We regard the so-called apostolic succession of episcopal authority, about which the papists and Episcopalians hold so harshly as if it were an article of faith for the salvation of souls, as a void outgrowth of human hope and recognize only a propagation of the apostolic faith, confession and doctrine, in which every orthodox teacher is its equal successor. In matters of ecclesiastical government, however, we observe that the manner of it is not, like the doctrine, prescribed by sacred Scripture, but, like the ceremonies, is left to the discretion and free determination of the church, according to place, time, and other circumstances; only, of course, nothing contrary to Scripture may occur in it, as when, for instance for example, if the doctrinal state, or the domestic

state, or the state of secular authority, with the suppression of the other two states, were to usurp the church government for themselves alone, and if, for example, here in the Lutheran church in America, where the secular authorities do not interfere as such in the church government, the teachers wanted to govern the church without the audience, and the latter without the latter; for only in the proper cooperation of both, each according to his own order, can this be done properly.

Therefore, on the other hand, the supervising synodal president exercises his office only in the name and on behalf of the synod, which consists of the preachers and the representatives of the audience and which also worked together, partly to elect him in the first place, partly to provide him with special instructions for his visits, partly to make him responsible to them for the direction of this part of his office as well. Thus, he can nowhere either be included in the just-

The minister may not encroach upon the authority of the synod or that of the individual congregation visited, although he is given sufficient leeway to work decisively within his instructions for the prosperity of the church. Accordingly, he does not act as a legislator and judge in any congregation visited, but as a fatherly advisor, who even in the case of disagreements, e.g. between this and that preacher and his congregation, only gives his arbitration decision if both parties in dispute request it, but otherwise decides to bring about a peaceful settlement in an evangelical-counseling manner.

But in this guise, namely that of a father in Christ, he is to direct his attention especially to the conduct of the office of the visited preacher. And praise be to God, we hope to Him that there is not a single servant of the church among us in our synodal association to whom this paternal supervision and consultation is not rather a pleasure than a burden; especially of the younger brothers in office we have the cheerful confidence that this very institution is highly desirable to them. For, as we know and hope, all of them have taken on the sacred office of preaching with fear and trembling rather than with Methodist joy, which in itself is so great, difficult and responsible, but here in our country, especially in our church and in the mostly disorderly state of its regiment, it is connected with double difficulties. Not only is it necessary to pay twofold attention to oneself, to make constant and earnest supplication to God the Holy Spirit first of all for one's own soul, to make devout and faithful use of the divine means of grace for oneself, in order to rightly feed Christ's flock, which He has acquired through His blood, but in all of this, each individual will probably encounter such difficult cases in matters of church government and specific pastoral care that the advice of an older and experienced brother minister on the spot will be only most dear and valuable to him. Similarly, we have no concern that any of ours will have to deal with spiritual arrogance, that the paternal supervision of his preaching and catechizing by the traveling praeses will be so troublesome and burdensome for him. For even if we are already, by God's grace, orthodox and capable of teaching before we assume the sacred office of preaching, otherwise this office should not be entrusted to us at all, and even if we grow and increase in the conduct of it and especially in the emphatic preaching and teaching of the divine word, especially through the devout contemplation of it (*meditatio*), prayer (*oratio*), and the various crosses of soul, office, and house, and all kinds of temptation (*tentatio*): we do not want to deny that the thorough and expert evaluation of our achievements in this area, which is carried out by the president and overseer, as the acknowledged most capable one, is of great value to us.

from our midst is of the greatest benefit. Although we are divinely certain that the content of our sermon is still the truth revealed in holy scripture for salvation, we are just as humanly certain that in the arrangement of the material, in the form and manner of expression, etc., we need quite a bit of schooling and correction. There is one who preaches too much law and too little gospel, even without the special needs of most of his hearers; another perhaps the other way around; a third preaches too high and oratorically; a fourth, on the other hand, is in danger of getting out of the popular expression into the common; a fifth preaches too long, a sixth too short; a seventh preaches only doctrine without exhortation, an eighth weakens the forcefulness of the exhortation by making it too long and unduly shortens the space of the doctrine. Others are perhaps somewhat inclined to the Methodist and Pietist way of preaching, to work on the feelings of their listeners too one-sidedly and to focus them especially on individual emotions and shocks, instead of only putting the divine fact of the law and gospel thoroughly and powerfully in the foreground and leaving it to this, even without special human assistance, to work right repentance toward God and right faith in our Lord Jesus Christ. Still others have this and that pulpit unkindness, without perhaps knowing it; one is too monotonous, another emphasizes too many words and sometimes wrongly; a third sings, a fourth shouts, a fifth has too little, a sixth too much giving. Summa, there are so many weaknesses and infirmities in these pieces, as everywhere, so certainly also among us, that every sincere and humble servant of the Lord will hopefully be heartily grateful to the visiting brother minister when he calls his attention to his particular deficiency.

If the sender of the above article thinks that through this institution of supervision by the traveling and visiting praeses "not a few excellent 'old Lutheran' brethren are kept from uniting with this synod, as he knows from a reliable source," then we are sorry, not for our sake, but for the sake of those who let themselves be kept away by it; For just such a reason for the restraint might easily fill us with some distrust of the prevailing attitude of these so-called Old Lutherans, since it thus takes on the evil appearance as if they lack sufficient humility to

subject even their personalities to this supervision with pleasure and love; for factually they can hardly object to anything justified, since this institution, as demonstrated above, has its good reason in apostolic practice and order, and then in its handling among us to its possible abuse, i.e. especially to its misuse. i.e., in particular, its passing into the episcopal power of the Roman and Episcopalians.

teste is resisted. As already mentioned above, the praeses is a visiting overseer only as a representative of the synod and provided by it with a special instruction; and then he is responsible for the execution of his office in accordance with his regulation to the synod, before which every pastor and every congregation can sue him, who can prove that he has exceeded his instruction and encroached on their rights.

If, furthermore, the writer of the said article of the *Lutheran Observer* thinks that this institution of supervision by the traveling praeses will have to cease before his three-year term of office is over, we leave this aside. Suffice it to say that this undeniably beneficial institution was by no means imposed on the preachers and congregations of the synodal association by trickery or force, but was accepted voluntarily and out of inner conviction of its salvific nature.

If, however, in the worst case it should turn out - which, however, we do not fear from the healthy ecclesiastical sense of any of the already affiliated congregations - that this and that congregation refused the visit of the President, as supervised, it could not possibly prevent its pastor from accepting such a visit for his person with thanks and at least for himself from deriving this and that benefit for his official conduct.

3 In conclusion, we still receive a fair amount of praise from the sender of the above article; for he thus says:

"We believe that the members of this new synod are honorable men and earnestly eager to do good. They stand or fall very stubbornly above the ancient *landmarks* (probably meaning the ecclesiastical confessions) and their own Lord. We do not wish to judge them, though we might wish that they would put aside what we regard as erroneous views of *church policy*, and enter more cordially into intercourse with their brethren of the same name in their new fatherland."

The following should now be noted in response to this:

If the writer of the aforementioned essay means that we are seriously intent on "doing good," we are very grateful for the good opinion, and may the faithful God, by grace, place His blessing on our present and future little work. But we do not want to be ashamed at all to confess that our "doing good" as a body - and I hope that my dear brothers in faith and office agree with me completely on this - should show itself precisely within those "old landmarks"; i.e. all our witnessing, teaching, defending, punishing, comforting and our entire work of love should, God willing, be absolutely based on the ecclesiastical confession, be carried and permeated by it; as servants of the church, we want to act and to change the way we live.

and as such "do good" for the glory of God and for the benefit of our congregations, according to God's ability. However, we do not want to have anything to do with the secondary and extra-ecclesiastical activities, with the new-fangled private associations, with the idle bustle beside and outside our ministry, with which so many preachers on this side of the sea and on the other side of the sea make so much trouble for themselves and primarily seek to "do good" in them *). For even if such work may proceed from a Christian faith and have this or that healthy purpose, we are of the opinion that the manner of this work is not a healthy one; for whether it be individual preachers or private individuals, or both together, who really do the missionary work out of Christian love in special associations, for example, or take care of the poor and sick, etc., this manner of "doing good" is not according to the model of the Holy Scriptures. For here we read, Ap. vch. 6, 5. that in Jerusalem the church, as such, chose and appointed the poor-keepers, as they later (Acts 15, 22-25) were also active in the writing and sending of the apostolic letter to calm the Gentile Christians who were misled by Jewish false teachers. Likewise, it was the churches in Macedonia, Achaia and Galatia that sent a common message to the poor brethren in Judea through Paul. (Rom. 15, 26. 1 Cor. 16, 1-3.) The churches as such also took the most active part in the spreading of the church among the Gentiles (Acts 14, 27. 15, 4.). Accordingly, we strive, under the gracious protection of God, the Holy Spirit, to win and revive our congregations as such for the orientation of all ecclesiastical purposes inwardly and outwardly and for the collective works of faith and love, but not to carry on the works of the church outside of the ecclesiastical congregational association through and in all kinds of motley private associations. For this kind of association, both outside and in addition to the church, is a sign either that congregational life in the church is in decay, or that, perhaps after a long period of stagnation, the awakening Christian life has not yet found a healthy ecclesiastical form. - —

Furthermore, if that essay thinks we should put aside what they (the so-called General Synod) call "erroneous views on the practical-wise procedure of the church (*church policy*)

It is unfortunately as well known a fact in this country as it is deplorable that this and that *rev'd*, who even belongs to ecclesiastical bodies, if he is not just, against all ecclesiastical and official sense of honor, hired for a year or two by this and that congregation as their spiritual *speech-maker*, roams around beside and outside of his office, and soon for the Temperance; He is now campaigning for the Temperance cause in the traditional unevangelical way, now for the complete abolition of slavery, now for the Anglo-Saxon way of writing, now for phrenology, and so on. etc. makes the *speech-maker* here today and there tomorrow.

If we do not "consider" the matter, we must reply that we are always ready to be taught better in matters which, like doctrine, are not clearly and definitely prescribed in God's Word, but are left to the freedom and discretion of the church; only we must ask to be convinced with sound reasons; for by mere congenial assertions and opinions without justification and without clear proof of our practical error, we would hardly depart from what we have already established, e.g., from sacred Scripture and the practice of the apostolic church. And then we would have to put up with it, of course, if, for example, that old and proven rule of ecclesiastical supervision, which therefore appears to be new to the new-rule people, were rejected by them because it is not *fashionable* and *popular*.

Finally, as far as the conclusion of this article is concerned, no one is more sorry than we are that we cannot "from the heart (and with a good conscience) enter into brotherly fellowship, or even into ecclesiastical intercourse, with all those who bear the name Lutheran here in America. For the Word of God, which alone should govern our hearts and consciences in all our actions, even as an ecclesiastical body, forbids us most decidedly to cultivate ecclesiastical brotherhood or even ecclesiastical intercourse with those who cause division and trouble apart from the doctrine we have learned (Rom. 16, 17.) and who persistently resist this doctrine, be it in one or more pieces. "Such avoid," we are told. Among these, however, belong not only the papists and the enthusiasts, but also the false brethren, i.e., the so-called Lutheran General Synod, which only recently in its epistle dispatched to Germany openly declared its apostasy from the pure doctrine of the sacraments of the Lutheran Church and placed itself on the standpoint of the so-called evangelical or unchurched Church, without, however, having anywhere and in what way provided thorough proof that the Lutheran Church is mistaken in this.

Although now, according to love, it is to be hoped that in this so-called Lutheran General Synod there are not a few who err out of ignorance, are sincere in heart and desire the truth: The just judgment about the ecclesiastical standpoint of this body can only be based on what emanates from it as public testimony; and

here, of course, even the better-minded, but ignorant, are guilty of strange sins, if they, without further ado, in that disdainful apostasy, give the voice leaders who have the reputation, such as, for example, Mr. D. D., to the "Lutheran General Synod". For these hardly err solely out of ignorance; and since they have set themselves up as teachers, they should at least, instead of merely making counter-sanctimonious assertions or advancing objections of the Reformed opponent that have long since been refuted by Luther and other reformers, try an honest and thorough fight against the Lutheran ecclesiastical doctrine of the holy sacraments. As long as the so-called Lutheran General Synod maintains its previous derogatory position, no truly Lutheran, i.e. church-minded synod can establish or maintain ecclesiastical fellowship with it; for if it did so, it would sin:

1) against God's word, which clearly commands:

a) To avoid heretical*) people, after they have been admonished once and again (Tit. 3,10.), and, as already mentioned above, to depart from those who cause division and trouble, apart from the teaching that we have learned. (Rom. 16, 17.)

b) To fight for the faith that was once given to the saints (Judg. 3), and therefore hardly to cultivate brotherhood with those who argue against it even in one article of faith and stubbornly persist in their error; for a little leaven leaveneth the whole dough. (Gal. 5, 9.)

2) against their Church, which is a pillar and foundation of the truth, believing, confessing and teaching only the pure and truthful Word of God for the salvation of souls, and performing and preserving the unadulterated sacraments.

3) against one's own conscience, which in all matters of the Christian doctrine of salvation should be caught and bound in God's Word alone and must not break off anything from divine truth out of human complacency.

4) against all faithful brothers of all places, who would rightly be bitterly offended and painfully grieved if one established and maintained ecclesiastical fellowship with churchmen of false faith, so-called Lutherans, and accordingly did not avoid evil appearances and made oneself a party to other people's sins.

5) against the false brethren themselves, who through such fellowship were strengthened in their errors and in the ungodly delusion, as if it did not matter how one held to some of the sound doctrine, and whether one believed the holy Scriptures as they read or not?

But where is the true unfeigned reverence for the entire Word of God (with which the vocal leaders of the so-called Lutheran General Synod usually boast where they revile the confessional writings), if one recklessly thinks that this or that article of the doctrine of salvation in the holy Scriptures can be understood as the words read, or also as they do not read, that is, in an unreal and figurative sense? That would indeed be a strange "truth to the

The essence of heresy, however, does not consist in the more or less of teaching contrary to Scripture and false doctrine, but in the stubborn adherence to even one error against God's clear word. However, the spokesmen of the so-called Lutheran General Synod in the last years did not lack correction and admonition.

Blessedness", which, after the manner of the pagan oracles, would be ambiguous, fluctuating and indeterminate, and would always leave the reader and listener in suspense as to how, even if only in a single doctrine, it was to be understood? *)

The cry of the false Lutherans, then: "The Bible, the Bible! we profess the Bible alone", - this trumpeting, which they raise most where there is talk of the prestige (even only subordinate to the Holy Scriptures) and the obligatory validity, which the ecclesiastical symbols have - what is it about? ders, than either an empty sound or even a half-knowing hypocrisy?

For it is certain that whoever thinks that the Holy Scriptures are not firm, clear and definite even in one part of the truth of salvation, that here the words cannot be understood as they are, while in all the other articles they can be understood in the simple, straightforward sense of the word, cannot have true, unfeigned reverence for the whole of the Holy Scriptures as the revealed Word of God.

We therefore ask every Lutheran who is still ignorant, but sincere and truth-seeking, who belongs to the so-called Lutheran General Synod, who still speaks German, and who reads this short reply - we ask such a person sincerely and earnestly for the sake of Christ and his own soul, that he turn to our ecclesiastical symbols with all diligence and with heartfelt prayer for the spirit of truth, which guides all truth, and compare their teachings and doctrines with God's Word and then compare the same with the assertions of his synod and with the writings of Messrs. D. Schmucker and Kurtz, especially with regard to the doctrine of the holy sacraments. Thus, he will certainly realize on which side the truth is, which in itself is always only one and never two or more; the Lord allows the sincere to succeed, - this lovely and comforting promise also has its place here.

But to the wanton and reckless spokesmen and false teachers, who in part play with the truth of Holy Scripture and at will declare this and that to be incidental, and in part have decisively apostatized from the pure doctrine of the Lutheran Church, persist in this apostasy, and so many thousands of souls in the same

*) It is true that the Holy Scripture uses figurative and figurative language here and there, as e.g. several times in the prophecies of the prophets and in the Revelation of St. John; but it never and nowhere does so where it substantiates doctrines that belong to salvation in Christ and to the bliss of the soul, and which e.g. our little Lutheran Catechism summarizes as a lay Bible. For example, our little Lutheran catechism, as it were a layman's Bible, summarizes them; everywhere it uses clear, bright words that are well understood by young and old alike, and which are never to be taken in any other way than they are. The words of institution and endowment of the holy sacraments also belong to such words, which would certainly be stripped of their image and actually expressed somewhere, if they were spoken in a figurative way. But since this is nowhere the case, they are to be understood also for the sake of it actually, as they read.

We declare in all seriousness to these corrupters and destroyers of the church that if they persist in this breach of faith against God's word and the teachings of the church, and do not publicly revoke their false teachings, the words of the Lord Christ, in which He instituted Holy Communion, will also judge them on the last day. (Joh. 12, 48.)

(Sent in by Th. Brohm.)

The Concordia Book.

4.

The three main symbols.

We now proceed to the individual parts of the Concordia Book and want to make some short historical remarks about their origin and the special circumstances under which they were written, and some other explanations useful for understanding them.

First in the Concordia Book are the three main symbols, or confessions of the faith of Christ, used in unison in the Church. They are also called the three ecumenical symbols, because of their general reputation, which they have achieved in the entire orthodox church from time immemorial. The Lutheran Church has also included these three main symbols in the circle of its creeds, in order to prove the unfoundedness of the accusation, as if it had brought a new faith onto the track, but rather to certify its connection with the ancient apostolic church.

The first is the apostolic symbol. To the question why it is called the apostolic one, not all give the same answer. The papists give as reason that it was written by the twelve apostles themselves. Before they went out into all the world, they would have drawn up this confession and each apostle would have contributed a piece to it. Paul would have started with the words: I believe in God the Father; John would have added: Almighty

Creator of heaven and earth. Jacob would have followed him with the words: and in Jesus Christ, his only begotten Son, our Lord; Andrew: who is conceived by the Holy Spirit 2c. 2c. As beautiful as this tradition is, so that one would almost wish it to be true, this assumption finds no basis either in the Holy Scriptures or in church history. If the apostles had really written this symbol, St. Lucas in the Acts of the Apostles, as well as later church history, would undoubtedly report this extremely important event. We Lutherans call it apostolic because it is apostolic in content, i.e. taken from the writings of the apostles and most exactly in agreement with them.

By whom and when it was written, we leave undecided, as there is nothing certain about it.

can be determined. So much is beyond doubt that it reaches up to the apostles or the times that followed them first. Furthermore, we do not consider it inspired, i.e. inspired by the Holy Spirit, nor do we consider it to be an oral word of God propagated alongside the written word of God; nor do we share the erroneous view of those who consider it to be a form of interpretation or so-called rule of faith given outside and alongside the holy Scriptures. Harmless as this opinion may seem, it is the basis on which the Roman doctrine of tradition has gradually been built. Finally, we cannot accept the assertion that the apostolic symbol is a complete epitome of all the articles of faith necessary for blessedness, and that the acceptance of it is sufficient for the unity of the church, as the syncretists, i.e. religious men of the seventeenth century, and the unionists of our day have asserted. For apart from the fact that by no means all those who profess this symbol are in agreement as to the correct understanding of it, see "Lutheraner" Jahrg, 2, No. 23. 24, - so indeed appearances teach that in the holy Scriptures there are still many high articles of faith revealed, which are not found in the apostolic symbol and yet, in case of loss of blessedness, may neither be denied nor falsified. Nevertheless, we hold the apostolic symbol in high esteem because of its venerable age, but especially because of its apostolic content, and by faithfully accepting it we separate ourselves from all pagans, Jews, Turks and heretics who deny the faith in the triune God, the Father, Son and Holy Spirit.

The Nicæan Symbolum takes its name and origin from the church assembly at Nicæa, a city in Asia Minor. It was there, in 325, that the first Christian emperor, Constantine the Great, out of laudable zeal, organized a general church assembly to cure the great church evil that had arisen from the Arian heresy. Arius, a presbyter or priest of Alexandria, made the ungodly assertion, or rather reheated the false doctrine asserted earlier by the heretic Cerinth, that Christ was not a truly essential God like the Father; that he was higher than all creatures, but nevertheless he was also a creature of the Father; that there had been a time when the Father had been, but not the Son. Although admonished to desist from this ungodly heresy, he not only persisted in it, but even spread it most zealously, so that soon the whole of Christendom was filled with it, and great disruption arose. Since all previous attempts at a cure had been in vain, Constantine the Great chose the only remaining way, to call a general church assembly. Thus, in 325, 318 bishops from all parts of the great Roman empire, even from the most distant parts, came together in the city of Nicæa.

from the farthest regions of the backside of Asia; a venerable assembly of men, proven in the service of their Lord, partly still bearing the marks of the Lord JEsu, scars and mutilations, which they had received in the persecutions, on their bodies. The heresy of Arius was examined, examined according to the Holy Scriptures, found to be heretical and condemned, and a confession of faith was made and accepted. It is based on the apostolic symbol, except that the doctrine of the deity of Jesus Christ, in contrast to the Arian heresy, was emphasized and pronounced more specifically, as a comparison of the two symbols, especially in the second article, shows. In 381, at the instigation of the famous Emperor Theodosius the Great, a second general church assembly was held at Constantinople, mainly because of the heretic Macedonius, who denied the divinity of the Holy Spirit and declared him to be a mere gift and creature of God. At this church meeting, the Nicene Symbol was repeated and unanimously adopted with some changes and additions; so that the form in which we know the Nicene Symbol is the one it received at Constantinople in 381.

The third is the Athanasian symbol and takes its name from the famous bishop of Alexandria, Athanasius, who in his time was a pillar of the Church and a courageous defender of the Holy Trinity against the Arian heresy, which is why he endured many persecutions. Scholars do not agree whether Athanasius himself or another orthodox man is the author of this symbol. However, this uncertainty does not detract from this magnificent confession, whose reputation is based not on the person of Athanasius, but on its conformity to the Holy Scriptures; moreover, it is undeniable that, if not written by Athanasius himself, it is nevertheless a summa of the faith of Athanasius. It deals with the two highest articles of faith, 1.) the mystery of the Holy Trinity, 2.) the person of Jesus Christ, his divine and human nature, and the states of his humiliation and exaltation. Dr. Luther says of this Athanasian symbol: "It is written in such a way that I do not know whether anything more important and more glorious has been written in the church of the New Testament since the time of the apostles.

As often as we read these three main symbols, we should praise God that He has at all times preserved the knowledge of His name in the church against all the ravings of Satan and has also allowed these glorious confessions to come to us. But what we have already noted in the case of the apostolic symbol also applies to the Athanasian symbol, namely, that it is not a complete epitome of all the articles of faith necessary for salvation and, taken alone, is not sufficient for our time, which is why the lu

The church, basing itself on these three main symbols, had to expand its confession and precisely define it against the errors that arose later; as this was done in the following parts of the Concordia book.

(To be continued.)
(Submitted.)

M. Hermann Joachim Hahn, a faithful servant of God and martyr of the Lutheran Church.

Even though the life and especially the end of this servant of Jesus Christ may not be completely unknown to those readers of this newspaper who have Saxony as their fatherland, and perhaps are even from the city in whose walls he preached the Word of God 121 years ago, he nevertheless deserves to be known to other Christians as a faithful witness of Jesus, so that his memory may remain in blessing, and his bones may continue to grow green among us.

M. Hermann Joachim Hahn was born on July 31, 1679, at Grabau in Mecklenburg; his father, Julius Ernst Hahn, who survived his son's miserable end as a jubilant old man, was a pastor and court preacher there, and his mother a daughter of the Rathsbaumeisters Jäger in Lübek. After preparatory instruction in the parental home, his father sent him to the school of his birthplace, where he showed quite a bit of ability early on. In the twelfth year of his age he met with the misfortune of falling into a water flowing through the town of Grabau, being carried away in it for some time, but finally being pulled out by an old man and kept alive. It was particularly strange that the same man had once rescued Hahn's father from the same water when he was at the age of his son. How wonderfully God's providence rules over our lives!

Our Hahn's talents and accumulated knowledge made him able to enter the University of Leipzig already in his seventeenth year in 1696, where, however, his father, pressed by the difficult times of that time, could only support him for one year, so that he saw himself forced to maintain himself in the remaining time of his studies by lessons, repetitions and copying of papers, but always continued to study diligently.

In the course of this time, when he once traveled from Mecklenburg to Leipzig, he came into great danger of his life, in that a wagon wheel went over his head and damaged him greatly. "If God had allowed it," exclaims an

old biographer of the blessed man, "Satan would have been pleased to crush and ruin this good head, which afterwards thought out and did so much good. It was also in Leipzig that God once led the dear man into six weeks of persistent severe temptation, in which he doubted the truth of the divine word, and could believe nothing, until he finally overcame by the ; power of Christ. In this school of Hahn had learned from this trial that "faith is not the delusion that some take for faith," but God's work. With humble thanks, he therefore recognized in this cross the good hand of God, which, through this and other circumstances, kept him from the sins of youth, to which, moreover, his lively disposition and cheerful spirit could have easily seduced him. In the meantime, he had prepared himself through disputir exercises and preacher colloquia in such a way that after four years and later he also became a *Baccalaureus* (one who has the next qualification for the doctorate). The erudition, eloquence and other beautiful gifts of the blessed man soon became known, and it was God's good fortune that two senators from Dresden heard him preach in Leipzig and found such pleasure in him that, at their instigation, he was summoned to Dresden in 1706 to preach a trial sermon, which he also delivered under the protection of divine grace to such satisfaction that he received from the council the vocation as deacon to the Kreuzkirche. In the same year he became early preacher and in 1708 Friday preacher. In 1724 Hahn rose to the position of archdeacon and afternoon preacher. Already in 1706 he married Dorothea Sophia, youngest daughter of Dr. Immanuel Horn, pastor at the Thomaskirche in Leipzig, with whom he lived nineteen happy years and had five sons*) and five daughters, of whom only six children survived him. Proof of his happy marital circumstances is a letter of comfort, which he sent to his wife during his fatal! A proof of his happy marriage is a letter of consolation, which he wrote to his partner during his fatal illness in Lent 1726, but gave it to a trusted friend, who was supposed to hand it over to her after his death; however, this was not done, since God saved him so happily.

In his office he showed great loyalty, untiring diligence and zeal. In particular, he took care of the youth entrusted to him; he was very active for the schools of Dresden and eagerly pursued the church examinations. However, he was also very concerned about the growth of all the people entrusted to him, which is why he also diligently pursued the actual purpose of the confessional that remained in the Lutheran church, and sought to find out whether the people confessing had a knowledge of the necessary truths of salvation and of the basis of faith, And if, after such examination, he found deficiencies and ignorance here and there, which were also very great and common at that time, he immediately instructed such persons, if time permitted, in the confessional, or he summoned them to his house, or even went to their homes, and thus carried out the office of an evangelical teacher honestly. He shared the Word of God correctly; although he did not

One of them, I. E. Hahn, is the author of two well-known sermons: "The Divine Acts of Grace" and "The Divine Acts of Grace". Descendants of this son still lived in Dresden in 1824, who held the memory of the blessed forefather in high honor.

The word of the law healed them, but he also healed them again with the balm of the gospel. In a word, Hahn was a faithful, sincere, affable and servant of Christ. In particular, he was undaunted when it came to serving his neighbor; it was not too much for him to go through half the city and present his neighbor's request here and there. He had received from God the gift of a special cordiality and friendliness, with which he so captured the hearts of the people that they could not deny him anything. His contact with the sick, his zeal for prayer and his gentleness towards the poor, who therefore came to him daily in large numbers, and to whom he distributed almost more than his ability could bear in self-effacing love, are especially praised. Touching are the words that the Blessed had distinguished in this regard in his written messages: "In his life he had to care more for other needy people than for himself and his own house: God never left him out of the exact *connection with* them, but gave him new *clients* every day, whom he had to help not only because of their need, but also according to his inner urge for mercy and compassion, which he could not possibly resist". Often he experienced great ingratitude from those for whom he had sacrificed himself and his strength the most. But even this did not weaken his love.

All these glorious virtues had their origin in an uncolored faith. The divine truth, which the Lutheran Church professes so loudly and purely, was a faithful treasure to him, and he gladly seized every opportunity to lead erring or misled people with love and gentleness to a more perfect and better knowledge, and to lead them out of the darkness of error to the light of truth. Thus it happened that in 1723 Hahn instructed a Catholic, Franz Laubler, who wanted to convert to the Evangelical Lutheran Church, in its doctrine at his own request. This man was born in 1684 in Oberhausen near Augsburg; he was a butcher by profession, then a soldier and then a heiduck for the archbishop of Valenzia, all of which he proved with presented credentials; he had also traveled through France, Italy, Spain and Poland and was well versed in the languages of the first two. His conversion was not made easy for him on the part of the Lutheran Church, in order to avoid all appearance of proselytism, which is why he was questioned in many ways about his intentions. Since he finally proved to be free and firm in such a decision, and also generally recommendable, he was accepted into the Lutheran church after long preparatory instruction. During this time, the blessed Hahn had taken him to a quiet table from time to time, and had also often given him money for his upkeep.

Now, through his unselfish and wealthy mediation, he was brought to the castle satellites in Dresden. He conducted himself here to general satisfaction, and since he wished to leave after three years, Hahn also arranged for his dismissal. With this alone, however, Laubler's heart was not right, but full of bitter bile and linked with injustice, for he always dealt with papists, attended mass secretly, and, although even now much darkness hovers over the actual authors and driving forces of Laubler's wicked deed, it is nevertheless more than certain that the fanatical rage that is usually instilled in the Roman Catholic Church against the so-called heretics, (The fanatical rage that is usually instilled in the Roman Catholic Church against the so-called heretics completely dominated and drove him) to commit an act that still today fills us with horror and horror, even with disgust against Pabstism, through whose teachings it is effected that the natural human feeling can be completely suppressed and suffocated by a diabolical malice generated and nourished by fanaticism, and through which also Laubler became capable of cruelly murdering his teacher and confessor, friend and benefactor. It was on the list of May 1726, Tuesday after the Sunday Cantate, at noon after one o'clock, when M. Hahn was enjoying lunch with his family, when Franz Laubler had himself announced to him, under the pretext: "that he had something very necessary to talk to him". The maid who made the announcement came out with the answer "that as soon as her master would have taken only a few bites, he would want to speak to him immediately". - Laubler, however, was not satisfied with this answer, but ordered the maid to report him again: "He must be allowed to come forward, because he has to discover to his former confessor a scruple of conscience, on which soul and bliss hang". Now the servant of God got up from his midday meal in conscientious readiness, went out to the murderer and spoke to him in a friendly manner, asking: "What is his concern?" To this Laubler replied: "He had now received his farewell from the Trabanten-Corps, and would come to him once again to thank him for the good he had done him, mainly for converting him to the Protestant religion, for being his confessor, and for doing him much good. Honey in the mouth, gall in the heart! - The dear blessed man then said, "that this is very dear to him," and wished Laublern many blessings from God's word. Laubler then asked, "whether he, Hahn, is a good shepherd?" The answer was, "I hope so." Now the villain

pulled out three iron nails, each 3/8 inch thick and 7 inches long, which he had had specially made, and asked, "Whether Christ was not nailed to the cross with such nails, and whether the Lord *Magister* also lived his life as a good shepherd for

let his sheep, as Christ did?" *) The dear blessed man answered: "If God, according to his holy counsel, wanted to impose such a sentence on him, he would not refuse to die for the sake of the doctrine and truth of Christ, if his entrusted sheep could thereby gain a spiritual benefit. After these words, the nefariously disguised villain suddenly breaks out into words of terror at the fearless, unarmed innocence of his teacher and benefactor: "and so know, you soul seducer, that I am sent by God. To take your life instantly." At these words he had unnoticed pulled out a rope, which he wanted to throw around the blessed man's head in order to strangle him, but Hahn prevented this by holding out his hand, which was therefore tied up in the rope. Now the boy first stabbed the holy martyr twice in the left breast with a 10 inch long knife, which he had bought for this purpose on the public market. "O JEsu, how it happens to me!" cried M. Hahn and hurried to the door to his dear ones. The door had been closed by his wife and children, who were in mortal fear, for they had heard the murderer's ravings, were too faint to snatch the dear husband and father from his hands, and a cry for help in the street: "Come to help, my husband is being murdered," was all the poor woman was able to do. But before help arrived, the murderer had stabbed him twice in the back, so dangerously that a large artery was cut in half by the sharp knife. "O JEsu, help me! Christ, thou Lamb of God, have mercy on me!" cried the holy man, and as a result of the great loss of blood and the deadly wounds received, he sank to the earth, unconscious and almost lifeless. The murderer dragged him to the stairs, whereby his head and face received disfiguring and deadly contusions (bruises), stabbed him in the right side and the Achstlbein, left him lying on the steps of the stairs with his head turned downward and hurried away. The dear soul of the martyr had escaped; gone to Him, who had bought it with His blood and washed it clean, and now gave it the reward of faithfulness, which is promised to all steadfast confessors of the name of Jesus by grace.

Who would be able to describe the grief and pain of the faithful wife of our cock and her six now orphaned children, when they saw the dear head of the house, the pious, honest father lying there in front of them, disembodied in his blood? No pen could describe this, no mortal mouth could comfort. The mouth of the eternal, living

From Ländler's confessions it emerged that he had wanted to lure the blessed rooster into his study, first hang him there and then really crucify him with the above nails.

God alone, through his word and faithful servants, was able to pour a balm of comfort into the torn hearts of the lamented, which the world cannot give. Laubler escaped from the scene of his outrage via Altenmarkt through Schössergasse to the castle, where he was arrested and captured by the guard of the Trabanten under the persecuting acclamation of the crowd, especially of some small Kreuzschiiers. Upon unobjectionable presentation of his murder steel, he unflinchingly and freely confessed what he had accomplished. In the evening, around ten o'clock, he was brought to the Rathsstockhaus under cover of 200 soldiers and locked up. Instead of cursing his infernal deed, he rather made remarks like the following: "Before the deed was done, his heart would have been quite heavy, but now it was light as a feather. - He often kissed the iron bands with special devotion, called them "Jesus bands," and also let it be known: "that he cordially thanked his God that he had given him the grace to carry out this important work, that his soul was already triumphing here with God after he had massacred this soul seducer and pushed this Lucifer down from the church heaven, that one limb after the other should be detached from him, that he should be veined and veined, that all this would be the greatest joy for him. - A real devil martyr! Once he cried out: "Cut off my head and you will still find the host in my throat";- from which one concluded that he had taken Holy Communion before committing his sacrilege, - as once Judas, the betrayer of Christ! His co-religionists excused him with a melancholy that had been manifesting itself in him for some time; but his whole work and behavior betrayed itself too much as an outburst of a misguided fanaticism, probably even used as a tool, to which he could hardly have fallen through himself. Berlin papers called the whole thing a play of the Jesuits. The murderer was prepared for death and accompanied by the Catholic Father Superior Hartmann and on July 18 of the same year, early at ten o'clock, on the Altenmarkte in front of the town hall, he was beaten from above with twelve strokes and then tied to the wheel in front of the black gate, for which act the city in general as well as the market and the Schaffet in particular were very strongly manned with military and citizen guards.

The sad end of the blessed Hahn filled not only his community, which was devoted to him with heartfelt love, esteem and gratitude, with great pain and sorrow, which sought an escape in countless sincere tears, but was also shared by the entire city and surrounding area. Also, such an irritated mood arose among the lower classes of the people and the resulting movement against the Catholics, which in all probability would have turned into a complete uprising against them, had not the then governor of Dresden, a count v. Wackerbarth, with

The fact that the governor, with great wisdom, took measures that kept the mob in check, but also, through the mildness and love with which he personally tried to calm the emotions, proved how much he too felt the horror of the deed that had aroused the people's anger.

The then Superintendent of Dresden, Dr. Löscher, also did his part to maintain peace and tranquility by a witty and moving address to the people, which also succeeded by God's grace. All the outrages committed by the mob against the Catholics consisted in breaking a large number of windows, in scuffles and other minor outrages. And although innocent Catholics, who themselves loudly testified a just disgust against the crime, had to suffer something from it, all these unregulated outbreaks of mob rage, compared to the deed that caused them, are hardly worth noting. The disemboweled oil. Hahn was buried early at three o'clock on the third day after the murder, after he had been exhibited for the last sight under the constant watch of the general sympathy and mourning, and here a grateful listener has depicted him *en miniature* (in small replica), lying in wax poussirt in the coffin, as one can still see him and also Schreiber saw this in 1826. He was carried by twenty magistrates, accompanied by as many armed soldiers and buried in the Johanniskirchhof in a tomb, where his strange monument*), which is also dedicated to his wife who followed him into eternity in 1744, still speaks of his martyrdom.

On June 6, the Superintendent Dr. Löscher preached the funeral and memorial sermon in the old Frauenkirche about the death of this faithful worker in the vineyard of the Lord, where he spoke about the words 2 Tim. 2,11-13. and introduced from it: "The well-spoken blood of an innocently killed Abel."

We only lift the following heartfelt words from it, which we would like to share with the beloved reader at the end:

"And ah! that I should have spoken to you once more, you beloved of the Lord, you faithful witness of Jesus Christ and his truth. **This was** my and many others' fervent wish after the miserable murder of our dearest

Lord M Hahn, for he was torn from us as if in a storm. What could not have happened in this way, I will be allowed to do publicly. Ah, you Nathanael of our times, you honest blood, who meant so well with God and man; you pious, faithful servant of our God, we look after you with dripping eyes and bleeding hearts. We do not know how we will be

This monument was beautifully decorated with flower wreaths in 1826 on May 21, the 100th anniversary of Hahn's death.

We are in the midst of the world and wish to be away with You, to be snatched from the fear and judgment of this evil last world. But You had to go before us, chosen firstling, Your reward of grace is now with You, and You dwell in infinite honor and joy in the houses of eternal peace. Oh, if we could erect an everlasting memorial for you, we would place five main gifts on it, which everyone had to admire in you, as shining images of virtue. Namely: the joyfulness and confident courage that animated you in all cases; the tireless patience that was your companion in all good things; the great willingness to contribute to all praiseworthy things; the faithfulness, pleasing to God and man, that never left you; and finally, the so great mildness towards the poor, which, although it seems harmful to the dear thine in the sight of the world and in the temporal, will bear them such great usury with the eternally rich God, that they will reap good and mercy in return without ceasing."

Blessed are the dead who die in the Lord from now on, even as the Spirit says, that they may rest from their labors, for their works follow them. Apoc. 14,13. N.

Available in **Fort Wayne, Ind.** from Dr. Sihler is: EPITOME CREDENDORUM by Rev. NIC. HUNNIUS, D. D., containing a concise and popular view of the Lutheran church (first edited in 1625), translated from the German by Paul edward Gottheil. Nuremberg 1847. booklet @ 75 cents.

From No. 466 of the Apologist we see that the deserved exposure of the dishonorable conduct of Dr. Nast in the last issue of the "Lutheraner" has not been entirely fruitless, Mr. Nast now wants to include as much of our essay in his paper as we have included of his in ours. We are sorry to see that Mr. Nast does not give God the honor of admitting his grave sin, and thus apparently only wants to fulfill his promise for the sake of disgrace before men. Mr. Nast himself goes so far as to claim that he committed the reprehended perfidy out of "noble courage" (!!), and, in order to get out of the noose, twists and turns the matter as if we should have given a brief exposition of the Lutheran doctrine of Holy Communion and, out of boundless stupidity, could not give it, not even copy it out of the first best textbook; whereas, after all, it was solely a matter of refuting his gibberish. This behavior of the Methodist leaders is the best key to the wonderful phenomenon that Methodism is visibly declining in America at the present time, as Mr. Nast himself has finally been unable to deny or disguise. As long as the Methodists sinned out of simple-mindedness, as long as

God has blessed them here and there, but now that the truth has been held up to them and they are wilfully obdurate against it, God must fight against them, and finally all blessings will fade away and the Methodist community will stand there as a barren, withered tree.

Ecclesiastical message from the West.

To our dear brethren in the East, hereby serve notice that the Church here in the West has just received two sprightly workers from the theological seminary at Fort Wayne in Indiana. The first, Mr. Johann Paul Kalb of Markt Erlbach in Middle Franconia, has accepted the calling of the Evangelical Lutheran congregations on Moreau Creek and Osage near Jefferson City, Mo. and the other, Mr. Carl I. A. Strafen of Jürgenshagen near Rostock in Mecklenburg- Schwerin, has accepted the calling of the Evangelical Lutheran congregation on Horse Prairie, Randolph County, Ill. Both have applied to the German Lutheran Synod of Missouri, Ohio and other states for ecclesiastical ordination and received the same, after a well passed public examination, in the Lutheran Trinity Church in St. Louis by Pastors Büniger and Walther on the third Sunday of Advent before an assembled congregation and intend to take up their office in God's name on the following Sunday. God grant that these servants of His may come to their congregations with the full blessing of the gospel of Christ and that a great door may be opened to them, bearing much fruit. Rom. 15, 29., 1 Cor. 16, 9.

The addresses of both are: liev. 4.?. Laib, ZellerZOn Oit^> Uo. - Lev. 0. "I. 8tra86Q, Reck Luck?. O., Ranäol^b Oo., Ill.

(Submitted.)

Hallelujah!

O King of Honors, the Heavens are Therein.

The earth serves you, you alone reign. The mountains praise you in sunny splendor, the storms in the roaring sea cheer you, the sun, the stars and all their lord rejoice above in the heavenly crown.

The little bird sings of you in the branches, the little flower shines in gossamer adornment for you.

The lightnings flash, the thunders resound The Eternal Glory from near and far, Him the infant praises still dreaming with slurs r - Yes! All that has breath, praise the Lord.

And you, my soul, O do you hear the sound?

Praise the Creator of Creation Chant: -

O praise the Savior with eternal song: The world is reconciled, the sacrifice made. Now from heaven shines grace and peace; For God has appeared in blessed splendor.

Redeem! - o only accept redemption!

You are delivered from the eternal ban.

Therefore rejoice, you heavens, rejoice, you earth, sing praises, O creation, now you are redeemed: The Lord has spoken a second, a more beautiful coming; He has made us kings and priests.

H. Fick.

Whether it is necessary for a man to know the time and hour of his conversion?

Spener writes about this:

"Of those who have lived an obviously evil and vicious life for some time, I readily admit that it is not possible that they should not actually know the time of their repentance and conversion, because the change is all too evident. I also do not want

that it may also happen with others, who still have a moral life, yet have walked according to the world and apart from grace, that they have been moved by a sudden opportunity and God immediately does his work in them, but that the strong change is sensitive enough for them. But I think it is also possible that in such people, who have previously lived for a long time according to the common way and thought themselves to be good Christians (of whom they later find that they were not righteous), the good Father generally begins and continues his work, so that the literal being first comes to life, and then the new being gradually increases: Where finally man becomes aware that he is quite different from what he was, and thus finds the difference quite noticeable, also praises divine grace for it, but could not say at what time, so to speak, the breakthrough into life happened. Nothing can be brought against this from God's word, therefore I do not dare to make a scruple about the sincerity of their repentance to weak but honest hearts, which nevertheless would not be able to determine (exactly state) the time. As far as one's own experience is concerned, to which Christian hearts may also refer to the other side, I consider such a conclusion too weak, in that one may well have experienced the way that God (has) led him, but it does not follow from this that he has therefore also led all others in the same way or must necessarily lead them. But God, in this and in all other such things, retains his free hand to deal with each one as is according to his wisdom and goodness."

From this the Methodists see that Spener, of whom they often boast as an authority, by no means approved of their fanaticism, according to which they demand of everyone that he be able to state the time and hour of

his conversion, otherwise they deny that he has really been converted, and thus bind God's grace to their method, torture and embroil the consciences worse than the pope, and reject God's work.

From a German private correspondence.

The Prussian situation is still the same as it was after the synod ended; the ordination form has not been introduced, nor can it be, if a great secession is not to take place. But what will the church government do after Eichhorn has publicly declared in the synod that it cannot stay the same? One does not know what the Prussian unirite Lutherans will do. - On the second day of Pentecost, Kniewel declared from the pulpit in Gdansk that he was leaving the uniate Lutheran Church for the Separate Lutheran Church - a step that aroused great astonishment in Kniewel, until then such a great advocate of the Union, which he himself motivated by the disunity of the Church, but which has not yet led to any further consequences. Prussia looks as miserable and pathetic as it ever can. The sin of the Union is bearing its poisonous fruit. I think it cannot be helped other than by a great act of repentance that results in the abolition of the Union. At least in such a way that, even though the unity of the church government remains, it restores to the mutual confessionals their own symbols and obligation to the same. The

will, of course, first bring about another tremendous revolution, but then prosperous progress will be possible.

There is little to be said about German Catholics and the like; they are growing in number, although only moderately, but the more they sink into the arms of the inner death that was in them from the beginning. The friends of light have been put to rest by the most sensible edict that has appeared in Prussia for a long time, the Edict of Tolerance. If they do not like it in the mother church, they can leave and have freedom of religion, and they also retain their civil rights. Of course, they don't like that at all, because they want to stay in the old church and rumble. Therefore they are quiet now. The insolent Uhlich, whose lack of conscience has now come to light, recently turned to the king in his insolence with the request to protect him in his faith. The king replied in a beautiful letter that he had now, through his edict of tolerance, opened the way for all who were challenged in their conscience to escape this discord, and made it very clear to him that if he wanted to be a conscientious man, he would have to resign. However, up to this day he still sits in his beautiful lucrative parish in Magdeburg, but now he has been hit on the mouth. Behold, dear W., joy and sorrow, good and evil, all mixed up. We are still swaying and fermenting. May the Lord make His good word bright, like the light on the candlestick, and give all who know His glorious name a fresh, strong and decisive confession, which does not couple light with darkness. Then we will all help to spread His great and wonderful glory.

"The Baier is taller than I am."

(John 14:28.)

These words of our Lord Jesus Christ were once used by the Arians, among others, to claim that Christ was not the true Son of God. To these heretics the church father Augustine answers thus:

"Because of his assumed human nature, Christ says: The Father is greater than I; but because of his divine nature, I and the Father are one. (Joh. 10, 30.) How therefore, you heretic? Since Christ is God and man, he speaks as man, and you speak shamefully of God? He commends to himself his human nature, and you therefore dare to insult his divine nature? You unbeliever, ungrateful one, do you belittle Him who made you, because He says what His love for you made Him? For like the Father is the Son, by whom man was made; and that He might be less than the Father, He Himself became a man; and if this had not happened, what would man be?" (Iiaot. 78 in inch.)

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The Surrender of the Augsburg Confession.

In the year 1530, the cause of the church, which had been purified by Dr. M. Luther, had progressed so far that it was able to present its common confession of pure doctrine before the eyes of all of Christendom at the Imperial Diet in Augsburg, thus clearly and unambiguously proving that it had not deviated from the doctrine and faith of the ancient Christian church in any way. It was here the whole church that publicly and solemnly confessed the same thing that had previously only been written and taught by the man of God Luther and his fellow witnesses against the antichristian papacy. And although it was only a small group compared to the numerous and powerful fleet of the Popes, they still had Christ and His Word on their side, before whose victorious power even the powers of darkness had to give way. It is true that the papists had already triumphed in advance that there would be an end to the Lutherans at the aforementioned Diet. But God had decided otherwise in his council. It was here that the truth of the Gospel and the just cause of the Protestants, on the other hand, but also the wickedness and lies of the adversaries, were to be revealed. That is why this Diet will be remembered for eternity, and the handing over of the Augsburg Confession is one of the greatest events in the Church. Although an exact acquaintance with the Confession itself is to be expected from every true Lutheran, the history of its handing over, especially in its particulars, may be less known to some. Therefore, the following report is handed over to the friendly reader with the heartfelt wish that he may be strengthened in the conviction that our church is the true one and praise God, the Almighty, who has made his name so great and glorious in this church.

The German emperor at that time, Carl the Fifth, had called for an imperial assembly to be held in Augsburg on April 8, 1530. This was a free imperial city, i.e. one that had no other authority over it than the emperor himself.

In the all-writing he promised to hear the Protestant princes and estates about religion in love and kindness. This order induced them to write their confession of faith, without which they could not have been heard. They also wanted to refute the false accusations that their opponents were accusing them of, as if they were to blame for the evil that Münzer, the head of the Anabaptist mob, as well as Carlstadt, Zwingli and other fanatics had caused.

Even the papists had proclaimed that Luther denied the most noble doctrines of Christianity and harbored errors worse than Turkish ones. And these slanders were believed not only by the ignorant people, but also by high leaders, and were the cause that now and then the most severe orders were issued against the Lutherans. The first basis for the Augsburg Confession were 17 articles which Luther, together with Jonas, Bugenhagen and Melanchthon, drafted by order of the Elector John shortly before his departure for Augsburg, and which were named the Torgau Articles. The Elector's departure took place on April 3, after he had ordered a general church prayer in his country because of the upcoming Reichstag. On May 2, he arrived in Augsburg, and was the first of all the other princes to appear there. Jonas, Spalatin and Melanchthon came with them; Luther himself, however, was taken by the Elector only as far as Coburg, and left him there in the fortress, because it was not advisable to take him to Augsburg because of the imperial guard and the papal ban. At Coburg, however, Luther was no idle spectator, but rather

took the most active part in the negotiations at Augsburg through frequent correspondence. Although often and severely challenged by Satan himself, and also suffering in body, being much afflicted by headache and heartache, so much so that he had already chosen a place for his burial in Coburg, he nevertheless wrote letters full of strength and comfort of faith to other afflicted and challenged people, and was always active in preaching and writing. In Coburg, he especially benefited the cause of the gospel through his earnest and persistent prayer. Veit Dietrich, Luther's famulus at that time, wrote about it to Melanchthon: "Not a day goes by in which he does not take at least three hours, which are most convenient for studying, for prayer. I once succeeded in hearing him pray. Help God, what a spirit, what faith is in his words! He prays so devoutly, as one who talks with God, with such hope and faith, as one who talks with his father." Incidentally, the time at Coburg became very long for him, and he waited with longing for the end of the Reichstag and the return of his friends.

I am sick with longing for your return," he wrote to Melanchthon on September 11. Oh that you would return, even if cursed by the pope and the emperor. For there is another who is higher than pope and emperor, even higher than the God of those."

The emperor stayed out longer than he had promised. This caused concern and was feared not without reason. For a year before the Diet, the pope and the emperor had made an alliance at Barcellona and decided: Carl and Ferdinand (the emperor's brother and king of Bohemia) were to lead the Lutherans back to their former religion, and if they did not want to, to force them by arms. Clement, the pope, was also to use all means to this end and to persuade the other princes to accomplish such a godly work. It was a sign of dire foreboding that the emperor, even before his arrival in Augsburg, had received from the Elector of Saxony, through a legation

demanded that he forbid his theologians to preach in public in Augsburg. Although this order was not obeyed, Luther was asked in Coburg what should be done if the emperor insisted on it. Luther answered: "Where Imperial Majesty would desire that Your Electoral Grace should keep silent with 'preaching,' it is still, as before, my opinion that the Emperor is our Lord, the city and everything is his, just as one should not resist Your Electoral Grace at Torgau, where they desired or created as in their city that one should leave this or that. I would like to see, if it would be so, that one could turn Emperor's Majesty's desire and complaisance with good and appropriate words and ways, with humility, so that His Emperor's Majesty would not forbid preaching so unheard, but would let someone listen first to how one preaches; Emperor's Majesty should not forbid preaching the clear scripture, because one does not otherwise preach seditiously or enthusiastically. If that does not help, then force must be used to enforce the law. We have done our part, and are excused."

Since, as I said, the emperor's arrival was delayed, the Protestant princes and estates gained time to consider all religious issues again. Their theologians worked through the articles again in brotherly harmony. The secular councils and envoys also took all points into careful consideration, and the Confession thus improved was sent on May 11 to Coburg to Luther, who approved it outright and sent it back with the words: "I have read over M. Philipp's Apologia (as the Confession was called before it was handed over), it is almost to my liking, and I know nothing about it to improve or change, nor would it be suitable, since I cannot tread so softly and quietly. May Christ our Lord help it to bear much and great fruit, as we hope and pray, amen. Melanchthon had actually written the Confession; therefore, the form and the expression derive mainly from him, but he is not to be regarded as the actual author. For the 17 articles, on which the Confession was based, did not originate from him, but from Luther, and furthermore Melanchthon did nothing during the writing of the Confession without the advice and concern of the other theologians, as especially Justus Jonas, Joh. Brentius, Georg Spalatin, Joh. Agricola and Erhard Schnepf collaborated on the Confession. Since Melanchthon made some subsequent changes and improvements to the Confession before the emperor's arrival, he wrote to Luther again on May 22 to ask for his opinion, and Luther was satisfied with everything.

Finally, on June 15, the day before the Feast of Corpus Christi, the emperor entered Augsburg late in the evening; he went first to the cathedral church, received from the cardinal Campegius, the papal legate, the blessing, and then moved to the palace or the episcopal court. The emperor had deliberately accelerated his journey in order to celebrate this feast *) at Augsburg with the greatest solemnity, and thereby to give a new splendor to the Roman Catholic religion, which had been rather weakened at Augsburg by the Protestant sermons.

Therefore, that very evening, he ordered the Lutheran princes and estates not only to immediately cease Lutheran preaching, but also to take part in the Corpus Christi procession with the emperor the following day. The negotiations lasted until noon the next day; but although the Emperor insisted on the latter demand in a harsh, even threatening manner, the Lutherans humbly refused, thereby giving praiseworthy proof of their steadfastness in the recognized truth. The procession proceeded with all pomp. The Cardinal of Mainz carried the host under a precious heaven, King Ferdinand walked on the right, Margrave Joachim on the left. The heaven was carried by six princes, who exchanged with others, and behind them walked the emperor with bare head and a burning candle, together with the ecclesiastical electors and the rest of the tail of the great Roman dragon. Only the truly great and noble Lutheran princes, namely the Elector of Saxony, Margrave George of Brandenburg, Duke Ernst of Lüneburg, Philip, Landgrave of Hesse, Wolfgang, Prince of Anhalt, took no part in this idolatrous celebration, as previously reported. But since the emperor had also demanded an immediate cessation of Lutheran preaching, Margrave George of Brandenburg, speaking on behalf of his co-religionists, explained the reasons why they could not yield to this either, declaring freely to the emperor: "Before I would deny my God and his gospel, before I would kneel before your imperial majesty and have my head cut off. The emperor then demanded that the Lutheran princes put in writing the reasons why they refused his order. Therefore, on June 17, they presented him with a document in which they said, "that if they had found that their preachers were teaching something new or that was not founded in the Holy Scriptures, they would by no means have permitted it. But to forbid them the teaching of the gospel, which they preached clearly and loudly according to the words of Scripture and the interpretations of the most respected fathers, would be irresponsible, as a sin against the Holy Spirit. Also, they themselves, as poor sinful men, would need such

preaching and proclamation from God's Word; for if they

This feast consisted of a solemn procession in which the host was carried around and worshipped. One held the host also apart from the sacramental use for the HErrn body. This is where the word Frohnleichnam comes from, because according to the old German language it means nothing else than the body of the Lord.

could not even have daily life without necessities, how much less spiritual life without spiritual food. The emperor received this writing very ungraciously; however, the matter was finally mediated to the effect that none of the estates of the empire, Roman or Lutheran, should be allowed to have their preachers, who had been brought with them, appear in public; only the preachers appointed by the emperor himself were to read the text of the gospel in the pulpit, but without any further explanation. This decree was proclaimed on June 18 by an imperial herald.

On the following June 20, the emperor had all the imperial estates invited by Electoral Saxony to the opening of the Imperial Diet. They appeared at the palace at seven o'clock in the morning and first accompanied the Emperor to the high collegiate church. On this occasion, the Elector of Saxony had to present the sword to the Emperor in the traditional manner, which therefore cannot be regarded as participation in the false worship of the papists, but as a civil service that he owed to the Emperor (cf. Naaman, 2 Kings 5:17, 18). Afterwards, all the estates of the empire went to the town hall, and Count Palatine Frederick took the floor first on behalf of the emperor, presenting the items for discussion. He made extensive mention of the Turkish war and then of the state of religion at that time; and finally the estates, both Catholic and Protestant, were ordered to submit their opinions about the discord and the abuses in religion to the emperor in writing in German and Latin.

On the same day it was announced that the consultations were to begin on June 22. For this reason, Elector John called his co-religionists to him the next day, after he had spent the morning alone in earnest prayer. He presented them with his opinion that it was necessary to insist that the matter of religion be taken up first at the Diet, and asked them to give him their opinion about it early the next day. Accordingly, they came to the Elector the next morning and testified that they were of the same mind. They then went to the town hall, where the Roman Catholic princes and estates were also present. Both parts agreed that religion should be discussed first. But the Roman-minded refused to make a written confession of faith, because, as they said, they remained with the old doctrine. The Lutherans, on the other hand, argued that in the imperial proclamation, both parties had been ordered to give their opinion on matters of faith in writing; they alone stood by their refusal,

For it was strictly forbidden to them by Rome to engage in disputation about religion.) Thus the Protestants were

Just as the now so-called evangelicals, Methodists, etc., for easily explainable reasons, are not at all germinal.

They were ordered to submit their confession of faith on Zuni 24. They asked for some delay because of a better drafting of the confession, but could not obtain anything. The next day they met again at the Elector of Saxony, where the confession was read out again, approved by all and signed. The signatures are the same that are still printed with every copy of the unaltered Augsburg Confession, namely: Johannes, Elector of Saxony, Georg, Margrave of Brandenburg, Ernst, Duke of Lüneburg, Philipp, Landgrave of Hesse, Wolfgang, Prince of Anhalt, the City of Nuremberg and the City of Reutlingen. During the Diet four more cities signed, namely: Kempten, Heilbronn, Windsheim and Weißenburg. During this action, some statements were made, from which the faithfulness of these noble confessors shines out. When the theologians pleaded with the Elector to take the matter to the Emperor alone, if he had reservations about siding with them, the Emperor replied: "God does not want you to exclude me, I also want to confess Christ. You should do what is right for God's sake and not look at him or his country and people. Prince Wolfgang of Anhalt said at the time of signing: "I have ridden many a beautiful horse for the benefit of others, so why should I not, if necessary, saddle my horse in honor and obedience to my Redeemer and hurry with my life and limb to the eternal crown of honor in heavenly life?"

On June 24, the Protestants appeared with this confession in the imperial assembly at the town hall, and now hoped that it would be read out. But the emperor first heard the papal legate Campegius and then the Austrian envoys because of the Turkish war; when the protesting princes then came forward with the confession of faith, the emperor refused to read it out because it was already too late in the evening, and demanded a copy of the confession. The latter, on the other hand, argued that because they had been accused and condemned in the worst possible way for their faith, they should be heard publicly before the whole empire, for God's sake. But the emperor did not want this, but insisted on the immediate entry of the confession. Then Chancellor Brück took the floor in the name of his co-religionists, and presented to the Emperor: he had never refused his gracious hearing in much lesser and unimportant matters, and now he wanted to refuse it in such a highly important matter, which concerned the salvation of his subjects? By this idea the emperor was finally induced to allow the Protestants to read their confession on the following day, but wanted to

The enemy, aware of his weakness, likes to avoid the open battle and prefers to shoot secretly from hiding.

but to take the copy of it immediately. This was refused with the excuse that it was not written cleanly and legibly enough.

(To be continued.)

(Submitted.)

The Norwegian Lutherans in Chicago.

Dear readers of The Lutheran will certainly be very pleased to learn that in Chicago, in addition to the German Lutheran congregation, the Norwegian Lutherans have formed themselves into a congregation and have appointed a pastor to preach the Gospel to them in their native language, Danish, by the name of Johann Gustav Schmidt. Hereby a long felt need has been relieved by God's grace, in that the number of Norwegians here is estimated at about 500, many of whom have gone over to the Presbyterians for lack of a preacher of their own, and others have thrown themselves completely into the arms of the world. God, the faithful Savior, has given His blessing so abundantly that the small group of at least 120 members who have joined the congregation so far, courageously confess the Lord and His Word, despite all the ravages of Satan! The Presbyterians, hoping to attract many more Norwegians, sent a young Norwegian to one of their seminaries, who was to preach to his compatriots after the end of his studies. Now they have been thwarted in their plans; they would like to undermine the work of the Lord by slandering the person of Pastor Schmidt and by newspaper articles against the decidedly Lutheran constitution of the congregation. But the Lord has so far graciously put to shame their evil counsels. At present, the Norwegian Brethren still hold their services in the German church, but they hope to be able to move into their own church by the Feast of Christ, for which the pastor of the congregation, together with the undersigned, laid the cornerstone in the name of the Holy Trinity on November 29th of this year, on which occasion Christ was preached to the congregation in Danish and English as the right cornerstone. The church is to be built of frame, spacious and decorated with a tower. Let us pray that also here the word of the Lord may not return empty, but do what He has sent it to do, and bring forth what is pleasing in His sight. August Selle,

(Submitted.)

Methodism.

Besides his usual business of twisting the Word of God, the apologist has for some time been practicing another art, viz.

to falsify the history of the Christian church. It is especially one on whose name and work he pours out the whole measure of his hatred - Luther, the man of God, the faithful witness of the Lord, this precious instrument by which God overthrew the Pabstacy and restored the Christian doctrine to its original purity. It was Luther who translated the Holy Scriptures into our precious German mother tongue, who sang so powerfully and so movingly to his people in many lovely songs about the free grace of God in Christ, and who elevated the German language to a previously unknown grace - merits for which his grateful fatherland called him "Germany's best son. It was Luther through whom God accomplished the reformation of his church, for which reason the name "Reformer" is due to him alone, and thus brought about a new glorious time in the kingdom of God; what all Protestant peoples have of pure doctrine, they have received through him by God's grace, for which reason he is held in high esteem by them all. It is Luther whom the Methodists seek to bring into contempt among the Germans of America by falsifying history. Their plan is this: "Fishing in the dark is good; the greater the ignorance, the better for Methodism. The Germans of America are mostly not well acquainted with the history of the Reformation, but they still have a great reverence for Luther. We now want to suspect Luther's character, blaspheme his work, in short, leave nothing good about him. The Germans will not notice our cunning, they will be ashamed of Luther and his teachings, we will then turn them all into Methodists and - what we dream, they will then have to believe." The plan is clever, only one thing is forgotten, namely that our dear Lord God is still alive, still rules the world Himself, and has been an enemy of all lies from time immemorial. To him be eternal praise and thanksgiving that he has given us his precious word and revealed the truth, which we will not let the Methodists rob us of, nor will we suffer that they so poisonously seek to deprive Luther and many other pious Christians of their honor. Even the most degenerate son of a pious father still tends to have a certain shyness about striking him in his noble face with his own hand; he prefers to force someone to do it in his place. A similar timidity seems to have moved the apologist not to blaspheme Luther and the Reformation himself. Rather, he looks around for a kindred spirit and finds the same in - d'Aubigne. This man, a French reformer, has written a book in which he tries to prove that Zwingli was actually the main hero of the Reformation. Frivolous and superficial, yet with a brilliant gift of representation, he knows how to distribute light and shadow so artificially that Luther recedes into the deepest background, indeed! appears completely contemptible. This is the confederate whom Mr. Nast has included in his

He took on the services of the Lutheran Church in order to fight it through him. But in vain! - because d'Aubigne's book is teeming with lies, which, of course, a Methodist cannot know, since, as is well known, ignorance is the main virtue of a Methodist. However, it would be tedious to prove all of d'Aubigne's falsifications, we only want to reveal some of them, so that the inclined reader knows what to think of the whole work.

A reprehensible dishonesty is committed by d'Aubigne, whom Mr. Nast follows thoughtlessly in a faulty translation, in that he often conceals such facts which prove Zwingli's ignoble behavior against Luther and his own. Thus, giving himself the appearance of thoroughly presenting the history of the Sacrament controversy, Apologet No. 39 says: "Zwingli, in his friendly declaration of 1527, refuted Ether's opinion with mildness and respect." However, he leaves unmentioned that Zwingli had already showered the Lutherans with the most venomous blasphemous words before. Thus, in 1525, he called them "stupid people," and their doctrine according to the Scriptures, that one eats the true body of Christ in Holy Communion, is "godless, foolish, cruel, a monster, and one must live among man-eaters. In another writing of the same year, he accuses the Lutherans of "blindness, stupidity, quarrelsome insolence," etc., and calls his opponents meat eaters who "rage more than all savages. In the following year, Zwingli wrote a reply to Billicanus' and Rhegius' letters, in which he treats them just as contemptuously as "nonsensical, literal tyrants, carnivores, their breath reeks of Satan everywhere. With what "mildness and respect" Zwingli refutes Luther's opinion in his friendly declaration, he shows especially in that he calls Luther's opinions "ungodliness and a reintroduction of all papal errors". He further accuses him of "frenzy, that he rages inhumanly against the good with terrible invectives." In it, he calls the Lutheran Joh. Faber a prankster and doubts whether Brentius is a human being. By the way, we thank Mr. d'Aubigne and Doctor Nast for teaching us what they mean by "mildness and respect" against Lutherans.

To those writings of Zwingli, Luther's book appeared: that the words of Christ, that is my body, still stand firm. On this, d'Aubigne says: "Zwingli wrote two answers to the excellent Martin Luther in a cold tone and with a proud calmness that was harder to forgive than the invectives of a Saxon doctor". Apologet No. 40. It meets Mr. d'Aubigne here, in spite of his most zealous striving to point out his hero Zwingli in the most praiseworthy way, in order to impute to him all possible virtues, that he does not know what belongs to a truly noble, Christian character. Set

If, as Mr. d'Aubigne claims, Zwingli had really answered in a cold tone and with a proud calmness that was difficult to forgive, this would have been proof enough that he did not know that heartfelt love for the brethren that is inseparably connected with the possession of truth. How noble and generous, on the other hand, is Luther's attitude toward Zwingli, whom he always pities as an erring man, even though he punishes his false teaching with the most righteous indignation.

Incidentally, Zwingli's "cold tone and proud calm" is similar to his "mildness and respect. After he had scolded the Lutheran Alt-hamer as an ass in a letter to Osiander, called the Lutheran doctrine of the Lord's Supper superstition, and called Luther's writing an "empty deception," he threatened to answer in two months so that "not a bone should come of it," and boasted that in three years all of Italy, Spain, France, and Germany would have accepted his doctrine, a prophecy which, as is well known, never came true. In his reply he said that "Luther rages and rages", yes! blames him for insolence, lies, curses, nonsensical invectives and raging words which "seemed to smell of hell". Doctor Nast would like to deign to give us some clarification from the depths of his wisdom as to where the "cold tone" actually lies, since it seems as if it has been passed on to him. (To be continued.)

G W*.

(Submitted.)

Contributions to the diary of a country clergyman.*)

Let the love of Christ, which is known and experienced in faith, be the seal of your inner divine calling to the holy ministry of preaching, urging you to live not for yourself, but for Him who died and rose again in the flesh for you and your brethren (2 Cor. 5:14, 15). And if Satan clings mightily to the weak heart and its little faith, tear until the stiff bark of doubt falls from that heart. Yes, if you had really come into office in a human way, beware of leaving it willfully when God wants to use you in it. S. Luther's Church Postil ed. Walch p. 150. 29. 30.

If thou knowest thyself to be poor and scanty in the outward gifts of nature, consider that God, according to His omnipotence and according to His grace, may call even the least of the instruments of His vineyard, and give thee what thou needest, or substitute spiritual gifts. If your ineptitude or oversight offends you, as it has done to all the saints, know this,

May these aphorisms sent to us by a country clergyman, which contain much in a little and are the fruit not only of deep thought, but also of several years of peculiar experience, find the attention they deserve among our dear brothers in office, we hope that they will prove to be delicious seeds.

D. R.

It is God's work and art to change and improve what you have corrupted through error. See Luther on Gen. 30, 31: Accept the forgiveness of all your sins, but abhor and curse to the abyss of hell the thoughts of vain self-indulgence.

3) Above all, in the conduct of your ministry, keep in mind the highly important article: "I believe in a holy Christian church," so that you may defy and stand firm against enemies in your outward divine calling. For this reason, do not place the essence of your dear Lutheran church in an outward church association; like a master builder, where no foundation has yet been laid, do not begin with any outward organizations except the most necessary and well-known ones; do the work of an evangelical preacher (2 Tim. 4), contend for the doctrine, keep this distinction in divine wisdom, that thou mayest have mercy on some, but also save some with fear, and bring them out of the fire, and hate the stained skirt of the flesh even when warning or comforting (Judg. v. 23). This will lead you to the right goal of a truly apostolic church discipline and order.

Note: The division into law and gospel has soon been mentioned, but what about the application? If your faith is based on God's power and not on man's wisdom (1 Cor. 2:5), you will be protected from sectarian deviations, which, although often in necessary opposition to the prevailing visible community, take up a branch of truth from the general holy church, but at the same time all kinds of seductive wind of doctrine in deceit and mischievousness (Eph. 4:14) and want to know that the omnipresent Christ with His spirit is bound to it (Matth. 24:23, 27). Their directions can often unconsciously cling to different souls, even penetrate each other in different ways. One can lead legal doctrine, which is not free from the abuse of the gospel, or evangelize and yet lean toward works righteousness. Be careful that you do not somehow adorn the law with God's long-suffering, or diminish the infinite fullness of Christ's consolation with Pharisaic leaven. The dishonest man wants either a gospel of the flesh for lumps of work according to his own liking, or a merciful cushion as a law, both mixed into one another and made into a cake; the believing sinner wants both pure and unmutated, kept apart for his new man and for his old man; and from this arises, according to the different existing conditions of the one and according to the constitution of the soul of the other, also the special right application, for weaker and stronger, especially in private confessions.

4. the difficulties and obstacles of the American parish ministry, although in a completely opposite manner, are mostly similar to those of the

The work field is not always a garden of God, but a wilderness or a stony uncultivated field. Here the word of the Lord Matth. 10, 16 is especially valid. Cf. also C. 7, 6. The preacher should get used to quick, calm deliberation; because of the lack of time and the circumstances, often not much back and forth is possible, and in spite of that, the cases are sometimes so strange or complicated. Who does not experience them, is he able to visualize them? Jesus, your archpastor, holds his high priestly hands over you with blessing.

5. never let crudeness, which you will encounter in your office, knock you down and make you lose your courage. As low as the German people may sink, they still have a core which, if you persevere faithfully, you will certainly and surely find for the great joy of your soul and the glorious reward of your hard work. Some people may look bad for a while, even evil, and have long since bitten the hook of the divine word, against which they only powerlessly resist until they finally surrender. In general, never judge by appearances, but gather knowledge of the human mind, without wanting to be a heart's discernor, so that you know how to detach the shell from the truth.

The mood even in the congregations often depends only on external circumstances and appearances, according to which most people walk, but which the hand of the Most High can also change again according to His counsel and will (Psalm 77:11). What one appears to be, has everyone to judge; what one is, has no one. (1 Cor. 2, 15.) Therefore, what one does not spend, one has never lost. The preacher should strive for a treasure of constant experience and wisdom of life, so that he will become Christianly steadfast and equanimous in his course, so that he cannot easily be mistaken. Man's deeds and thoughts should not be like the blindly moving waves of the sea; the inner world of the spirit is the deep shaft from which truth, taken possession of, springs eternally. Its rays, to be sure, which emanate meaningfully and luminously from this mysterious birthplace, are difficult to comprehend; the same richness is closed to most of those caught up in the hustle and bustle of this life; which is why Luther was subject to so many misunderstandings; his expression was far above the ordinary circle of thought. One learns from him and his great teacher Paul the true. Accommodation, compare 1 Cor. 9, 19. ff., without, however, sacrificing German folklore, custom, German dialect for Anglo-Americanism, or banishing the whole Lutheranism into the language of past centuries. If one does not lure a dog from the stove with such remarks, for which one rather needs a stick, I only want to do this much with it

say that when knowledge and faith take hold of blessedness, God Himself, we nevertheless do not move a hill from the spot, because our faith is so little.

6 Do not by arrogance in methods dissipate the power of your profession. Pray and watch, study and preach without ceasing, sow the seed in simplicity, as God has ordained, in the great and in the small, and wait for the time of harvest with the patience of the husbandman, with which you must preferably arm your soul (Luk 21:19). A suitable word spoken in divine certainty accomplishes far more than importunate or frivolous rumbling and chatter. Many a seed comes late, but then bears all the nobler fruit. Some people think they have done wonders, but when they look at it in the light, it is only rotten wood! Some people interpret differently what is the discipline of the spirit, the deep feeling of one's own weakness, the fear and blessedness of a tender conscience in God.

7 Do not imitate the American sect preachers at any price, but remain with untiring diligence with the excellent customs of your believing fathers, already proven by the testimony of the ancients. But do not make your mother church a sect for yourself by looking at the persons, and do not poke carelessly at a wasps' nest; otherwise you might have to regret it severely.

8. in all indifferent matters, be mild and lenient toward your church members, so that you may then be all the more unbending and strict in divine matters concerning the salvation and blessedness of souls. Do not confuse worldly visitation with the care of souls, and in all your dealings with the souls entrusted to you, seek a secure ground in God's Word.

9. never show belly concern, avoid any pretense of seeking temporality through kind behavior; but also confidently punish, for the sake of God and souls, when ingratitude toward the gospel reaches its manifest stage. Consider the goodness and earnestness of God (Rom. 11:22), the gentleness and zeal of the Lord Jesus.

(10) Walk fraternally and in blessed self-denial with your hearers and, without putting yourself on an equal footing with them if they are not yet grounded in true piety, most cautiously with contested or at least scrupulous Christians. Remove all priestly pride, but also resist the contempt of divine estates instituted by God's Word. Let no one despise you (Tit. 2,15.); do not tolerate disobedience of the youth against the parents (Ephes. 6, 1. 1 Petr. 5, 5.).

11. rather suffer hard things before you humble yourself to be a servant of men (Gal. 1:10.); do not depart one hour, so that Christ and His holy gospel may be denied (Gal. 2:5.); consider it your highest adornment to be found faithful to Him, and generous as a lowly thing, from unspiritual or childish people, (1 Cor. 4:2, 3); let the world have its share and offer your life to the Lamb of God, but keep a heart full of love and faithfulness, full of humility and forgiveness even toward those who hurt you, free from all violence of resentment and bitterness. Do not let your heart be denatured even by dark experiences. (Matth. 6,12. Luk. 23, 34.)

(12) Where thou cleavest unto me, saith God, I will cleave unto thee, and thou shalt be my preacher: and where thou teachest the pious to separate themselves from the wicked, thou shalt be my teacher: and before thou shalt fall unto them, they must fall unto thee (Jeremiah 15:19). But do not forget that the Most Holy One hung on the cross between two chessmen and took the one with him to paradise. Let the corruption outside of you be the mirror of your own ungodly heart (Gen. 8:21.), and ignite yourself with the flame of a holy desire to snatch from Satan his unfortunate prey. - God has made thee a strong wall of brass against the apostate generation; though they fight against thee, they shall not hurt thee: for I am with thee to help thee, and to deliver thee, saith the Lord (v. 20). There is a high nobility about the Order of the Cross.

If we believers were not so timid and inclined to idolatry, we would stand unconquerable in the unity of the spirit. If we heartily despise the whole human race within us and hold it up in the love of God as a precious treasure, we are people from whom the devil flees.

Let the thorny way of shame and contempt, though it stings the flesh, be a sure pledge of the glory to come, if you fight a good fight and keep the faith (2 Tim. 4:7). As those who are unknown, yet known; as those who are chastened, yet not put to death; as those who mourn, yet always rejoice; poor, yet making many rich; having tribulation, yet not fearing. (2 Cor. 6:9, 10. 4:8.) Remember that your Savior was the object of the wrath and scorn of a whole nation, noble and lowly (Psalm 22:7, 69:13, 21., Cf. also 1 Cor. 4:9 ff.) - but now wait exalted, Ibis, that all enemies may lie at the footstool of His feet. Be assured, even if no one here on earth suspects what painful thing you feel, that the groaning and silly prayer of repentance of your heart has come into remembrance before God (Acts 10:31), that you have peace and honor in Him (John 16:33), that the Judge of all the earth will remember you in due time, to the praise of His unspeakable grace. For whoever commands the Lord, keeps silent, suffers, needs mercy, does good, keeps faith and conscience clear, God Himself will be his protection and avenger. Amen, in Jesus' name, amen.

Reply to a stranger.

A few days ago, we received a letter from an unknown hand in the mail from St. Louis, in which we are admonished not to refuse to visit even those sick and dying people who do not belong to our community. We hereby assure the unknown friend that we have not visited the sick outside of our congregation, unless we had been expressly called according to the wishes of the sick person himself, but that we have, when called, gone to every sick person willingly and with joy, without any distinction of religion. If, of course, someone wanted to ask us to quickly administer Holy Communion to a sick person of a different religion because the actual preacher of that person was not at home, it was against our conscience to comply with such an imposition.

"Der deutsche Kirchenfreund."

Although it has been our policy up to now to publish in the "Lutheraner" only those religious papers and other publications in the field of literature which directly affect the interests of the Lutheran Church, we consider it our duty to make an exception to the rule at the present time. Dr. Ph. Schaf, professor at the theological seminary of the High German Reformed Church in Mercersburg, Pa., has decided to take upon himself the editorship of a journal which, under the above title, is to serve as a central organ of the interests which move all American-German churches in common, which have not yet completely given themselves over either to unbelief or to enthusiasm. Now we are very sorry that, like the eminent gifts and knowledge of the Reverend Editor in general, the announced journal in particular is not in the direct service of the full truth (that is, in fact, the truth), and that "Der deutsche Kirchenfreund" will also work first for the purposes of the Union. Nevertheless, we are glad that a magazine like the one announced is in the works, and we hope that it will also be a blessing for the American German Lutheran Church. We hope, namely, that the "Kirchenfreund" under the editorship of a man like Dr. Schaf, will awaken the sense of true science among the German preachers in our America, which is so anemic in this respect, and contribute to the end of the age of barbarism in America as well, a barbarism which is unfortunately so clearly reflected in our religious journals, which their editors offer almost in every number like beer gone sour, and which are for the most part written in a German that would be a public embarrassment to a Tertian in Germany in front of all the other German-speaking countries.

The author of the journal, Dr. Schaf, is the only one who has been able to draw attention to his fellow students, and who, also to a large extent, "serves up" such a gallimaufry of content to his readers that our poor Germans are only methodically cheated out of spirit and money and become accustomed to literally measuring the goodness of a journal by the cubit. If Dr. Schaf helps to put an end to this public scandal, we cannot thank him enough for his efforts. In sum, we believe we are fulfilling a duty when we draw the attention of our dear brothers in office to the planned publication of the "Deutscher Kirchenfreund" in all seriousness.

Here follows the prospectus published by the future publisher.
* * *

"For a long time there have been various German church journals in America, which serve the interests of a particular denomination and are mainly intended for the people. However, there is no central organ which would represent the general interests of the Lutherans, Reformed and Protestant-Unionists equally, which would give priority to the higher needs of the clergy and educated laity, and which would at the same time be suitable to form a bond between the old and the new homeland.

The German Protestant Christians of this country are outwardly very divided. Nevertheless, inwardly they form a unity through many common interests. They speak the same language, they have the same origins, they feel the same sympathy for the events and conditions of the old fatherland, and it must be close to everyone's heart that the faith of their fathers be preserved and increased in the new homeland. This already existing unity should first be brought to clear consciousness and on this basis then be worked with concentrated strength for the more prosperous spread of the Kingdom of God with our enormously increasing German population.

Perhaps the time has come to contribute to the achievement of this beautiful purpose by founding a general church newspaper, at least the need for it has already been expressed to the undersigned from various sides with the request to send itself to the publication of the same - "Der deutsche Kirchenfreund" therefore does not want to be a partisan newspaper, nor does it want to interfere in the sphere of the indispensable

denominational newspapers, but to supplement the gap which these leave open according to the nature of the matter. Polemics are alien to its purpose, except against the common enemy of unbelief, indifferentism, sectarianism and enthusiasm, as well as against everything that is directly contrary to the original genius and the lasting welfare of the German churches. Standing on the historical basis of the Word of God and the positive fundamental truths of the Reformation, he wishes believing and church-minded clergymen of Lutheran, Reformed or Evangelical-Unionist faith to

To become, in the interest of the knowledge of the Church, a forum for the general affairs of the Kingdom of God among the Germans. To form a depository of the most important news from the church of the old and new world and to work towards the spread of theological education, a healthy ecclesiastical piety and a genuine union in spirit and truth. To this end, it will again make use of the clearest and most popular presentation possible, in order to become accessible and useful also to informed laymen. For this purpose it will contain the following matters:

1) Short theological essays and reviews of the most important recent works, especially in the field of exegesis and church history, which are suitable to support the clergy in their studies and to refresh them in their ministry.

2) Ecclesiastical news from Germany, partly from the best theological journals, partly from private correspondence of the editor.

3) Church news from America, especially from the German churches.

4) A special space should be devoted to the discussion of the German mission, so that their friends can learn what is happening in this field, what is still to happen, and how the great needs can be helped most quickly and best.

5) Edifying, whether from time-tested old books or fresh blossoms from the realm of inner experience.

Everything political is excluded, except if it has a direct relation to the Kingdom of God. With regard to the external layout, it seems to us that, at least for the beginning, it would be most expedient and easy to publish "den deutschen Kirchenfreund" in monthly issues, each of 30-40 octavo pages, together with an envelope, at the low price of \$1.00 per year, on condition of advance payment without exception.

The undersigned, in the hope of thereby doing much good, will undertake the effort of publication as soon as a sufficient number of subscribers has arrived to secure the enterprise. Therefore, all German preachers who are in a regular church connection and take an interest in the matter are hereby humbly requested to act as agents for the projected journal and to let the undersigned know as soon as possible, by direct or indirect means, how many responsible subscribers among their fellow ministers or church members they can assure under the above conditions.

In the meantime, to all who have at heart the welfare of the German Church in this land of freedom and the future, offers his fraternal greeting

Mercersburg, Pa, November 18, 1847.

Philip Sheep."

"Praise be to God that I came to church and heard the sermon."

A godless man in Rostock, who was a despiser of the divine word and the holy sacraments, who neither spoke nor did good, who had taken to swearing and was a particular enemy of preachers and mocker, said when a foreign preacher was to preach in his place of residence that he also wanted to hear the new priest; and he came into the church and listened. The preacher treated the story of the conversion of St. Pauli and admonished the listeners, if anyone had been a persecutor and blasphemer, or had fallen in any other way, that he should stand up with Paulo and not spare repentance to the end; God would be merciful not to the impenitent, but to those who repented; promised the forgiveness of sins, citing the words of Ezekiel: As I live, saith the Lord, I have no pleasure in the death of the wicked, but that he should repent and live; also refuted Cain's despairing speech, as if sin were greater than that it could be forgiven, etc. etc. As he diligently listened, the Spirit of God so touched his heart that, after the sermon was closed, he said to a good friend who was standing with him, "Praise God that I went to church and heard the sermon; I will remember it as long as I live." When he came home, he wrote the sum of the sermon in a book, and always had it with him. When he became ill soon after and had to die, he read it and consoled himself with it, received Holy Communion, and died blessed.

From Scriver's Soul Treasure.

(Submitted.)

Short proof that the Roman church is not the true church.

(Translated from Johann Gerhard's *Locis theologicis*.)

We conclude against the Roman Church of today from the following characteristics: which church does not have the true preaching of the word and the correct administration of the sacraments, it is not the true, genuine, catholic and orthodox church. The Roman Church of today, which adheres to the pope of Rome, does not have the righteous preaching of the Word, nor the proper administration of the Sacraments. Therefore it is not the true, genuine, catholic and orthodox church. This proposition can be proved by citing the doctrines of faith which the Roman Church defends in contradiction with the Holy Scriptures.... Here we will briefly indicate some of the main points in which the Roman Church of today deviates from the guidance of the Holy Scriptures and from the conformity of the true Catholic Church.

The true church recognizes Christ alone as its head and bridegroom. Ephes. 1,22.: And has put all things under his feet.

and has made him the head of the church over all. Col. 1, 18: And he is the head of the body, namely of the church. - The Roman church of today, however, considers the pope of Rome to be its head and its bridegroom.

2 The true church is "built on the foundation of the apostles and prophets," resting solely on them and accepting nothing apart from the Word. Ephes. 2, 20: Built on the foundation of the apostles and prophets, since Jesus Christ is the cornerstone. Gal. 1,8: But if we or an angel from heaven preach any other gospel to you than the one we preached to you, let him be accursed. - In contrast, today's Roman church equates human traditions with the word of God and claims that they must be honored "with as much childlike humility" as the word of God.

The true church shows God alone the service of invocation. Ps 50:15: And call upon me in time of trouble. Isa. 42, 8: I the LORD, that is my name; and will not give my glory to another, nor my praise to idols. Gal. 4, 8: But at the time when you did not know God, you served those who are not gods by nature. - On the other hand, the Roman church calls upon the deceased saints.

The true church serves God according to the commandment of the revealed word. Deut. 4:2: Ye shall not do any thing that I command you, neither shall ye do any thing that I command you, that ye may keep the commandments of the Lord your God, which I command you. Matth. 15, 9: But they serve me in vain, because they teach such doctrines, which are nothing but the commandments of men. - In contrast, the Roman church has established new worship services apart from the Word of God.

The true church faithfully upholds the fundamental article of justification by grace through faith in Christ. Gal. 5:4: You have lost Christ who wanted to be justified by the law and have fallen from grace. - The Roman church, on the other hand, defends the merits of works and their own redemption.

The true church has the unadulterated doctrine of the law, namely, that it requires spiritual obedience,

perfect and complete in all things, which cannot be rendered by us in the weakness of this flesh. Acts. 15:10: Why then do you tempt God by putting the yoke on the Disciples' necks, which neither our fathers nor we may have borne? Rom. 8, 3: For that which was impossible for the law, because it was weakened by the flesh, God did 2c. - On the other hand, the Catholic Church teaches that not only can the law be perfectly fulfilled by us, but that superfluous good works can also be performed.

7. the true church teaches that the evil desire still present in the born-again is sin in the true and proper sense; for this is the voice of the whole church: forgive us our guilt. Matth. 6,12.- In contrast, the Roman church teaches that the evil desire in the born again after baptism is not to be counted as sin. *)

The true church teaches a joyfulness and certainty of faith. Rom. 4, 21: And I knew in all certainty that what God promises, He is able to do. Rom 8:38,39: "For I am sure that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor things high, nor things low, nor any other creature, shall be able to separate us from the love of God which is in Christ our Lord. - On the other hand, the Roman Church defends the doctrine of doubt (that a man must always be in doubt whether he will be saved or not) and thus abolishes the main article of faith: I believe a forgiveness of sins.

The true church recommends the reading of the holy scriptures to all its children. John 5:39: Search the Scriptures, for ye think that therein ye have eternal life; and it is they which testify of me. Col. 3:16: Let the word of Christ dwell among you richly in all wisdom, teaching and admonishing yourselves with psalms and hymns and spiritual songs, singing to the Lord in your hearts. - On the other hand, the Roman Church forbids its children to read the Scriptures.

10. the true church honors marriage as a holy order of God and does not keep anyone from this state. 1 Timoth. 4:1-3: The Spirit clearly says that in the last times some will depart from the faith and follow the seducing spirits and doctrines of devils; 2. by those who speak lies in glibness and have burnt mouths in their conscience, 3. and forbid to marry. - The Roman Church does not allow the priest to marry freely.

The true church keeps the sacraments instituted by Christ intact. Gal. 3:15: Dear brethren, I will speak after a man's manner: despise not a man's testament when it is confirmed, neither do ye any thing thereto. - The Roman Church has added five other sacraments to the two instituted by Christ, changes the Lord's Supper to a sacrifice, deprives the laity of the use of the chalice, teaches that the bread is changed into the body of Christ, and so on.

The true church suffers persecution. In contrast, the Roman church is drunk with the blood of the saints. Revelation 17:6: And I saw the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus....

With these and other still much more weighty reasons can be therefore conclusively be-
that in the Roman Church of today, the truthful preaching of the Word and the proper administration of the sacraments do not

In this the Methodists of today also agree with the Roman Church, which, as is well known, teaches a perfect holiness that can already be attained in this life.

The first time this was done, it was not possible to find the same thing that Luther complained about even before the Reformation.

Gerhard, luo. V. <1e eoal. § 146.

Wonderful providence of God.

When the well-known theologian Joachim Lütke mann was still archdeacon in Rostock, he was the object of much hostility. His enemies finally managed to have him removed from office. The day of his departure appeared, Lütke mann did not know where to turn. Quite a number of his former listeners gave him their escort amid much loud weeping and wailing. But no sooner had the whole procession come out of the city gates than a postilion burst in, addressed the people and said: "Do you know a preacher named Joachim Lütke mann?" He brought him a vocation to become superintendent in Wolfenbüttel. Hereupon a great cry of joy arose; everything praised the wonderful God and wished Lütke mann good luck for his new profession, which he accepted without protest. This happened in 1649, and was the reason for Lütke mann writing the lovely book "Von dem Vorschmack der Güte Gottes" soon after. (S. Männling's hist. Schaubühne.)

(Submitted.)

Sad heart, be glad again!

When I count my sufferings. I find nothing that torments me more than that my soul sins against God daily.

Must I, O Lord, thus thank Thee, that I daily depart with thoughts from the holy barriers, transgress Thy law?

You won my salvation, You suffered death for me, You never cease to plead for me With the Father forever.

If I always remembered You, completely kept Your rights, completely offered myself to You, - it would only be a weak thanks.

But alas! I sink down, sin shackles my limbs, And I stray again and again From the narrow path of life.

No matter how earnest my struggle to conquer all sin. But I will not succeed: Ah, who will save me from it!

O mercies unfathomable! Even if my heart is still sinful, You turn yellow to me every hour, because I believe in You, O Lord.

You have embraced me with love, You have draped me with innocence, In this I may rejoice;

Your innocence is my jewelry.

If I still have to suffer sin. But I will seriously avoid them, until one day at my departure Jesus will make me completely holy.

Equals the sin strong lords,-

Is the grace equal to great seas,

To consume all sin:

Sad heart, be glad again! **H. Fick.**

(Sent in.) Long Grove P. O., Lake Co. iii, Nov. 24, 1847.

Dear Mr. Redacteur!

Allow me to ask the "Christian Ambassador" through your valuable paper whether it is compatible with the statutes of the religious body in whose interest he is working that a preacher of the same is a partner in a business where one does not disgrace oneself by selling goods and unnecessary pursuit of the temporal profession to desecrate the day of the Lord. I would like to call upon the person involved, an Israelite named John Rothschild, who was allegedly baptized with the Holy Spirit, and who, in addition to running a merchandise business, has been acting as a preacher of the evangelical community*) in this region for several months, to defend himself, and at the same time also to encourage the heads of this denomination to a stricter control of their preachers. The above accusation is not based on the uncertain foundation of a vague rumor, but on my own experience. Even if I can sufficiently anticipate the evasion of the person concerned by analogy with his other Jesuit procedures, this should not lead me to conceal the truth. I. R. and his accomplices will know how to wash their hands in innocence with Pilate quite impartially, even in the case of an even greater crime, since the former has already taken precautions by installing a scapegoat in the person of his "unconverted" brother according to the instructions of the Mosaic Law (?), in which he seems to be somewhat better versed than in the New Testament. The latter - so ingenious is the plan - must bear all the blame for any religious transgressions that occur. Sunday finds him on his trips home and in the store; -he sells and bears the sin alone, and I. R.- shares the profit. If on a Sunday an unconverted customer of this store has the misfortune to fall instead of on H. N. to I. R. instead of H. N., I certainly do not know whether the "disappointment" of the salesman or the buyer is equal to that of the Englishman, who is well aware of Mr. I. N., when he hears a German Lutheran instead of a German Methodist Pentecostal sermon.- But what does the sinless Albrecht preacher do in the case mentioned, since he is not concerned about the thalers, but only about the souls? Well - he will preach a serious sermon of repentance to the Sabbath violator; that is his hobbyhorse! - Far from it this

time! He knows nothing else to do than to refer the transgressor unequivocally to his brother. Or what should be the meaning of the speech: I sell nothing on Sundays except medicine; but my brother, he sells; it is of course - shrugging his shoulders - not right? Certainly that: You may come back after all, if my brother is present. The one kills the prophets, the other builds their graves. Ananias, why has Satan filled your heart? You have not lied to men, but to God. Do not share in the sins of others. Do not pull on someone else's yoke with the

*) These are the so-called Albrechtsleute, a kind of Methodists. D. R.

Unbelievers. Do not lust after the reward of unrighteousness. These words of the God who will not be mocked will one day fall like Sodom's brimstone into the cursed soul of the transgressor, the wicked.

Can you, friend Rothschild, who with so much bitterness, with such a "tamed anger, at the pretense of brotherly goodwill in a personal meeting with the object of your hatred, in all sensible surreptitious ways, because you do not feel equal to open honest struggle, because you do not feel equal to an open, honest struggle, - persecute and slander the eye of justice and truth that is strictly guarding your shameful doings, and thereby revile the spirit of grace, - you can declare without blushing before the heart-knowledgeable that the word of our Master: "You shall not store up for yourselves treasures on earth," is the maxime of your conduct? - What was it that made you sell spirits of various kinds in your store in the past? And why do you still not tremble now, when - after abolition (?) of the popular whisky, which was caused by my opposition - at least your guarantor administers so-called nobler, yet equally intoxicating drinks, perhaps under the plausible mask of medicines, to the poor victims of your greed for profit?

Once the veil had to be lifted from these abominations. Perhaps, through the exposure of a hypocrite, the scales will fall from the eyes of many a deceived soul, enslaved by Satan according to his will.

This rebuke is carried out publicly, because sins were committed publicly and are still being committed; publicly, because my relationship to the person involved does not allow the counsel of the Lord Matth. 18, 15. to be applied; publicly, because my private opposition to the abominations of the whiskey trade on the part of a servant of the Gospel has only incurred the bitterest hatred of my opponent. Out then, friend Rothschild, to the arena; we are ready to receive, girded with truth. In the hope that my request will be granted for the blessing of many a soul, I remain respectfully yours.

Your 2c. 2c. John S. Dumser, Lutheran preacher.

Received for the widow of the blessed pastor Bürger: From the congregation of the Lord? Slater in
St. Clair Co, Ill §2.70
From a member of the St. Louis community 0.50

Summa §3.20

Fort Wayne, November 25, 1847.

W. Sihler, Lutheran pastor.

Received.

to the Mtssions-Casse.

§1.00 by Mr. V. I. A. G- Döpken.

2.50 " Geo. Pfeiffer sov.)
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0.25 " Joh. Hubert)
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1. half of the 4. year. The HH. Fr. and Chr. Fey, Geo. Miller, Molan, Joh. Popp, Fr. Sitzler.

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(Sent in by Mr. P. Schieferdecker.) **The handing over of the Augsburg**

Confession.

(Continued and concluded.)

Finally, the 25th of June dawned, the great and important day on which the Confession was read and delivered, a day unique in the history of the Christian Church, because here the truth of God triumphed over the most powerful enemy that ever rebelled against the Lord's Anointed and His holy Gospel, against the Roman Antichrist and his terrible followers. God had brought together from all Christendom, near and far, the most respected representatives of it, that they might hear His word from those whom they had previously despised and persecuted, and recognize how they had previously been miserably deceived under the papistry, and cheated of their blessedness. It was three o'clock in the afternoon, when not only the princes and estates of the German Empire, but also the ambassadors of foreign nations gathered in the hall of the episcopal palace, for in the hall of the town hall, which was much larger, the emperor had not wanted to permit the lecture. Before this high and brilliant assembly, the aforementioned Lutheran princes appeared with joyful mien and gesture, and were not ashamed of the gospel of Christ. They wanted to make their confession standing up, but the emperor ordered them to sit down. Then the two chancellors of Electoral Saxony, Dr. Georg Brück and Dr. Christian Bayer, came forward, the former with the Latin, the latter with the German copy of the Confession. The Emperor wanted to hear the Confession in Latin; but when the Elector of Saxony said: "They are on German soil, therefore His Majesty will also permit the German tongue," the Confession was read out by Dr. Bayer in German so loudly and audibly that it could be heard outside in the courtyard, where a large crowd had gathered.

The lecture lasted two hours, during which the greatest silence and attention prevailed. One heard with astonishment that the Lutheran doctrine was quite different from what the malicious opponents had presented it. For the Lutherans had been slandered by them as if they had renounced the old Christian faith. There was no mistaking the deep impression that the Confession made on many. The emperor himself was much milder and friendlier after hearing it. When Dr. Brück wanted to hand over both copies to the imperial secretary Alex. Schweis, the Emperor had the former hand them to him himself, and kept the Latin copy for himself, but the German one he handed over to the Elector of Mainz, as Neich's chancellor, to be deposited in the Imperial Archives at Mainz for safekeeping. At the same time, he sent an answer to the Protestant princes: he had graciously heard their confession of faith, and would consider this important and great matter carefully and make his decision known. The Cardinal of Salzburg said that the Protestants' cause was not unjust, but that it was by no means to be tolerated that one should let a wretched monk dictate to one. Duke Wilhelm of Bavaria spoke kindly to the Elector John and in his presence accused Dr. Eck of having presented the Lutheran doctrine to him quite wrongly. When the latter replied that he dared to refute the same with the Church Fathers, but not with Scripture, the duke replied: "So I hear well, the Lutherans sit in Scripture and we beside it." Especially memorable are the words of the learned bishop of Augsburg Christoph von Stadion, who openly said: "Everything that has been read out is true, the plain truth; we cannot deny it. This Stadion was in general a Gamaliel in the council of the Pharisees (Ap. Gesch. 5, 3. 4. ff.). Luther had sent an admonition to the clergy in Augsburg before the beginning of the Diet. The bishop took the serious and sharp writing with him into the Prince Nath, and read it aloud publicly. Even the otherwise very hostile Duke Henry of Brunswick, after hearing the Lutheran confession, invited Melancthon to the table in a friendly manner, and testified that he could not deny the articles of both forms (in the Lord's Supper), of the marriage of priests, and of the difference in food.

Thus the truth proved its convincing power even in the hearts of the enemies, and what had previously been forbidden to be preached in Augsburg was loudly and openly confessed at this Imperial Diet. "Is it not, Luther writes, a fine wisdom and great wit that Mag. Eisleben and others must remain silent, but instead the Elector of Saxony and other princes and lords appear with the written confession and preach freely for the Emperor's Majesty and the whole empire, so that they must hear it and cannot speak against it? I think that the prohibition to preach is well smelled with it." And Spalatin testifies that it is "a confession, the like of which has never been made, not only in a thousand years, but as long as the world has stood. One does not find such a thing in any

history, nor in any old teacher. Whoever thinks this praise too much, only shows that his mind is much too small and too limited to appreciate the spirit of this confession. It is as profound and thorough as it is clear and simple in its exposition of divine truth; it is not a mere pamphlet, but also a doctrinal writing; it not only tears down, but also builds up. In the first 21 articles it gives the clear, sound doctrine of Scripture on the most noble articles of the faith; in the last seven it denies the abuses and human statutes that have crept into the Roman Church. This confession was of incalculable importance not only for the church at that time, but also for the following time up to the present day. In it, all those who were faithful and serious about the truth received a common confession, around which they rallied as if around their banner, and through which

they differ, to this day, not only from the antichristic Church of Rome, but also from all other sects. The dear ancients called it the evangelical eyeball, because not only in the consciousness of the righteous cause may everyone freely look it in the eye, but also because in it the true spirit of Christ is unmistakably reflected, so that the false spirit could never bear the sharp gaze of this evangelical eyeball. That is why the Zwinglians at Augsburg kept themselves completely hidden and did not come into the audience. Melancthon wrote to Camerarius: "Capito of Strasbourg is here, but he keeps himself secret"; and to Dietrich in Coburg: "Capito and Bucer do not invite everyone to them. They have asked me to come to them; I have not yet gone, nor do I think it useful. They should speak of me in the most hostile way. It seems to me that Bucer is only pretending for a while as if he wants to make peace. I suspect that he is employed by those who are always trying to unite us with that party."

However, Zwingli made his own confession during the Diet, and it was precisely because of this that the emperor became all the more hostile and caustic to the entire Protestant cause.

But we come back to the history of our confession. The Lutherans had done their part, they had made their confession. Now it was up to the opposite party either to refute the confession with the holy Scriptures or to give honor to the divine truth. The former they could not do, and the latter they did not want to do. They were therefore in no small embarrassment. In addition, the Confession was written in such a mild and peaceable spirit that the opponents themselves did not like it, for they could all the less oppose it. Therefore they resorted to trickery. They hoped to draw something out of the Lutherans, whereby they could seize them and convict them with more semblance of justice. Therefore, the question was addressed to the Protestants: whether they did not have more articles to claim than those listed? To this they gave the cautious and modest answer: "In the confession they had primarily set forth the main points which were necessary to believe for salvation, but they did not wish to record all the individual abuses, but only to emphasize those which trouble the consciences, so that the main point might not be forgotten or obscured; they therefore wished to remain with these points, notwithstanding that they had not dealt with everything in them; although, by the way, they did not want to refrain from defending their opinion from God's Word in all individual points, if a confession had been entered by the adversaries."

Although many on the papal side now voted for violent measures and wanted to condemn the Lutheran heretics without further ado, the opinion finally prevailed that the Lutheran heretics should be condemned.

of the moderate party: the Confession should be refuted by the Roman-minded theologians, and afterwards the emperor should pass judgment. Accordingly, a number of papist theologians were entrusted with this task, among them, of course, Luther's mortal enemies, Eck, Faber, Cochlaeus and others. For what a murderous and bloodthirsty mind these theologians had, that had been clear enough from their previous behavior. To give just one example, Cochläus told the Cardinal of Magdeburg and all the authorities that it was not enough to drive out the Lutherans, but that it would be better to kill them. "The Cardinal, he writes, would have had good reason and right to take from his Lutheran subjects, who did not want to renounce Lutheranism, not only all their possessions and goods, but also body and blood. Let us now judge whether such theologians could be expected to give a truthful and unbiased refutation based on God's Word!"

When they had finished their confutation or refutation, it was presented to the bishops, princes and estates of the empire for examination on August 1. The emperor himself found it too harsh and prolix; he therefore wanted it abbreviated and the invectives omitted. Spalatin writes in his Annals: "There were 280 leaves in the first edition, but the Emperor's Majesty is said to have reamed and rolled it so that no more than 12 leaves remained. This has caused special wrath and woe to corners, as has been said of it. On August 3, in the same room of the bishop's palace, this writing was read out in German before the empire by the emperor's secretary Alexander Schweis. Here the Emperor had the Protestants declare that this refutation, which he had had drawn up, contained the opinion on which he wished to base himself and stand; he therefore understood that the princes would do the same; and if they would not comply with it, he was the patron of the church and was not willing to tolerate any schism (division) in Germany. This was, of course, more than was due to the good emperor, who would have liked to put an end to the discord in this way and did not ask how the consciences of the Lutherans would cope. The Lutherans, however, were by no means intimidated by this; they demanded the copy of the aforementioned confutation in order to answer for it. This just and reasonable request would

undoubtedly have been granted by the Romans if they had not themselves felt how miserable and untenable their refutation was. Spalatin says in his Annals: "The Opponent did not want to let his refutation come to light, as much as is noted. For I hear that it is a loud lark. For our Widertheil's transfer is so childish and clumsy that some great papist princes are ashamed of themselves that we have only now become much more courageous. However, by God's grace, we should still become Lutheran if we were not, because we obviously see that God has thus hardened and blinded his enemies. If they hand over their transfer to us, as is right in all law, it is their disgrace: if they do not hand it over, it is their dishonor, and a sure sign that they are ashamed of their action." Now the Romans wanted to give the Protestants a copy of their refutation if they promised not to copy it, nor to give it to others to read, nor to make it known by printing; but the Lutherans did not agree to this condition. However, during the lecture of the Confutation, they had distinguished some things, and Phil. Melanchthon used this to oppose the aforementioned papist writing with another, which was presented to the emperor but not accepted. After a complete copy of the Confutation came into his hands, Melanchthon revised this writing again, and thus the excellent writing came into being, which is still known under the name Apology: Apologie (Defense) of the Augsburg Confession, which occupies a place among the symbolic books of the Evangelical Lutheran Church.

Since the Roman Catholics realized that the Protestants were not at all willing to submit their consciences to the imperial command, amicable negotiations were initiated. At first another committee met, but since this could not reach agreement, the emperor ordered a narrower committee consisting of seven persons on each side, namely two princes, two jurists and three theologians. On the Roman side were: the Bishop of Augsburg, Christoph von Stadion, and Duke Heinrich von Braunschweig, whose place was soon taken by Duke Georg von Sachsen; furthermore the Chancellor of Cöln, Bernhard Hagen, and the Chancellor of Baden, Hieronymus Vehus, then the three theologians Eck, Wimpina and Cochläus. On the Lutheran side were Margrave George of Brandenburg, the Elector Prince of Saxony Johann Friedrich, the two chancellors Dr. Brück and Dr. Sebastian Heller, and the three theologians Melanchthon, Brenz and Schnepf. The negotiations began on August 16 and ended on the 21st of the same month, but, as was to be expected, without success. For although on the part of the Protestants everything possible had been done, only without prejudice to the Gospel, and indeed too much had been conceded by Melanchthon out of excessive timidity, it was still not possible to unite thoroughly either in the 21 doctrinal articles or in the abuses rebuked by the Lutherans; indeed, in the latter the Romans were far more obstinate than in the doctrinal articles. Luther had already written to Melanchthon before the beginning of these settlement negotiations: "For my part, they have already yielded too much in the Apologia (i.e. in the Augsburg Confession). Do they not want to accept the

I do not know what more I could give in to"; and likewise the Landgrave Philip declared himself against all giving in. "He wrote to his envoy to Augsburg, "It will be a fool's game, so that those who are Caiphas, Annas and Pilate in the church should look upon the evangelical preachers.

Since this first negotiation had not led to a settlement, it was tried again with a narrower committee, which on the Lutheran side consisted only of the two chancellors Brück and Heller, and Melanchthon, on the Roman side also of the two chancellors Hagen and Vehus, and the more mentioned Eck. Although many things were claimed by both parties to be more lenient than before, and Melanchthon was almost excessively lenient, still nothing was accomplished. Luther was very concerned about these peace negotiations, so he wrote to Spalatin in Augsburg, among others: "I hear that you have gone heavily into the artificial work of uniting the pope and Luther. The pope will not want to, and Luther refuses. See to it that you do not work in vain. Christ, who has been your strength until now, will now also be your wisdom, so that the Italians' guile may not gain anything on you.

Since all settlement negotiations had failed, and the emperor could not win anything with the Protestants either by promises or threats, he summoned them to him on September 7, showed them his displeasure that they, such a small group, wanted to introduce a new doctrine all by themselves, against all the faith of the world and against the holy customs of the entire Christian church, and also wanted to persist so stubbornly with it, but he wanted to give them a peaceful farewell and set up a general church meeting if they would in the meantime adhere to his religion. They replied that they were not a sect that wanted to teach something new and different from what the ancient church had taught, that they had rather rejected the Roman abuses and errors because they were nothing but human innovations against God's word. They therefore appealed again to a free, general church assembly. Finally, on September 22, a special religious agreement was publicized to the Lutherans, stating that they had until April 15, 1531, to make a change. In addition, they were not to print anything new in matters of faith, nor were they to draw foreign subjects to their side, but not to disturb their own subjects in the practice of the old Christian faith, and to unite with the emperor and the other states against those who did not keep the holy sacraments (Zwinglians) and the Anabaptists. As here

After they had ceded to the Lutherans and consulted with each other, they soon returned to the Imperial Council, and Dr. Brück publicly declared before the entire empire that the Confession had not been refuted, but rather was so firmly founded in God's Word that they could confidently stand with it in the last judgment. At the same time, Brück handed over the protective writing that Melanchthon had written against the papal theologians' confutation to Count Palatine Frederick, who, however, had to return it at King Ferdinand's behest. Since the Lutherans could not obtain any change in the above religious agreement, the Elector John the Steadfast departed from Augsburg on September 23 and arrived at his court camp in Torgau on October 11. No more exquisite praise could be given to this prince and his co-religionists than what Luther himself gave them in a letter he wrote shortly before the Elector's departure for Augsburg: "Would to God that I would see you again soon. You have done enough. You have confessed Christ. You have offered peace. You have obeyed the Emperor. You have patiently endured much disgrace, have been satiated with shame and blasphemy, and have not repaid evil with evil. Summa, you have treated the holy work worthily, as saints deserve. Rejoice now also once in the Lord, and be glad, ye righteous. You have been sad and sorrowful long enough in the world. Look up now and lift up your heads." "The Elector Prince - he adds - wanted to allow me to travel home; but I asked him to leave me here, so that I could receive you here on your return, and dry the sweat from your brow."

God had made His name great and glorious in these noble confessors. It was not natural courage, not human strength of soul, that they stood so firm and immovable and did not soften and weaken under the unspeakable torments, treacheries and cunning temptations of their opponents. How much Luther had to do to raise Melanchthon, who was often very fainthearted and despondent, as can be seen from his letters to him from Coburg! But how heroically and fearlessly we see this same Melanchthon fighting for the truth in the midst of the enemies and, as it were, in the hottest battle turmoil! A special example of this is told by Winsemius in the following words: "The next day after the delivery of the Augsburg Confession, the entire high council had gathered. Philip (Melanch- thon) was called. He enters among them with a courageous heart, and sees himself there surrounded by the teeth of the dragon, and like Jonas alone, tossed about between the ribs of the sea

monster. Campegius threatens and hurls terrible thunderbolts of his god snorting revenge, the others threaten with the power and violence of their kingdoms the poor and small army of the swarming dragons.

[illegible]

The German army has devastated land, Scotland, the formerly most flourishing empires, in a short time; at last it has crossed the Alps and come as far as Italy! It has dared to ship to the Greeks and Indians, even to the New World!"

Thus even the opponents could not deny the miraculous spread of the Gospel; and if God's care for the right doctrine of His Word shines out clearly and gloriously from this, there are also many strange examples of how God resisted the enemies of the Confession and frustrated their attempts, either by turning them into friends or by suddenly removing them from the way. Thus Spalatin tells in his Annals that a certain Count Felix von Werdenberg, a fierce enemy of Luther, let himself be heard at Augsburg, saying that if war were to break out against the Lutherans, he would let himself be used for nothing. But God suddenly summoned him to his judgment seat in the midst of his evil plots. In the evening he banqueted with the abbot at Weingarten, lay down drunk, and early in the morning was found dead in bed. A respected citizen of Augsburg, who saw the funeral procession pass by and heard that it was the Count of Werdenberg, is said to have been shocked and said: "God is a strange judge. Only yesterday I heard from his mouth that he had spoken with a noble word: he did not want to live before he would stake his life and property on eradicating the Lutheran doctrine. God also showed his power in many high leaders who had strongly resisted the Gospel. Elector Joachim of Brandenburg and Duke George of Dresden, Luther's most ardent opponents, died long before Luther, and their successors introduced the Lutheran religion in their lands. The Duke of Brunswick, an avowed enemy of the Lutherans, was imprisoned, and after his liberation had little joy left in the world. The King of Portugal, who had given a harsh edict against the Lutherans, died immediately after its remission. The King of Hungary had to drown miserably in his young years; but his surviving widow Maria, the Emperor's sister, was inclined to the Gospel, and used her influence with the Emperor to promote it. In 1526, soon after her husband's death, Luther dedicated a booklet to her under the title: Four Comforting Psalms to the Queen of Hungary.

The Emperor Charles V himself, as much as he was incited against the Lutherans by the papist ear-blowers, by whom he was completely surrounded, and as hostile as his attitudes were, with which he came to Augsburg, nevertheless became more mild-mannered after hearing of the Confession and did not want to use any violent measures; so that one was ill pleased with him at Rome and wrote shamefully of him: "All the wrongs done to him he has smelled bravely on all the kings; but the weapons for the wrongs done to God, he has not done. He had an abhorrence of seizing the wrong. Through his negligence he allowed heresy to grow strong, since he could have saved many millions of people right at the beginning through Luther's and several others' execution. But precisely this terrible testimony from Rome recommends this emperor all the more in our eyes. In 1532 he publicized religious freedom, and it is even beyond doubt that he died on the right evangelical faith. He resigned from the government in 1556 and retired to a monastery in Spain. There he spent the rest of his life in silence and solitude, and while still alive, had his tomb made and his funeral services held. He died, relying solely on the merit of the Crucified, with the Crucifix in his hand, on September 27, 1558. According to the own report of his son, the Emperor Ferdinand, he spoke before his end from Augustino: "Woe also to the praiseworthy life of men, if you, O God, would judge it without mercy." He relied on nothing, it says further in this report, on no man's merit, but on the grace he had received from the fullness of Christ. His Lutheran confessor Constantinus Pontius, who stood by him in death, was soon after persecuted by the Spanish Inquisition, died in prison, and was burned in effigy after his death. Ferdinand, Charles V's son, although previously devoted to the papacy with great zeal, and incited from all sides to persecute the Lutherans, nevertheless received much milder sentiments after the Diet of Augsburg. It was thanks to him that the religious peace in Augsburg in 1552 came about. In 1533, he allowed Luther's hymns to be printed in Nuremberg, and it was his own conductor Arnold von Brück who composed excellent melodies for some of them, such as the hymns: Komm Heiliger Geist, HErre Gott 2c., Gott der Vater wohn' uns bei 2c., Mitten wir im Leben sind 2c. On his deathbed, Emperor Ferdinand let the pope know that this would be his last consolation if the laity were allowed the chalice. His court preacher tells the following about him in his funeral sermon: "Her Majesty ordered me in her deathbed that in her last hour and death throes, when I would admonish and comfort her with God's holy word, I should not use any majestic, gracious or princely title in my pronouncements, but only call her by her Christian baptismal name and say: Ferdinande, my brother, fight like a pious knight of Christ, be faithful to your Lord until death. Which is then also obediently accomplished."

Thus the divine truth, which was made known at Augsburg, proved itself even in the hearts of the enemies; but how much fruit it will have produced in secret, which will be revealed only on that day. Certainly is that God bestowed an exuberant blessing on the Christian, steadfast confession of our fathers at Augsburg. The divine truth contained therein still speaks with such convincing power to all who have an open heart for the truth that they must then recognize the confession of the true church. May all Lutherans therefore also recognize with thanksgiving to God what a delicious supplement they have inherited from the fathers in this confession. Shame on the Lutheran who does not know it, nor takes the trouble to read it! he is not worthy of the name Lutheran. But good to all! And honor and glory on that day to those who hold to this lofty confession with a righteous heart and, following the example of those of our fathers, remain steadfast in it under all tribulations! May Jesus Christ help us!

Conversion attempts.

(Löhe.)

Be careful, Christian, with wanting to convert. Convert One, yourself, if you can; but you can't, much less other people. Conversion is God's business. God does not convert man without Word and Sacrament; He uses men to give His Word and Sacrament; but for this very reason, dear Christian, take care that you divide God's Word rightly into Law and Gospel and give to each soul what it can use. If you cannot do this, then rather leave the conversion through the word and ask God for wise and righteous workers in his harvest. Praying is also working, only not on earth, but in heaven, - not on human hearts, but, if it is permissible to say so, on the heart of God, which is gladly overcome by the hearts of praying children: for it is a Father's heart.

I read about a man who was gifted by God with beautiful, shining gifts, like a morning star. He is world-famous, loved and honored in the whole world, because the world loves yours. Perhaps you have heard the name of the greatest poet in Germany, that is, of Germany's new age, Göthe is his name. Some have dared to approach him and wanted to win him for the kingdom of God, but they were unable to do so. They were like the potter who puts his dishes into the kiln: the longer they are in, the harder they become. Yes, the poor, great man gave his well-meaning friends a lesson that can also make us cautious: "All conversion attempts, if they do not succeed, make the one who was chosen as a proselyte rigid and obdurate" - Take care, especially with those who make themselves believe that they are rich and even have enough! But pray for all men!

Church news.

Mr. Carl Fritcke, who, as most readers will remember from the first annual report of the Missouri Synod 2c., functioned last summer as a visitor (traveling preacher) to it, has been duly called by a German Lutheran congregation at White Creek in Indiana to be its pastor, and the same has now also accepted this calling. He was ordained last November 7 by the Rev. Dr. Sihler, assisted by the Rev. Wolter, whereupon he took office in God's name on the fourth Sunday of Advent. His present address is: Rev. O. L'rioque, (Columbus, LaTillolomew Co., Ind.

Several months ago, the Hanoverian candidate of theology, Mr. E. Brauer, arrived here to serve the orthodox American Lutheran Church, for which he had received an explicit call from here. The same has been called by a German Lutheran congregation near Addison in Dunkley's Grove, Ill, to the recently vacant pastorate of the same, which call Mr. Candidate Brauer has also accepted. After he had applied for ordination at the Missouri Synod 2c., he received the same through the German Lutheran pastor in Chicago, A. Selle, with the assistance of the Danish Lutheran pastor Schmidt there, on December 15 of last year before the congregation in Dunkley's Grove. The address of the newly arrived dear brother in office is: Bev. L. Brauer, ^däi- 80ll, Illinois.

Thoughts on 2 Cor. 3, 4-11.

(By W. Löhe.)

"The office of the New Testament - what a name! There are all kinds of offices among men, but which among all could boast of a name like the name of the office of a servant of Christ. It is an office "not of the letter" - not of the law, which was only laid before man's eyes and conscience on tablets of stone, without him being able to make it his own and live in it with pleasure and love. It is a ministry "of the Spirit," so called because it "gives the Spirit" through the preaching of the gospel. It takes away the sinner's unwillingness and distrust and fills him with desire and confidence and love and power, makes of him another, establishes in him God's image, in the world the church, on earth God's paradise. - —

What an office! No man is capable of it by nature. It is the work of the spirit, if someone is capable. And who is faithful in it! Who does not tremble? - Go to the deathbeds of the children who die in the grace of baptism, - go to the people who in a humble vocation of life pursue eternal life, to the listeners, to the believing church children! Let them die! Oh how beautiful, how easy it often is! But how hard many pastors have died! Who shall die blessed, if the gospel does not comfort? I ask it and say to it: "A pastor needs more consolation of the gospel than others; because the office, the high, exalted one, is dishonored by him with much unfaithfulness! But churchmen should pray that their pastors may feel the comfort with which they have comforted others." Yet blessedly may a parson die, praise God! But calmly? But without contestation? But in peace, in joy? - God have mercy on all pastors, who in fear of death are shown the dignity of their office and what they should have done!

The office has clarity and gives clarity! But the persons who carry it are most equal the most troubled of all people. They do not know that, who only look at their vices! But it will be revealed one day. When the Lord will make some of his servants shine like the brightness of heaven, then it will be revealed from which night of tribulation they came to their light!

If I had space and time, I would praise the ministry! But now a sigh because of his glory and a tear because of our sin is all I have to give for this glorious text.

"Mit Fried' und Freud' fahr' ich dahin" re.

(Luther.)

In the last century, a respected merchant in Lübeck lay terminally ill. Having been abandoned by the physicians, he demanded that the town musicians come to him and play their instruments before him, so that he might now experience what David praised: "You have turned my lament into a round dance. (Ps. 30:2.) But his housewife and friends would not allow it, fearing that it would give him an evil reputation before the world. However, when he insisted on his request, it was granted to him with the approval of his confessor, all the more so since he only desired a tilt or hymn of praise in David's manner. Now that the musicians had come to him in the chamber, he demanded that they sing to him the glorious song of Jesus: "Herzlich lieb hab' ich dich, o HErr" ("I love you dearly, O Lord") and play it with instruments. The singers and musicians then began to sing, while the dying man turned his face to the wall in order to devote himself undisturbed. When they had finished

the song, his housewife asked him if he still wanted eius? - But he had fallen asleep under the hymns.

gain a defection from the General Synod.

We have just learned from the Reformed "Christian Magazine" that the recently formed Evangelical Lutheran "Pittsburgh Synod," whose members formerly belonged to the West Pennsylvanian Synod, decided at its recent meeting not to join the so-called General Synod of the Lutheran Church.

The Christian Review considers this step all the more important since the leading members of the Pittsburgh Synod, Mr. Passavant in Pittsburg, Mr. Baßler in Zelienopel and others, are themselves in the seminary in Gelsenkirchen. The Christian Review considers this step all the more important because the leading members of the Pittsburgh Synod, Mr. Passavant in Pittsburg, Mr. Bassler in Zelienopel and others, were themselves educated in the seminary at Gettysburg, which, as is well known, is under the tutelage of the General Synod. The aforementioned journal rightly regards this renunciation as a sign of the times in the Lutheran Church and as a clear proof that the Reformed-Methodist direction, which seemed to be quite widespread in it, is beginning to change. May God awaken more and more synods and congregations ashamed to join a synod which rejects the very distinctive doctrines of our Evangelical Lutheran Church and yet is so bold as to call itself the General Synod of the Evangelical Lutheran Church in America. There was a time in America when it seemed that the General Synod would remain in undisputed possession of the title it had given itself, but that time has passed. May the time now soon appear when the General Synod itself voluntarily either takes off the mask of its false name or - what God may rather give - repentantly recognizes its apostasy from its mother church, admits it, publicly renounces it and returns to it again from the heart. Amen.

Let your speech always be sweet and seasoned with salt, that you may know how to answer each one. Col. 4, 6.

One must speak differently to a prince, differently to a subject; differently to a rich man, differently to a poor man. Why? Because the minds of the rich and the princes are too weak that they should not be somewhat conceited. Therefore it is necessary to condescend to them more and to make oneself comfortable to them. The minds of the poor and of those who are subject to others can tolerate more and are not so taken in by themselves. Therefore, one can use a greater freedom of speech here by having only one thing in mind, namely edification. Not because the one is poor, the other rich, should the one be honored more, the other less, but for the sake of weakness let the one be borne more than the other. Chrysostom.

Testimony of a Unirt Evangelical about the nature and activities of the Methodists.

Pastor Rauschenbusch, who formerly held a Protestant pastorate in Germany and moved here two years ago to preach to the German Protestants who had been orphaned by the church, especially here in the West, has, after having preferably

The booklet was published under the title: "Die Nacht des Westens" (The Night of the West) for the benefit of the Protestant Society for the Protestant Germans in North America at Langenberg, Elberfeld and Barmen and was published by Alfred Sartorius in Barmen in August of last year. It contains 84 pages in octavo and costs 5 Sgr. In this booklet, Mr. Rauschenbusch describes, as the title already indicates, mainly the spiritual darkness that still lies spread over our West. Mr. N. names three classes of people by whom, according to his experiences, the night of the West, dark enough in itself, is nevertheless made even darker, namely 1. the local rationalists, among whom mainly Mr. Picker, preacher of the evangelical Protestant congregation in St. Louis, Mr. Münch, preacher of the Giessen Emigration Society, which has settled in Warren County, Mo. and the publishers of the (err-) Lichtfreunde in Hermann, Mo. To the second class of the local dark men Mr. N. counts the Jesuits, and to the third the Methodists. In the second part of the paper, Mr. R. adds something "about the faint morning glimmer, which here and there begins to shine into the night of the West", and here the author mentions above all the Unirt - Evangelicals, to which he himself belongs. In this part of the writing, the so-called Old Lutherans are also mentioned. What Mr. N. says about the latter, we intend to present to our readers soon and to illuminate and correct. Especially interesting and instructive is what is said about the Methodists in the description of local conditions. Since the Methodists very often try to persuade people that it is only the "stiff, hyper-orthodox, dead, letter-pressing Old Lutherans" who dare to attack Methodism and thus the work and kingdom of God, we think it would be a good idea to follow the testimony of a man who says that the Methodists are the only ones who are "stiff, hyper-orthodox, dead, letter-pressing Old Lutherans. We think it would be good to give the testimony of a man about the nature and activities of the Methodists a wider circulation here, too, whom even the Methodists cannot deny that he is not exactly stiff in doctrine, 'but very zealous for conversion and living Christianity. Mr. Rauschenbusch writes in his booklet from page 22 to 40, as follows:

"Of incomparably greater influence than nationalists and Jesuits are the Methodists in this country. Perhaps some are surprised that I call them together with those who make the spiritual darkness here even darker. But I will compile a number of facts, after which I can leave it to everyone to decide for himself whether there is not reason for such a designation. Since the year 1837, the Methodist Episcopal Church of North America has begun its "missions among the Germans", 'about which they have been

The German Missionary Society of Liberia is in the habit of giving a detailed annual report in its Mission Report, after a preliminary description of its missions among the Negroes in Liberia and the Indians in Oregon. At present it maintains about 60 German missionaries. There is no seminary to train these missionaries. Not for a quarter of a year, not for a month do they receive instruction. A so-called general education is largely lacking, since most of them were craftsmen or peasants in Germany. Some of them do not even possess the usual elementary knowledge, could not read before they became Methodists, and even if they have learned this since then, they are still ignorant of writing. - All this might still be possible if these people only possessed the first and most indispensable requirement of a Christian preacher, namely a thorough knowledge of the Bible that has become second nature. But by far the greater majority lacks this knowledge. Where should they get it? If someone is awakened in the Methodist Church, in whom one notices that he can do his word, he is immediately called upon to step out as an exhorter and to preach accordingly. The frequent meetings and prayer meetings then take up so much of his time and energy that he has no leisure for quiet research in the Scriptures. This kind of research is not very common among the Methodists, or at least it is not practiced. No matter how much time they devote to prayer meetings, they never gather together to contemplate and discuss the Word of God. One might say that they do not find time and peace to let God speak to them through His Word, because they speak to Him too much. But can such praying, in which the hearing of the voice of the Lord is omitted, still be considered as talking to Him? Even in their sermons there is little biblical interpretation. As a rule, a short text is chosen, the same sermon is preached again in another place, and the rich content of the Word of God is left largely unused. What is unfortunately often neglected in Germany, the application of the preached word to the listeners, the exhortation to them to follow the word, is all too prevalent among the Methodists. Yes, their church order even expressly prescribes to the young preachers that they should often do an exhortation without basing it on a Bible word. - As a result of this, the situation is such that I confidently

make the following assertion: if one were to take the most capable of the confirmands of a faithful preacher in Germany, who devotes himself diligently to teaching the youth, and place them on one side; if one then placed the 60 German Methodist preachers on the other side, and now began an examination in biblical history with both parts, then those confirmands would know how to answer a lot of questions, which a large part of the Methodist preachers would not be able to answer. Now, whoever can understand the human heart knows that in nine cases out of ten, someone who takes on an office without possessing the necessary gifts and knowledge seeks to replace what he lacks by presumption. But if we ask the Word of God what it says about the appointment of preachers who, even recently awakened, are to convert Andre at once without deeper justification in the word, it says: ""Let not a bishop (or preacher) be a novice, lest he puff himself up and fall into the judgment of the blasphemer!"" How much this fear of the apostle applies to the Methodist preachers, and proves to be correct, is known to everyone who has had any "exposure" to their doings. The following regulation of the apostle: ""But he must also have a good testimony of those who are outside, lest he fall into the blasphemers' shame and snares"", is likewise little considered in the hiring of the Methodist preachers.

"Pre-educated, or rather uneducated, in the manner just described, Methodist preachers travel to their stations. Assured of a salary of 100 dollars, and if they are married, of 200 dollars (plus 16 dollars for each smaller child and 24 dollars for each larger child), they go to the Germans and tell them: ""We do not seek your money, like other preachers; we preach to you without any payment, because we are concerned about your salvation. We are Methodist preachers, but we do not seek that you should become Methodists, but merely that you should be converted."" All these fine words which they mouth while standing are just as many lies. As soon as someone has become a Methodist, he must pay in all kinds of ways, not directly to the preacher, but to the general church treasury in weekly contributions (plus quarterly to the presiding elder 2c. 2c.); but what difference does this make in regard to the payer! A still greater lie is that they say they are not out to make people Methodists. I know of several cases where someone was converted partly because of their sermons, without becoming a Methodist. But they constantly look at them with great misgivings and shaking of the head, thinking that it is not right with them, that they cannot overcome the fear of man 2c. On the other hand, if someone, without being converted, excludes himself from the Methodist church, they consider him to be safe and think that conversion will follow. For their superstition in the power of the "rich means of grace of their church", as there are: Sermons, prayer meetings, councils, quarterly meetings, love feasts, *camp meetings*, and I don't know what other kind of meetings, is so great that they firmly claim that one who participates in all of these must either be converted and stay or leave the Methodist church again with a beaten conscience. But this is not the case. A large number takes part year after year.

a part in all these "means of grace". They participate in all these "means of grace", blindly trusting that they will become blessed by merely participating in what is going on. They sigh with it, they may even rejoice with it, but their heart remains unchanged. And if they do not commit any gross sins, they cannot be expelled. They live and die as good Methodists - whether they are also good Christians is another question.

"The manner in which a Methodist preacher is to function is prescribed for him in the most precise manner in the church constitution. It says to him in general: "Remember that a Methodist preacher must consider every point of discipline, slight or important! You will have to use all the prudence and grace you possess. In all things, do not act according to your own will, but as a son in the gospel! As such, you are obliged to spend your time in the way we have prescribed, with preaching, with home visits, with reading, meditation and prayer. Only if you want to work with us in the vineyard of the Lord, you must do that part of the work and in those places which we consider most conducive to the glory of God." The following instructions are given concerning preaching: "Let your whole manner be serious, emphatic and solemn! Choose the clearest text that you can find! Methodist preachers follow this last instruction to the letter. They especially choose texts which deal with conversion, and preach: You should and must convert; if you do not, you are lost! 2c. 2c. But to put the essence of conversion into perspective from different points of view, to thoroughly explain to people from the word of God, with reference to their conscience, their alienation from God and the necessity of conversion, to attack the prevailing sins and vices individually and to prove again from the general spread of the ungodly nature how necessary a complete change of heart and life is; at the same time also to lovingly explain the sometimes existing effects of the preceding grace in the souls according to Jesu's process (Joh. 1, 47.): all this is not the business of the Methodist preacher as a rule. He rather seeks to shake their feelings, whereby the songs of the Methodists, some of which are sung to the wildest street tunes, come to him, then to bring the shaken ones to the penitential bench and there to pray and let pray with them until the spirit testifies to them, or until they think that the spirit has testified to them that they have now found grace and are children of God.

"If these lines fell into the hands of a Methodist preacher, he would exclaim with great zeal: 4000 Germans are through us

in a few years; is not this alone enough testimony that God is with us and that our work is right? I answer: a sorrowful heart, when it hears a church melody dear to it, is comforted by it, even if it is sung by rough voices and among many discords. So, too, a heart eager for salvation, when it hears the sermon of repentance and forgiveness from the mouth of a Methodist preacher, can be converted and born again by it, in spite of the shouting discords of Methodism, which are virtually contrary to the word of God. I do not deny this at all. But the glory of this does not belong to your methods and "new measures", to which you so readily ascribe it, but only to the well-trying power of the Word of God. But whether many of the rebirths that have taken place among you according to your information are not rather abortions, that will be revealed in its time. But whatever good you may have done in this respect, it will be abundantly balanced by the incomparably greater number of souls whom you have angered and alienated from the kingdom of God. And this not by your preaching of repentance, but by your Methodist mischief, as well as by your presumption and lack of understanding. Oh, how many I have known whose hearts could not find peace only because of this. They had heard from you that they had to convert, and the Spirit of God had testified to them that this was true. But they had also seen so many objectionable things in the Methodist way of life, especially, as was common among most, a lack of philanthropy, kindness and humility, and in some of them a lack of honesty in trade and business. They had also witnessed the groaning, jumping up and cheering in their meetings. They could not believe it to be a genuine expression of emotion, because they sometimes saw that it, shall I say, as if by command or sympathy, seized all at once. Now they were uncertain whether, since they could not go along with this mischief, they should nevertheless pursue conversion, and still more, how they should arrive at a pure and true conversion. Who is responsible for the deplorable condition of these souls and the constant struggle within them between the feeling that things must be different and the displeasure and bitterness against the people who first aroused this feeling?

"From what has been said so far, those who look more deeply will have already sufficiently recognized that a strong Roman breeze runs through the Methodist Episcopal Church of North America. That it has already become a powerful driving force is evident from the hierarchical constitution of this church. When the most

zealous propagator of Methodism in America, Francis Asbury, first assumed the title of bishop in 1784, the great John Wesley, the founder of Methodism (the would truly not recognize the present American Methodism as corresponding to his meaning), as follows: ""Your greatness has caused me grief. How can, how may you let yourself be called a bishop? I shudder at the mere thought of it. Men may call me a man, or a fool, or even a knave or villain, and I am content; but they shall never separate me a bishop with my consent. For my sake, for God's sake, for Christ's sake, put a complete end to this! John Wesley." "Besides bishops, in the Methodist Episcopal Church there are presiding elders, elders (i.e., such preachers as have to administer baptism, marriage, and the administration of the Lord's Supper), deacons, itinerant preachers, sedentary or lay preachers, exhorters, chiefs, stewards - only no lay elders! Both at the annual conferences or synods (33 in number) and at the triennial general conferences of the entire Methodist Church, there are only preachers and no laymen at all. Not even the sedentary preachers, who have an earthly profession besides preaching, are admitted to the conferences. In fact, the congregations have no rights at all. Their leaders are appointed by the preacher. Their preachers are sent to them by the annual conference. Their weekly donations flow into the general church treasury, over whose administration they also have no say. While the individual congregations are, as it were, helpless and immature, the totality of bishops, elders, traveling preachers, 2c. 2c. forms such a well-structured unity or such a complicated and yet in all its parts so interlocking machine as there is no other in the whole world. The unity and organization of Rome is nothing compared to this. Rome cannot by any means exercise such close control as the rulers of the Methodist Church do, and the Roman priests would certainly not understand what all Methodist preachers put up with, to go to the annual conference, quite uncertain whether they would be left in their present place or sent far away to the East or West. These transfers, which sometimes take place every year, but as a rule every two years, have as their main object, by the stimulus of novelty, to produce again ""a revival,"" or more properly, a new excitement among the members of the congregation, and still more among the unconverted who dwell around.

"A most significant circumstance is that Methodists are highly averse to recognizing as genuine a conversion that has taken place in secret under the quiet of the Spirit, whether in the seclusion of the closet or under the daily work of the profession. If, on the other hand, in a camp meeting or in any other crowded or agitated gathering, the call goes out: "He who seeks peace for his troubled conscience, let him come here (to the penitential bench) and he will find it.

find! Whoever wants to receive the Spirit of God to become a true child of God, come here! Whoever wants to renounce the world and go on pilgrimage with us to Canaan, come here! if then under the repeated admonition "The Lord is among us! Now is the time! Come, come!" some follow, after long balking, kneel down, confess their sins, groan for a time, and then leap up and shout aloud; - when thus the conversion has come about before the eyes of "the church," under the supplication of the "sanctified children of God," and accompanied by their thanksgiving to God: then no Methodist doubts its authenticity any longer?) But that ""the Church"" is presented in such a way as the mediator of communion with Christ is obviously not evangelical, but Roman.

(Conclusion follows.)

Last will of Duke Ernst the Pious concerning the funeral sermon to be preached to him.

In the year 1745, the 4th of September died blessed in the Lord Christian Ernst, Duke of Saxony, who received the nickname the Pious or the Prayerful Ernst because of his quite excellent unfeigned piety. As he had shown himself in life, so he also showed himself in death, namely as a humble believing Christian who, despite his shining virtues, saw nothing but sin and unworthiness in himself and sought and found all his salvation and comfort in Christ crucified. A beautiful testimony to this is given by the decree that this godly prince left behind concerning his funeral ceremony. It says among other things: "Now follows the memorial sermon about the body chosen by me: Gal. 3, 20. and Phil. 1, 21. 23. 'But I live; yet now not I, but Christ lives in me. For what I now live in the flesh I live in the faith of the Son of God, who loved me and gave himself up for me. - Christ is my life, and dying is my gain. I desire to depart, and to be with Christ.' I do not want to have a reading of my life, nor a parentation. As I then also lay it rightly to the heart and conscience of him who preaches the sermon, that he refrain from all vain boasting and nothing worthy of praise from me, thus remembering nothing but the sole glory of divine mercy, which rescued me from the bondage of sin and Satan, turned me from a child of hell by nature, in the order of a true change of heart and through living faith in Jesus Christ, my Savior, to his true child, my Saviour, to his true child and gave me the unfeigned testimony of it by word and spirit out of undeserved mercy, so that in my life I can convincingly and confidently boast of the death of Christ and the bloody wounds of my Saviour, consequently of the reconciliation in the judgment of God, even in such a frame of mind.

*) This method of conversion affords the Methodists at the same time the great profit (for that is what it is, according to them) of being able to state accurately the number of penitents and converts in their church periodicals. In their German church newspaper, called "der christliche Apologet," every German Methodist preacher sends a quarterly report, in which the events in his congregation are covered with a brilliant varnish of the most beautiful phrases, so much so that the true state of affairs can seldom be discerned from it. ""We had glorious times"", ""grace was poured out in torrents"" and similar expressions are found in most of these reports. Whether always the truth, is very much the question.

my last hour without fear; because I know that even if some arrows of temptation should then be shot at me and make me fearful, they cannot harm me, since I have been washed with the blood of Jesus and cleansed from all, all my sins through faith. This sole glory of mine, which is the truth before God, shall therefore be remembered (not just from word to word, as it is set forth here, but according to the matter), both because I also have before me nothing but sin and shame: I have nothing but sin and shame to boast of with all sinners, even the most ungodly, and also because this brings glory to my dear Savior when the power of his atoning blood in the conversion and beatification of a sinner far exceeds all the power of the devil, the world, and inherent corruption, and this is revealed, as before God, so also before men. Therefore, after the sermon, instead of the resume, the conclusion shall be made with a prayer of thanksgiving for the mercy of God that befell me in life and death on the pulpit."

St. Raphael and the Pilgrim Christian.

(Old song.)

Where is the journey going, O my dear wanderer? Where is your mind set on going? That you travel away so ready,- Where is the city? What is the name of the place? Who is the master of it?

Home to my fatherland,
To the heavenly Jerusalem, To him who is my kinsman. Who is my blood friend and brother, His name is Jesus Christ, I am well known to Him.

But where are you from?

My dear friend, from which country? Tell me without difficulty; - And what drives you out of it? Hast thou no house of thy own in it, that thou dost not stay more?

I come from this world, Which is full of sin and vice And no longer thinks of God. Satan is the master of it. Therefore I am weary of it, its doings are not pleasing to me.

Tell me your name, too. So that I may better recognize you before you depart.
Perhaps I will be your traveler, who travels heavenward with you, and shows you the road.

My name is Christian,
And I got this name here
From the anointed man, the Lord JEsu, who is anointed by God to be a Christian, to him I devoutly cling.

One more thing tell me;

Because you name yourself after this man: Who gives the name to you?
Have you recognized yourself as such and named yourself after him out of love? Show me that here.

I have at my Taus'
The sin and devil canceled,

And am so soon after.
 Cleansed from sins by Christ's blood,
 Written into the kingdom of heaven. That's where I'm rushing off to now.
 There also came upon me
 Through such baptism and new birth The beautiful Christian name, Confess also now with heart and mouth, I am a Christian at all times, A branch
 from Christ's tribe.

Because you are such now.
 My dear friend and traveler. A God-loving Christian, so show me also your travel robe, your walking stick and provisions, and which is your signpost?
 It is my travelling garment, which I need for my journey, prepared for me by Christ, the garment of salvation, my western shirt, the skirt of which my
 heart is not ashamed, Christ's righteousness.

After that to my rice
 I need the English bread of heaven, the imperishable food, the body and blood of the Lord Jesus, that gives me strength and courage from
 sacramental wisdom. My walking stick is. From it I lay me down, The cross on which Jesus Christ, My friend, died for me weary, And acquired for me
 the blessed rest, So that I am equipped.
 My signpost and compass is the brightly shining word of God, Which shows me the right road (And does not affect me in any way) Right to the
 promised land, I follow it with the best measure.

You have prepared yourself beautifully, and are doing right and well that you have set out on your journey from Sodoma, the dozy world, at this time;
 the end of the world is not far. Now I too, my faithful, dear travel friend, will tell you about me: I am sent to thee by God, A messenger, otherwise called
 Raphael, Thee I surely lead.

Follow me and do not be afraid: Today you will come to the Fatherland, before God's face, For God has heard your prayer, And has given you a space
 there, Where God is sun and light.

How glad I am now that God means so faithfully with me, and so comforts me!
 Now I enter the heavenly abode, - O joyful place of life! - My treasure is called A and O!

Certification.

Through Mr. L. Pechmann, the undersigned received for the German Lutheran congregation of unchanged Augsb. Confession in Palmyra, Mo.
 From Mr. Löber, his congregation and the college students at AltenburgK7 .45
 From the community of b*. Slater, III... 3.00

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From Mr. Neumüller	1.00
" Gfr. Schmidt	1.00
" Churchyard	0.50
" Cook	2.00
" H. Bünger	2.00
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Our heartfelt thanks to all kind donors. - May the Savior, who says: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have
 done it unto me", reward them abundantly in this world and in the next.

Palmyra, January 3, 1848.

On behalf of the community:
 I. P. Best, Pastor.

H.Baum, J.Deis, G.Stark, J.Schammrl, church council.

Received at the Mission Cashier's Office.

H3.10 from the municipality of Altenburg, 75 Cts. from Mr. Jacob Horn and 75 Cts. from Mr. Rect. Gönner.

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2. half of the 3. year. Mr. Hofstädter.

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1st half of the 4th year Mr. Hofstädter.

2nd half of the 4th year Mr. Molan.

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Testimony of a Unirt Evangelical about the nature and activities of the Methodists.

(Conclusion.)

"That prominent characteristic of the Roman Church, to consider itself the only one that can save, seems to pass over more and more to the Methodist Episcopal Church. It is true that the Methodists often state in writing and speech that the Spirit of God also rules and works in other church communities, that they rejoice in the spiritual blessings bestowed upon them, and that they recognize all believers in other churches as well. But besides this, one hears statements from them, and what is more, one sees such actions in them, which run contrary to those fraternal statements. Thus a German Methodist preacher said to me: "We do not persuade anyone to become a Methodist, because only in our church can he find the right nourishment for his soul. Another has often said that only the Methodist Church is the true bride of the Lord, the other churches are only the virgins who follow her (Psalm 45). In a numerous meeting of English-American Methodist preachers, which I attended, I heard it pronounced: Our party will yet win the world! (*this denomination will take the world*) and this statement did not refer to the missionary activity of the American Methodists, which is not very great either. In an English Methodist church newspaper (*Western Christian Advocate*) just in front of me, the following passage occurs: "The Methodist Church has become a large and widespread community. The sun never sets on its hallowed temples. Every breath of air is suffused with the prayers of her sons and daughters. All zones, temperate, hot and cold, with their great diversity of landscapes and inhabitants, are their abode. The God of the sky and the earth has created with the splendor of his

He looked down on them with a smile and sustained them with the strength of his own right arm. "What is represented here, I do not know whether through ignorance or boastfulness, as having already been accomplished, namely, the general spread of Methodism, is regarded by Methodists throughout as something to be striven for and finally also to be achieved. Already the Methodist Episcopal Church has the proud consciousness of being the most numerous and powerful church community in the United States. Not content with this, it seeks to become the sole church fellowship within this country, and then, or even before that, to direct its victorious course into other countries. Therefore, it strives to attract the members of other church communities, especially the venerable Presbyterian and Puritan churches, to itself by all means at its disposal. In many places, even in New England, the old, firm seat of the Puritans (who now call themselves Congregationalists), they have succeeded only too well. To this end, they use with good success the means of describing those two churches to the people as Calvinistic and of describing the terrible practical consequences that Calvinism has, although among the Congregationalists and "Presbyterians" there is incomparably more Christian loving activity than among them. They openly call themselves Arminians and even have among their edifying tracts a description of the life of Arminius, in order to make this name valuable to the people.

"Much more ruthlessly and violently than the English-American churches, the German-Protestant churches of America are attacked by the Methodists. Even the most zealous and faithful preachers of these churches are suspected by them of being unconverted or limping on both sides. The means used by some of them are almost reminiscent of the Jesuit principle that everything, even the worst, is necessary for the glory of God and the spread of the church,

is allowed. Nevertheless, they know very well how to find out when there are awakened souls in the congregation of an evangelical preacher. They then go, like the bird that lays its eggs in other people's nests, and say to these souls: You are indeed awakened in another church, but you do not find nourishment enough for your soul in the Sunday services of the same; we, on the other hand, also have Claß meetings, prayer hours 2c. 2c.; thereby you will be enabled to grow in grace and sanctification in a quite different way, and at the same time to enjoy brotherly fellowship properly; come over to us! - In addition, however, the Methodist preachers also seek out such regions, as above in Missouri, where no evangelical preacher has yet come. When it is finally said that a German preacher is there, the settlers, who have perhaps not heard a sermon for years, come "heartily" to hear it, no matter what the preacher's name or what he does. After some time, several of them usually fall to the Methodists, and among them some of the recipients. If a Protestant preacher comes to this, he will have a hard time, because the salt has already been partly taken out of the congregations he wants to form. In addition, those who have not become Methodists are often filled with such bitterness against

Methodism that they are inclined to find something Methodist even in such institutions and expressions of their new preacher that are genuinely evangelical.

"From the core and star of the Reformation work and of the entire Protestant church, from the doctrine that man is justified by faith in Christ, the Methodists have long since deviated in a questionable way. Instead of faith, they put forward the assurance of the forgiveness of sins through the Holy Spirit as a requirement of salvation, which is indeed given to living faith, but is by no means faith itself. The assurance consists according to the view of the

Methodists in that the person feels an exuberant joy after previous repentance; which joy in turn is connected with the assurance, but is by no means the assurance itself. Their joy, however, often expresses itself by such loud shouting, such wild jumping up and clapping of hands, that in many cases it is very much a question whether it is an effect of the Spirit, or whether it is produced by a fire of quite another kind. What is often the case with Methodist conversions is more clearly indicated by the following story. I was talking with a leader about a certain family in which the relationship between parents and children is so bad that the latter, one after the other, and recently also the youngest daughter, have separated from the parents in discord. He now told me that this daughter had been in a Methodist meeting some time before, had begun to weep over her sins, had come completely to repentance (all in one evening) and finally, after praying with her for a long time on the penitential bench, had come to a complete breakthrough. But shortly afterwards, he continued, everything was gone again, she married with the consent of her parents, but then secretly left the parental home with her husband, whom the parents had taken into their home as their son. I have nothing more to add to this story than the question: was what happened to this girl that night conversion? - No less is the Methodists' doctrine of perfection a deviation from evangelical truth. For they claim that many of them have reached the state of perfect love (1 John 4:18) and no longer commit sin; furthermore, that this state is essentially different from that of the merely justified, in that the grace of sanctification has come upon them so powerfully (again, often in some exciting meeting with cheers 2c. 2c.) that they attained something they did not possess before. According to the word of God, the grace of sanctification is always bestowed at the same time as the grace of justification, and is either bestowed more and more abundantly with it, or is withdrawn again in the case of unfaithfulness. - The Methodists have also begun to place self-made services and statutes above God's commandments. Just read their church order, which is to be found in every Methodist home and which not only the preachers, but all Methodists are earnestly commanded to read repeatedly and to memorize - read it with the thought that he should commit himself to comply with it in all respects, and then ask himself whether, in the will to do so, he would not put the Word of God before the human statutes of the church order. In fact, it has already come to the point with the Methodists that quite simple and clear regulations of the Word of God are virtually overridden by their church institutions.

will step in. Thus, at their love feasts, before the entire congregation, sometimes consisting of several hundred members, they ask everyone to bear witness to what the Lord has done for his soul. In addition to the men, there are also quite a few women and girls who overcome the resistance of female feelings, speak publicly about the experiences they have had, and also address an admonition to "the brothers and sisters" at the end. And yet the apostle Paul says so clearly and unambiguously: ""Let your wives be silent among the congregation; for let them not be permitted to speak, but to be submissive."" More. If it is examined among the Methodists whether it is well with this or that, the first questions are: does he attend our meetings regularly, does he confess and pray in them with right zeal 2c. 2c.! Whether he does right and practices love, the questions come afterwards. In Germany, as everywhere, one often hears reproach and ridicule about the living members of Christ. But even their declared enemies often acknowledge that they have a righteousness and honesty, a benevolence and helpfulness, a domestic discipline and order, which is not to be found in other people. I have almost never heard of such recognition being bestowed upon the Methodists. On the other hand, they are often blamed for a lack of honesty and philanthropy, and their preachers are sometimes blamed for this, because they do so little in this regard.

"In 1843 the Methodist Episcopal Church numbered 1,068,525 communicants with 4268 traveling preachers and 7730 resident preachers. In addition, there are six other Methodist church parties in the United States, including one German and four American. The latter have all broken away from the Methodist Episcopal Church for the sake of its hierarchical constitution, have introduced equality of preachers and lay representation, but otherwise have retained the Methodist character. The most numerous among them are the ""Protestant Methodists,"" which were formed in 1830 and at the end of 1843 numbered about 60,000 communicants with 1300 preachers. The ""True Wesleyan Methodists"" (*True Wesley Methodists*) formed The Methodists did not form until May 1843, and by the end of that year they had 20,000 communicants with 600 preachers. They differ from the Protestant Methodists in that they reject slavery. For although in the

general rules of the Methodists "the buying and selling of men, women and children, with the intention of making them slaves" is expressly forbidden, there are Methodists in large numbers and even Methodist bishops who keep slaves. Also, the genuine Wesleyan Methodists seem to have found that the practice, which is included in the general

They also said that the prohibition of "drinking spirituous beverages unless an emergency requires it" contained in the rules (which come from Wesley) is not observed strictly enough. Therefore they founded a new church community, ""free from episcopacy, intemperance and slavery"" (a significant composition!). The separation of the Methodist Episcopal Church into the northern one, which declares itself against slavery, and the southern one, which does not, is said to have been prompted largely by the emergence of the true Wesleyans, and to have occurred for the purpose of setting a goal for their further spread. For they spread only in the northern states, and the Methodists living there could henceforth say to them: why do you want to separate from us? we are also free from the guilt of slavery, since we are no longer in a church community with any slaveholders. That separation of the Methodist Episcopal Church, by the way, has been accomplished quite peacefully and will probably last only for a time. - The ". "Methodist Society"" and the ""Reformed Methodists"" have both existed for some time and are not numerous. The latter especially insist on a pure and serious walk before God. They also claim that it must still produce the same effects, not only in spiritual, but also in temporal things, as in the time of the apostles. They affirm that they have experienced this in the healing of many sick people merely through the prayer of faith, and declare that "they would rather be fanatics in faith and love than heartless worshippers of a God who is as motionless as the rocks and as pitiless as the waves of the sea, a God who has bound himself by natural laws. - The two German Methodist church parties are the "Evangelical Fellowship" ", usually called the Albrechtsleute, and the " "United Brethren in Christo" ". The former was founded in 1803 by the Lutheran preacher Albrecht, who, awakened in the Methodist Episcopal Church, wanted to remain in it and bring the Germans who had joined him to it; but the leaders of that church at that time did not want to get involved. The Albrecht people have the same creed and the same church order (with the exception of a few, not very important points) as the Methodist Episcopal Church. They seem to be free from their inclination to the Roman superstition and pride in considering themselves to be the only ones who are saved. On the other hand, they are accused, and not without reason, of being even wilder and louder in their meetings than the English Methodists. In 1843 they counted about 15,000 communicants with 100 traveling preachers and 100-200 sitting preachers. The *United Brethren in Christ* are very friendly with the Albrechtsleute, so that both sometimes hold joint camp meetings.

They are of a Protestant nature, but have a more evangelical sense and a thoroughly free church constitution. They were first founded in 1755 by the German Reformed preacher Otterbein, who united with a number of Reformed, Lutherans, Mennonites, Anabaptists or Tunkers and some Methodists, leaving some differences among them, especially concerning baptism, to the conscience of each. In 1843, they counted about 65,000 communicants with 500 preachers. In the past, they had only German members, but in more recent times they also had many English-American members.

"I would like to add that I gladly believe and acknowledge that among Methodists in general, and among Episcopal Methodists in particular, there are many good children of God. Far be it from me to deny this. But I also believe that a high degree of sincerity and humility is necessary in order not to be harmed by the poison of all the stimuli to hypocrisy and self-aggrandizement that lie in the Methodist institutions.

"Finally, I call out to my dear German compatriots: Be on your guard against the Methodists! If their numbers and self-confidence have grown somewhat, and if conditions in Germany are somewhat favorable for them, they will come over to Germany! If then repentance and conversion have not been preached by the Protestant preachers of Germany in the spirit of the Protestant Church with a different zeal than was the case for a while, the Methodists will do it in the spirit of their Church, and many inexperienced people will fall to them! But do not leave your German brethren in America in the hands of these people, but send them evangelical preachers! For only where these are lacking do the Methodists gain entrance, because the people think: we have no other opportunity to hear a sermon. Thus I spoke to a man from the Minden area, of deep mind and serious nature, who had gone through much trouble and hardship in the first years of his stay here and had thus come to an inner reflection. He told me the following: "After I had not attended any church services for two years - for, although I would have liked to go many miles to do so, I had no opportunity to do so - I was walking along the banks of the Missouri one Sunday morning. A steamboat was coming up the river, and its bell rang. When I heard this sound, I remembered that in Germany I heard the church bell ringing every Sunday and could go to church, and bright tears ran down my cheeks. I went to a man in my pain, who was from my region, but did not find him at home, but only his wife. When I told her what was bothering me, she began to cry with me and told me that it was so hard for her to live without God's Word. Soon after, a Methodist

preacher here, and I became a Methodist. If I had known that after some time such evangelical preachers as K. and N. would come here, I would not have become a Methodist."" Well, their

Dear brothers in the homeland, do you want such souls, like the soul of this man, to continue to be the Methodists become a prey to them? - But they must become a prey to them unless evangelical preachers come over to North America, and especially to the western states of North America, in greater numbers than they have hitherto." *)

On the power of the keys, absolution and confession.

(From Harleß's journal.)

The purpose of the incarnation of the Son of God was the redemption of mankind from sin and its penalties; the first and next fruit of his work of redemption, which he accomplished in assumed human nature, is thus the forgiveness of our sins. As we obtain forgiveness of sins through faith in him who appeared, so did the fathers of the old covenant through faith in the salvation to come. Therefore it is unanimous

*) If anyone has come over to America from Germany with a favorable prejudice for the Methodists, it is me. In the beginning, I actually did violence to myself in order to overlook their dark sides. But as time went by, they became so glaring and nightly that I could no longer close my eyes to them and felt compelled to completely abandon my earlier good conception of the Methodists, no matter how difficult this became for me. In a travel report of mine, which is printed in the "Palmbblätter" (January 1847), I said, after various communications about my intercourse with the Methodists in New York, that I did not want to dwell on the dark sides of Methodism, since they were well enough known in Germany anyway. But now I have reason to suspect that a deeper insight into the actual nature of Methodism, as it was foreign to me before, is also lacking in many other Christians and theologians in Germany! And yet it is important for every Christian to know when so many of his brethren stray from the right path. For when one member suffers, all members suffer with it. In addition, I have the intention in the above description, which I hereby express as a request, that all Germans emigrating to America, and especially those in whom the Spirit of God is already at work, should be made acquainted in advance with all the activities of the Methodists, so that they may open their eyes here and examine them carefully, so that they do not regard tinsel and bright silver as real gold and silver. Should anyone think that I have painted the dark sides of Methodism too black, I assure him that many faithful preachers here in the country, if my description were presented to them for review and revision, would add many more shadows from their rich experience and would significantly

strengthen some of the ones I have made. I recently received a letter from a Lutheran preacher who, many hundreds of miles away from here, lives in a completely different state, and whose name has a very good reputation among the Christians in Württemberg, where his home is. He speaks about the Methodists as follows: "The Methodists have been doing their cunning work here for a short time. Cunning and lies accompany them. I must confess that I see no sense of discipleship in what they do. They will not make a great catch here without some who are dishonest in heart and would rather teach than listen joining them. The Word, the pure Word of God, will triumph over the sectarian spirits, as well as over the glaring unbelief." - —

The teaching of the Old and New Testaments that forgiveness of sins is acquired and obtained through Christ. The apostle Peter, who certainly understood the prophetic word, says this explicitly: "All the prophets testify that through his name all who believe in him shall receive forgiveness of sins (Acts 10:43). And when the Son of God, on whose salvation-bringing future the eye of faith of the fathers was directed, should really appear, then his name was called Jesus in advance; because - says the angel - he will save his people from their sins (Matth. 1, 21.). John the Baptist recognized in Him the true Atonement and pointed to Him with the words, "This is the Lamb of God who bears the sin of the world" (John 1:29). He prepared the way for Him by taking the confession of their sins from the inhabitants of Jerusalem and the Jewish country who came to Him (Matthew 3:6) and by giving them the baptism of repentance for the forgiveness of sins (Mark 1:4). The Lord Himself clearly testified to the purpose of His appearance when He said that He came to give His life as a ransom for many (Matth. 26, 28.). After His resurrection He mentions repentance and forgiveness of sins as the fruits of His suffering and resurrection, as the main content of His preaching among all nations (Luk 24, 46. 47.). Forgiveness of sins is therefore the core and star of apostolic preaching; precisely because of this, it is a gospel, a joyful message. "Repent," Peter preaches on the feast of Pentecost (Acts 2:38), "and be baptized every one of you in the name of Jesus Christ for the remission of sins." "He is the forgiver of our sins," writes John (1 John 2:1, 2, 3:5), "and not of ours only, but of the whole world." "He appeared that he might take away our sin." And all Paul's letters overflow with the faithful and faith-filled testimony of this most important benefit of grace acquired through Christ, on which all others hang like links of a golden chain. "In him," he writes, as it were pointing fingers to his cross, "we have redemption through his blood, namely, the forgiveness of sins, according to the riches of his grace" (Ephes. 1:7. Col. 1:14.). And the author of the Epistle to the Hebrews, who describes the glory of the New Covenant before the Old, especially of the high priesthood, testifies right at the beginning (Heb. 1:3) that He, who is the reflection of God's glory and the image of His invisible being, has made the cleansing of our sins through Himself.

Our Savior Jesus Christ has not only acquired forgiveness of sins for us, he has not only taught that he appeared for our redemption, so that our sins would be forgiven us - he has also really given and assigned the forgiveness of sins acquired through him to individual persons here and there. Sin is a transgression of the divine law.

Only God, who gave the law, can forgive sins by His own power: in this respect the scribes rightly say: "Who can forgive sin but God alone? (Marc. 2, 7.). By forgiving sin, Christ proves His eternal deity and the power over all things given to Him according to His human nature (Matth. 11,27. 28, 18.). In this perfection of power, which he possesses as God-man, he speaks to the gout-ridden man, whose heart with the little faith in it was revealed to him: "My son, your sins are forgiven. And when some of the scholars of Christ, who regarded Christ as a mere man, found this a blasphemy, he confirmed his right to forgive sins by a miraculous work: "That you may know that the Son of Man has power to forgive sins on earth," he said to the gout-ridden man: I say to you, get up, take up your bed and go home" (Marc. 2, 10. 11.). Like the gout-ridden man, the Lord also forgave the sins of the sinner in Simonis the Pharisee's house. She was truly penitent, her repentance was shown in her tears and her faith in that she wetted the feet of the Lord Jesus with these tears of repentance. She had found grace in the eyes of the Lord even before she received absolution; "many sins are forgiven her," the Lord said before (Luc. 7, 47.). But in order that she might be quite sure of the forgiveness of her sins, he also gave her the same in a way that could be heard from the outside, by saying to her: "Your sins are forgiven. And since those who sat at the table said to themselves, "Who is this, that he also forgives sins?" he also confirmed his right here by repeating his assurance of grace to the woman with the words, "Your faith has helped you; go in peace" (Luc. 7:36 ff.). Likewise, Zacchaeus was granted forgiveness of sins by the Lord. The words: "Behold, Lord, I give half of my goods to the poor, and if I have defrauded anyone, I give it back many times over," are Zacchaeus' confession, in which his repentance, his faith and his obedience are expressed. And the words of the Lord: "Salvation has come to this house" are his absolution, through which he became certain that he also belongs to the lost, whom the Son of Man came to seek and make blessed (Luc. 19, 2. ff.). Certainly the Lord exercised the power to absolve repentant sinners of their sins much more often, because the world would not understand the books that would have had to be written if all this would have been told (Joh. 21, 25). It was part of the visible administration of his prophetic office to actually appropriate to repentant souls the forgiveness of sins acquired through his high priestly work, just as he also retained the sins of the impenitent and unbelieving. "I have told you," he cries to the unbelieving Jewish multitude, "that.

you will die in your sins; for if you do not believe that I am he, you will die in your sins" (John 8:24). But above all he was sent to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, and liberty to the brokenhearted (Luc. 4:18). The word of the prophet was fulfilled through him: "He will not break the bruised reed or quench the smoldering wick" (Matth. 12, 20.). For these appropriate proclamations of the gospel he was also anointed with the Spirit of the Lord according to his humanity, and a learned tongue was given to him, so that he might know how to speak to the weary in due time.

After the work of redemption was completed, the Lord entered his glory. He was visibly lifted up and a cloud caught Him away from the eyes of His own (Acts 1:9). From now on, he would no longer visibly exercise his power to forgive sin, although by virtue of his promise he is invisibly present in his church until the end of the world. But he did not take away from the earth the evangelical consolation of grace of absolution or the outward bestowal of the forgiveness of sins; he did not withdraw from us the gift he received for the children of men, even the apostates (Ps. 68:19), but he established an office of reconciliation and entrusted to it the stewardship over his means of grace. After He ascended above all heavens to fill all things, though we do not see Him, yet He is still invisibly and effectively present in His Church; He has made some apostles, some prophets, some evangelists, some pastors and teachers, that the saints might be prepared for the work of the ministry, edifying the Body of Christ (Eph. 4:12. 1 Cor. 12:28). The same love that moved Him to grant forgiveness of sins to penitent sinners, moved Him to transfer the power given to Him by His Father to His disciples and in them to the entire New Testament teaching authority. The Risen Lord said to his disciples: "Peace be with you. As the Father has sent me, so I send you." And when he had said this, he breathed on them, and said unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (John 20:21-23). These words of Christ are, as Augustine says, more certain than the edicts and diplomas of all kings. Therefore, as Christ is the messenger of the Father, so the disciples are the messengers of Christ; the gifts which He received from the Father for the purpose of His mission for our

salvation pass from Him to His disciples. In order to carry out their mission, he gives them the Holy Spirit from his infinite divine abundance by means of the breath of his mouth.

He is anointed by his Father according to his humanity without measure. The power to forgive or retain sin, which was given to him by his Father by virtue of his work of redemption, and which he as the Son of God originally possesses, he as Lord of the church transfers to his disciples as servants. Since he no longer has this power himself after the withdrawal of his visible presence, and yet for the comfort of the grace-hungry but stupid souls, as well as for the terror of the secure, persistently impenitent, such a handling should continue, he hands it over to his disciples, and the forgiveness and retention of sins through them should apply, because the Lord himself, although invisible, works with them and through them (Marc. 16, 20).

The authority to forgive sins is not one and the same with the authority to preach the gospel, which is given to them immediately after their calling (Matth. 16, 7.). For it is something else to teach by whom and how one can obtain forgiveness of sins; something else to actually communicate this forgiveness. The preaching of the Gospel goes out to all men without distinction; but the forgiveness of sins is given only to the penitent, and after Christ has sat down at the right hand of the Father, it is to be given to them through his disciples in the same power in which he himself gave it during his walk on earth. For as his Father sent him, so sends the first; they are his agents, who act in his power and are enabled to act in his sense by the Holy Spirit imparted to them, the instruments through which he himself, the Savior ever present in his church, wants to continue to exercise the right of forgiveness of sins due to him. When they forgive or retain sins, it is to be as powerful, as effective, as if Christ himself were speaking it; for they do it in Christ's name, in Christ's stead. If the remission of sins were to be understood only as the preaching of the gospel, and the retention of sins as the announcement of divine punishment, then the words of Christ would have the meaning of nothing: "To whom you preach the gospel, it will be preached; to whom you announce the wrath of God, it will be announced.

(To be continued.)

Repentance and recovery.

A craftsman in Magdeburg led a very dissolute life, indulged in drunkenness, went the ways of lust and raved many a night in the taverns. Once, when he had drunk and raved excessively for a whole night and was returning from the works of darkness at daybreak, the watchman met him and announced the hour, singing the verse:

Awake, O man, from the sleep of sin! Encourage yourself, lost sheep, and soon mend your life!

The craftsman stopped, listened, and was moved. One of his fellows, who was going on a trip that morning and was a pious man, met him on the street and said. One of his fellows, who was going away that morning and was a pious man, met him in the street and said: "Brother, did you hear what the guard sang? The verse was also sung for you. You are right, brother," he answered, "I have heard it, it has moved me; from now on, with God's help, I will also become a different, better person. From today on, I will renounce my dissolute way of life and ask God for forgiveness. He will not cast me out! He said this and kept his word. Thus the Lord knows how to direct events in such a way that people are sometimes especially moved and touched. Have you not been struck by a verse sung to you by a congregation, or by a saying in the Bible, and awakened from your sleep? O, thank the Lord for such waking voices, and be careful of them: they will serve for your peace! - —

Matth. 18, 35: "My heavenly Father will also do this to you, if you do not forgive your brother his sins from your heart."

In Antioch, a presbyter, Sapricius, and another Christian, Nicephorus, lived for a long time in intimate friendship. Once, however, they fell out and became so close that they did not even greet each other in the street. Nicephorus at first struck himself, and sent messengers to the presbyter for reconciliation, and when they twice returned unheard, he threw himself at his former friend's feet and begged, "Forgive me for the Lord's sake, my father!" But the presbyter remained unmoved.

Not long after, a persecution broke out. Sapricius, as a teacher of Christians, was brought before the governor and made a magnificent confession. Torture and torment were used, but they only increased his persistent courage, and he was condemned to the sword. With great joy Sapricius went on his way to death. Then Nicephorus ran to meet him on the way to execution, fell down before him and asked: "Witness of Christ, forgive me that I have offended you! Silently the martyr passed by. Once again the poor man renewed his plea in vain. But the executioners laughed at him, saying, "We never saw such a fool; this one goes to be beheaded, and you still ask his pardon! They stood on the scene of death. "Alas!" cried Nicephorus, "for it is written: Ask, and it shall be given you!" But even this word of God, whose power was now so necessary to him, made no impression on the unforgiving man. Just as Sapricius was about to kneel down to receive the death blow, Nicephorus cried out.

suddenly he feels abandoned by God. "Stop!" he shouts to the executioners, "I will do according to the emperor's commandment, I will sacrifice to the gods! Then Nicephorus cried out to him, "Sin not, my brother, fall not away, deny not Christ our Lord, forfeit not the crown that is so soon thine!" But Sapricius paid no attention to him, and the executioners triumphed. Then he turned to them and said, "I believe in the name of the Lord Jesus Christ, whom he has denied; kill me then!"

The raw people, amazed, bring the miraculous message to the governor. Sapricius is led back and Nicephorus is beheaded.

Actual proof that hearing the divine word is not in vain.

Between Copenhagen and the island of Saltholm - so Pastor Heiberg tells in the church-historical account "Peter Palladius, the first Protestant bishop of Zealand" - in the first half of the sixteenth century, on the day before the Annunciation, about 80 fishermen were gathered on the ice to catch eels. The ice broke under them, so that they got into the water up to the hips and were driven away with the splitting ice, until they were separated from each other at last; 28 or 29 of them lost their lives. But while they were still together, one of the fishermen, Hans Bentsen, who was born in Odensee and had been a disciple of Bishop Palladius, called out to their companions together with some others: Dear brothers, let us not fall into despair because we must perish in the water, but let us prove by deed that we have heard the word of God. They then sang the song: "Now we ask the Holy Spirit" and then the death song: "Mit Fried' und Freud' ich fahr' dahin" ("With Peace and Joy I'll Go") with each other. After finishing this song, they fell on their knees, so that the water went up to their arms, and asked God to take them away by a blessed death. - In telling this story, the Copenhageners are praised for their exquisite delight in the word of God and their diligent attendance at the place of worship. May this simple

tale inspire readers to make themselves worthy of the same praise!

(Sent in by Pastor Löber.)

Remembrance of the commemoration of the Westphalian concluded two hundred years ago.

Peace.

The ecclesiastical news, which are distinguished in the *Actis historico-ecclesiasticis of the year 1748*, *) provide among other things also a detailed description of the great festivities, with which the Lutheran church before

*) Cf. vol. XII. Pag. 880 ff. and Vol. XIII. pag. 727 ff.

The German people celebrated the jubilee in memory of that important and unforgettable peace, by which the merciful God put an end to the terrible tribulations of the Thirty Years' War in 1648. Anyone who has heard or read anything about this war will know how it not only devastated our German fatherland in the most miserable way, incinerated countless churches, villages and towns, and made whole regions almost deserted, but also brought about the near destruction of Evangelical Lutheran Zion before human eyes. For this was the longest and bloodiest war that has ever been waged in living memory and especially for the sake of religion. It was a terrible judgment of God, with which He chastised and afflicted our church at that time, a lamentable time, of which many ruins can still be seen in the fatherland, many monuments can be found in history, as well as in the songs and prayers of our Lutheran ancestors. Therefore, it is understandable that a hundred years ago, as can be read in the continuation of Heinsius' Church History, the memory of that peace was celebrated with great thanks and praise to God, by which our church was once again secured the unhindered and free practice of religion. Innumerable writings are given in the above-mentioned news, which were published a hundred years ago, in order to engrave the memory of that terrible war and the blessing of the peace that followed it deeply in the memory of all Protestant Christianity and all their children and descendants.

We therefore believe that the Protestant Church of our German fatherland will not let the present year pass without celebrating the commemoration of this great event of world history for the second time. The question now arises, however, whether we Evangelical Lutherans in America also want to join in this jubilee celebration, which, after all, has historical significance only for the national church? - The following reasons should be considered, which could move us to such an affiliation:

God's Word teaches us in countless places to keep in faithful remembrance until the latest times what God did to His people in ancient times for the praise of His name, for warning, for comfort and for hope.

All of us have more or less enjoyed the fruits and consequences of the Peace of Westphalia from our youth, and therefore in most of the countries of our homeland we have not had to suffer any hindrance to worship on the part of Catholic rulers and authorities.

3 We all need serious warnings against lukewarmness and security, and must, as in the Schmalkaldic War, which arose soon after the blessed times of the Reformation,

Thus we can see in the Thirty Years' War a fulfillment of the many prophecies which our dear Luther so emphatically bequeathed to the whole Church, which wanted to boast of the Gospel, because of his prevailing ingratitude towards it.

The more we have to enjoy ecclesiastical freedom in this country, the more we have to take this opportunity to thank God for this great blessing and to encourage us to use it properly, so that it will not be snatched away from us and our children according to God's just judgment.

5. we owe it to the community in the body of Christ to unite with all its members, past and present, in joy and sorrow.

If, however, the aforementioned commemoration is to be appropriate and emphatic for the purposes mentioned here, it would, however, be necessary that a short instructive and edifying history of the Thirty Years' War and the peace that followed it be written and distributed beforehand in our congregations. But if this should not happen, then perhaps at least some of the main parts of this remarkable history could be dealt with in the present journal in an ecclesiastical context and, in particular, consideration could also be given to how one hundred years ago, in biblical texts, in sermons, in songs, prayers, etc., these historical facts were ecclesiastically evaluated and the jubilee celebrations thereafter arranged in a manner pleasing to God and edifying.

Whoever now has at hand useful writings and sources from that time should now seek them out and pass on the best of them for the benefit of the church.

Since the day of the commemoration does not fall until October 24, a joint discussion could also take place at our synodal assembly and the opinion of others could be heard; we have only wanted to stimulate attention to this matter for the time being and leave it to the President of our synod, as well as to our other dear brothers in office, whether they find it necessary to go into the matter further before the time of the synodal assembly.

"He hath commanded his angels concerning thee, to keep thee in all thy ways, to bear thee up in their hands, and thou shalt keep thy foot does not strike a stone."

(Psalm 91, 11.12.)

The former pious Lutheran professor Dr. S. F. Loren in Strasbourg tells the following comforting example from his own life "of God's special provision for His children during their arduous pilgrimage on earth", in the 2nd volume of his "God Sanctified Sunday Rest" pg. 287, which we repeat here with his own words. As I, he writes there, in the month of October 1751 determined

When I was about to make a journey to Jena all by myself from Altenburg, where I was staying for some time with my beloved friends and relatives, I wrote a song with which I wanted to entertain my thoughts on the journey in solitude. As firmly as my faith in the scriptural truths contained therein was founded by the grace of God, I nevertheless did not think that the faithful Father in heaven would fulfill what I had expressed therein, according to his dear word, so exactly, punctually and literally as I actually experienced it to my great embarrassment. I let it be printed from word to word because it is so exactly connected with the following story and gives faith such a beautiful perspective. It reads thus:

Though I am here in distant lands, far separated from all friends, yet my hope is nothing to disgrace, because my God and Jesus know me. If I am hidden from the heart, which otherwise watches over my best, enough, the Lord will take care of the sixth, who made that heart so tender.

O unfathomable mercy! O indescribably sweet delight! He snatches me from my father's arms and lays me on his breast. He calls me to many thousand blessings of parents and relatives. He wants to take care of the sixth child, which his grace has chosen for him.

3. he teaches me in the wide fields and in the earth of green splendor, in rivers, gardens, meadows, forests: There is a God who watches for thee. Who thus founded the beautiful land that gave you your first life, is all the place where he finds you, your rod and your strong staff.

The seed that nourished you at home also sprouts in this place; and what God gave you at home is also in full bloom here. The sun, which shone for you there, is also awakening you here. A little hut will also serve you here, which covers you from frost and rain.

5 Even if you seem to be completely deprived of all help on a foreign road, you will learn from the smallest

grass that you are not walking all alone. The God who protects this grass is much more concerned for your well-being, since you talk with its blood, which makes one being with Himself.

(6) If thou art far from acquaintance, what harm is it, since an army of glittering ambassadors is round about thy chariot early and late? What harm is it if friends depart, and no companion goes with thee; since the angels themselves accompany thee, and Jesus stands by thee?

(7) Why do you heed the roar of the enemy when you are covered by such protection? You walk according to his will, who frightens even the strongest lions. No storm nor weather may offend thee; he speaks, then it becomes gentle and quiet. He can direct wind and clouds, when, how, where and where he wants.

8. let the dark night not frighten you.

that falls over land and people. If the sun wants to hide, your Jesus is the light of the world. He, who forms the sun himself, is not allowed any foreign light. If his wise hand guides you, the night itself is light for you.

I live here in a foreign land, alone, in God's possession. Though I find many strangers, yet my highest glory knows me. My refuge, in which my heart is immersed, shows me its sweet face, and says: My child, be unharmed! your faithful father will not leave you.

My God, whom I have chosen for myself, what immense joy my soul, consecrated to you, tastes even here in this poverty! If you already bestow so many blessings on me in these vain years, what will I experience only there, where you water with whole streams?

(11) Though my feet walk on foreign soil, my heart is gladdened when it sets its eyes on heaven with a joyful heart. The land that pleases forever is no farther from me here than it is from the region that gave me my first breath.

Be of good cheer and quiet, my heart; heaven itself will take care of you. Be undaunted in sorrow and pain: for Jesus loves you forever. If even death completes the course, you remain in your Jesus hand. This is the blessed end of the journey; he leads you to your homeland.

Provided with this material of holy thoughts, I sat down early in the morning of October 12 in the carriage I had rented for this purpose, and arrived at noon in Gera, which was very beautiful and cute at that time. As I stood at the door of the hostel on the market, while preparing the meal, a small, unattractive, but very friendly man came up to me, called me by name, and asked whether I was not the brother-in-law of the General Superintendent of Altenburg? I was surprised to be known here, since I did not expect to find a person here who would know who I was? I then answered the question in the affirmative: and now I would like to know "who he was?" He did not tell me his name, but only that he had an office on the Leuchtenburg, which I understood from the mountain castle of that name, which I knew well and which belonged to the Duke of Gotha. He now asked further: where I was thinking of going? Answer: "To Jena. He: "Ey, so I have the honor to accompany you." Me: "Would he have any business there?" Answer: "He would have gone another way, but to enjoy my company, he now wanted to go the same way."

I thought it would not be of much use, (for he was on horseback, I in a covered carriage, that we could not easily speak to each other) would also have preferred to remain in the solitude so pleasant to me, in order to entertain myself the more undisturbed with the material of my song: but I let it be, and answered in the

ordinary language of politeness: 'it should be pleasant to me'.

With this, he departed without saying another word. After the meal, I got back into the wagon, and my courteous escort was already waiting for me on horseback at the door. As soon as we were out of town, however, I soon lost sight of him, since the road went uphill and downhill without him, and I never saw him again as long as it was day. The dark night had overtaken me, and I was in good spirits in my God, although I had just entered a forest before; when my carter suddenly stopped and said: "Now I don't know where we are; I don't know the way or the footpath here." I said, "How dare you lead me if you do not know the way? If you don't know it, I know it even less/ I immediately got out of the wagon to look around a little, as far as it was possible; but no sooner had I stepped out of the wagon, (so the faithful father saw to it that I myself would be spared the first embarrassment and anxious worry,) than my faithful escort was there and said: "Don't worry, I know all the ways here; we are close to a village here, where you can find a good bed and spend the night." Me; 'What is the name of the village?' Him; "Gangcldorf." I had been warned that I should not spend the night in this village, because much misfortune had already been inflicted on travelers here by thieves and murderers. This made me a little apprehensive, but in the present situation I had no choice. So I kept quiet and let him guide me to the inn. He showed me the entire layout of the quarters, showed me a room that a nobleman I knew had neatly occupied when he was passing through, in which there was a good bed. In front of it was a small anteroom. "The parlor," he said, "and the bed you take, and I will sleep in the anteroom, that you may have the less care and concern." I could not wonder enough at these courtesies and at the wonders of God's provision, which, however, afterwards became even more apparent to me than at that time, since I was nevertheless in a certain consternation. The Christian reader, however, notices with me how my song is in such ge-

naue fulfillment: when it says, for example, in the third verse, "He teaches you.... in forests, it is a God who watches for you." In the fifth: "Even if you seem to be completely stripped of all help on a strange road, you still learn ... that you do not walk completely alone." In the sixth verse: "What harm is it if friends part, and no companion goes with thee, since the angels themselves accompany thee, and JESUS stands by thee?" In the eighth: "The dark night must not frighten you If God's wise hand lead thee, the night itself is light unto thee." In the ninth: "If I find nothing but strangers, yet my highest fame knows me. My refuge, in which my He shows me his lovely face and says: "My child is unharmed, your faithful father will not abandon you.

Now further: We dined on what we could have for the night. My companion spoke nothing but what was unavoidably necessary; and it had already become my nature to give more room to meditation or quiet reflection than to speak much. So, in God's name, we went to rest, as my polite companion himself had ordered. Early in the morning I went on my way. My escort was awake at the same time, and I did not take leave of him, because I hoped to see and speak with him again on the way, at least in Jena. But I have neither on the distant journey, nor in Jena, nor so far in my whole life something further of him seen and heard; whether I in Altenburg inquired exactly whether someone would not know a man to call, on which his figure and the circumstances, which he indicated to me that he had an office on the light castle, fit? - Is not now to be applied here completely what the well-known Mr. von Pfeil writes in the first volume of his spiritual songs at a similar experience of the divine care which he had encountered:

Was it not an angel you sent, When you saw me lost;
He has served me on the path of an angel.

Those who hope in the Lord will not fall, but will remain forever like Mount Zion.

(Psalm 125.)

Julius, Henry the Younger's, Duke of Brunswick, that so restless warrior and Catholic zealot, third son, dared to publicly profess the Lutheran faith, against which his father had already worked and fought for 20 years, and which had already cost him freedom, honor and lands. His father threw the most deadly hatred upon him, and Julius indeed dared his life. Surrounded by noisy enemies of his faith, constantly accompanied by the fiercest zealots against it, he had to fear being killed every moment. His father, his brothers, the court, all of Wolfenbüttel hated him. They reviled, cursed, and declared him an apostate. The necessities of life, all comforts and service were denied him. He was not allowed to appear in public; he was not even given the necessary clothing. Often his sisters let him dine in secret. Nevertheless, Julius remained steadfast in his faith. He who loves father or mother more than Christ is not worthy of Him, and he who tries to live his life for the sake of Christ will find it. He finally got into extreme danger. They wanted to force him to renounce his faith. They wanted to have him walled up alive. - When the need is greatest, God's help is closest. Those who hope

in the Lord will not fall, but will remain forever, like Mount Zion. At the court in Wolfenbüttel, a faithful servant was found, who

The prince was informed of the imminent danger. Since this could not be done otherwise, he wrote the words "*fuge, fuge*" (flee, flee) on the coals in the chimney with a fire tongs in the presence of the prince. The prince saw it, understood it, and fled. With his brother-in-law, Margrave of Brandenburg, John the Wise, he found safe refuge and good lodging in Cüstrin. But the father's anger was by no means appeased, even though pleas came from afar to grant mercy to his only son. Rather, after even his two eldest princes, Karl and Philipp, had fallen in the battle of Sievershausen, he did everything possible to exclude him from the government. But in vain. The Lord was with his son. The scepter of the wicked will not, and cannot, remain over the company of the righteous, for the Lord is the shield of the righteous, and the Holy One of Israel their king. All the father's attempts failed. He grew older and weaker. His end came nearer. Then he once sent to his son a gentleman of Quitzow, and had him summoned to Wolfenbüttel. The prince was doubtful whether he should follow. At last he asked the Herr von Quitzow if he could assure him on faith and oath that the invitation was without danger? Quitzow could not assure that, but he reiterated his hope. "Well," says Julius, "my dear Dietrich von Quitzow, I trust not only your words, but my father's, and first of all God in heaven, and my just cause. I will go to Wolfenbüttel with you in the name of the Holy Trinity, and obey my father's command as an obedient child; let it be as it may. My life or death is in the hands of God. He can direct my father's heart. But with God and His pure gospel I will, in spite of devils and the world, remain until my end, and live and die on it." So he went to Wolfenbüttel, and was favorably received. It was not as if the old hatred had disappeared; now one hoped to win through kindness and gentleness what open enmity had not won. But in vain also here. Neither the hostile arrows of hatred nor the smooth and flattering words of seduction clung to the faithful confessor of the gospel, who had become manly and strong by God's grace. Julius remained steadfast. His father died in 1568; he came to rule, and his regiment was as happy as it was blessed.

Luther as a comforter of the sick.

A maid, named Elisabeth, had previously served with Dr. Luther, but had moved away from him out of defiance and had become so godless that, according to her own confession, she had given her soul to the devil. After some time she became deathly ill in her new service. When Luther came to her at her request, he asked her what she wanted. I wanted, she said, to make amends to you, but I have something even more serious on my conscience, I have given my soul to the evil enemy! "Well," said Luther, "that is nothing! What other sins do you have on your conscience?" She answered: I may well have others, but this is the greatest, which cannot be forgiven me; for I have already cast away my soul. - "Listen," said Luther, "if, during the time you were in my service, you were to send all of my children to

if you had given away to a stranger, would that be valid?" - No! - "Well then, your soul does not belong to you, but to the Lord Jesus, how can you give away what does not belong to you? Go, ask the Lord JEsu to take back what belongs to him; but the sin you have committed, throw it back to Satan, for it belongs to him"-The maid obeyed, and was reassured.

concerning Dr. Nast.

After Mr. Nast, as the readers know, recently behaved against us as unworthily as possible and thereby became completely bankrupt with his moral and literary reputation before all readers of the apologist and Lutheran who are capable of judgment, he has taken one last desperate measure to save what can still be saved from his bankruptcy. He has published an essay against us in the local "Deutsche Tribüne," a political newspaper, in which he accuses us of "palpable and deliberate untruthfulness and impudent lying" and calls us "a double swindler. It is strange how Mr. Nast starts to prove these horrible accusations. In his neat article, he himself tells us why we accused him of dishonorable behavior, because, contrary to his promise, he had at first absolutely not wanted to include anything from our published essay on the Holy Supper and only later was forced to do so (i.e., solely for the sake of disgrace before men), - and then Mr. Nast writes foolishly in the same article: "Pastor Walther wants to make his readers believe that we had refused to include any reply on his part in our paper. According to this, Mr. Nast seems to consider the readers of the Tribune so stupid that they believe every one of his statements to be true, even without proof, and would not notice how his own previous narration of the facts refutes his latter accusation and proves it to be a highly unchristian slander. One can see from this how far it can finally come with a man, if he lets himself be brought by the devil so far as to act once against his conscience! Then the poor man, becoming more and more blind, falls inexorably from sin to sin, until he lies in the mire of manifest vice. A warning example!

Certainly no one can be more sorry than ourselves that we have finally had to speak in this way, but for the sake of God's honor and for the sake of the annoyance that could arise from silent acceptance of Mr. Nast's evil plays, we have had to call darkness - darkness! and sin - sin, without being able to ask whether soft-hearted people, or those who joke even with fidelity and truthfulness, consider our procedure unloving.

We now leave here the answer which we had inserted in the "Deutsche Tribüne" to Mr. Nast's article the following day.

Something regarding Dr. Nast's submission.

In yesterday's number of this paper, the editor of the Methodist-Zeitung, Dr. Nast, seeks to inform the German Protestant public, especially in and around St. Louis, about one of the most important issues for to throw sand in his eyes and to save his good name at least among those who read neither our "Lutheran" nor his "Apologist".

The undersigned may well assume that every attentive reader can already clearly see from what Mr. Nast has chosen to communicate that the latter must defend an evil cause. Since, however, if we were to remain completely silent, we would have to fear the application to us of the proverb: "To remain silent is to admit," we take the liberty of at least drawing the public's attention to the following.

Dr. Nast bases the legitimacy of his earlier breach of promise refusal to include even something of our essay in the Apologist on the fact that he had declared himself ready, if we would work out another essay, to give it space in his paper. However, every person of sound mind understands that Mr. Nast only wanted to have us for the best with this explanation, but wanted to cleverly pull himself out of the noose. For Mr. Nast could well imagine that we would not quickly prepare another essay at his request and thus make ourselves ridiculous before our readers.

Therefore, no matter how Mr. Nast may twist and turn: the first unconditional refusal to include even one letter of our essay, after we, in good faith in Mr. Nast's given word and German honesty, had included his essay in our paper completely and unchanged, is and remains an infamous "dishonorable action-wise."

C. F. W. Walther,

Editor of The Lutheran. St. Louis, Jan. 15, 1818.

"I've been to the sermon."

The well-known Naumburg preacher I. M. Schamelius has, among other useful books, also published a booklet in which he has collected and recited certain sayings that have become proverbs, which can either be easily misunderstood and lead to sin, or which already have their basis in obvious sinful habits and erroneous ideas. Page 138 Schamelius also mentions the idiom contained in the superscription and censures it. Certainly not unjustly. Even now and especially here, we think, it should not be superfluous to rebuke this idiom, for if there has ever been a time and a country where the whole public worship service is almost nothing more than listening to a sermon, where, on the other hand, against all prolongation of the worship service, one is taken up by communal and mutual singing, by prayers, intercessions, altar songs of the preacher, solemn administration

of the sacraments and the like, then it is certainly now and here. That besides the sermon, as the most important part of the divine service, those other things are also absolutely essential, extremely important parts of it, is usually not recognized. It has come to the point that the manifoldness of the

The author of this article, who is a member of the Lutheran Church, is not a member of the Lutheran Church. Schameliuss cites a testimony of the old Großgebauer from his Guardian's Voice, which we want to pass on. - It reads as follows:

"No one doubts that preaching is the service of God. Therefore, I have seen in large cities how people rush into the church at the sound of the bell, and then, when the sermon is over, rush out again. And instead of saying with the ancient Christians: they praised God in the brotherly assembly, prayed heartily for the impenitent, received the penitent, exhorted one another by psalms, and listened to the word of God, - they need a new synecdoche, unknown to the apostolic Christians: they were in the preaching. But is preaching and listening to sermons alone the service of God? No. See Ap. Hist. 2, 42. ff. There you have the preaching; the works of brotherly love, as there is punishment, zeal, mercy, reception; the presentation of the holy supper; the prayer and intercession: the singing of praise and thanksgiving: therein stands the service of God."

An example from the history of the papal ban on the Bible.

For relates the following incident concerning the Bible in France, which occurred toward the end of the sixteenth century:

When the Bishop of Air was in Avignon with some priests, one day he was walking in the streets with some courtiers. Seeing a man offering lewd pictures for sale, they bought several and gave them to women. Nearby was a bookseller who had a large quantity of Bibles in French for sale. The bishop approached him and said, "How can you be so impudent as to sell French goods in this city?" The bookseller replied with a kind of mockery: "My lord, don't you think that Bibles are as good as those pictures you bought for the women?" Enraged by the mockery, the bishop shouted: "I will renounce my place in paradise if this Schlucke is not a Waldensian. Away with him - away with him - away with him to prison." These exclamations caused the bookseller to be terribly maltreated by the mob. "The following day he was brought before the judge, who, at the instigation of the bishop, condemned him to death by fire. Consequently, he was burned with two Bibles around his neck, one hanging in front and the other behind.

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A testimony of Luther against the enthusiasts who always insist on the "spirit" and yet despise the outward word and sacrament, through which alone the spirit comes into man.

(From Luther's writing "Wider die himmlischen Propheten." Works. Hall. A. 20m. XX. p. 271. ff.)

God deals with us in two ways. Once outwardly, the other time inwardly. Outwardly he deals with us through the oral words of the Gospel and the bodily signs, such as baptism and the sacrament; inwardly he deals with us through the Holy Spirit and faith along with other gifts. But all this in measure and order, that the outward things should and must go first, and the inward things afterward, and come by the outward things; so that he hath determined not to give any man the inward things without the outward things; for he will not give any man the Spirit, nor faith, without the outward word and sign, which he hath appointed for it, as he saith Luc. 16:29, "Let them hear Moses and the prophets." Therefore St. Paul may also call baptism a bath of new birth, in which God pours out the Holy Spirit abundantly (Tit. 3, 5-7.), and the oral gospel a divine power, which makes blessed all who believe in it. Rom. 1, 16.

Pay attention to this order, my brother, it will be completely up to you. For even though this spirit of the order (Carlstadt) presents himself as if he thinks highly of God's word and spirit, and praises his excellent fervor of love and zeal for God's truth and righteousness, it is nevertheless his opinion that he is turning this order around and setting up a perverse one out of his own iniquity, and is conducting the matter in such a way:

First of all, what God ordains outwardly to the spirit inwardly, as has been said, oh how mockingly and derisively he throws to the winds, and wants first to enter into the spirit! Yes, he says, if a handful of water should cleanse me of sins.

make pure?*) The spirit, the spirit, the spirit must do it inwardly! Should bread and wine help me? Should breathing on the bread bring Christ into the sacrament? No, no, one must eat Christ's flesh spiritually! The Wittenbergers (now called Old Lutherans) know nothing about it, they steal faith from the letter. And they make much of the splendid words, so that whoever does not know the devil might well think that they have five holy spirits with them. But if you ask them, "How do you get into the same high spirit?" they do not point you to the outward gospel, but to the land of the sleeping monkey, and say, "Stand in boredom as I have stood, and you will know it; there the heavenly voice will come, and God himself will speak to you." If you continue to ask about boredom, they know as much about it as Dr. Carlstadt does about the Greek and Hebrew languages. If you see the devil, the enemy of divine order, opening his mouth to you with the words, "Spirit, Spirit, Spirit," and yet, in the meantime, outlining both bridges, footbridges and the way, ladder and everything by which the Spirit is to come to you, namely, the outward orders of God in bodily baptism, signs and the oral Word of God, he wants to teach you, not how the Spirit should come to you, but how you should come to the Spirit, so that you can

One can see from this that the enthusiasts have always used the same language. Who, when reading the above, does not feel as if he heard our present Methodists speaking? The difference between them and the so-called "heavenly prophets" of Luther's time seems to consist only in the fact that the present Methodists are even more foolhardy and daring. Thus we have heard with our own ears from the mouth of a Methodist preacher the words: "You think that makes you blessed, if only your head is washed?" By this shameful expression he meant, as he himself explained, holy baptism!!! - It is especially sad that here in America too many, even of those who call themselves Lutherans, do not speak much better of the external means of grace, especially of the holy sacraments, than the Methodists. This proves how far many local Lutherans are from the spirit and character of true Lutheranism.

D. R.

You shall learn to ride on the clouds, and to ride on the wind; and yet you shall not say how, or when, or where, or what, but you shall "know" it yourself as they do.

Again: what God does not order outwardly, there they blaze forth, as if they were nonsensical. And just as they invent their own inward spirit, so they also establish their own outward order, since God has neither commanded nor forbidden; as that one should have no images, churches, altars, not call mass, not call or abolish sacrament, not have chasuble, but wear gray skirts, rather call neighbor, put godless princes to death, suffer no injustice, and do much of the outward humility and gestures, which they themselves invent, and which God does not respect*). Whoever does otherwise than they do, is an ambivalent pope, who executes and murders Christ, and must be a "Christian scholar"; but whoever does so, has already jumped into the spirit with boots and all, and is a "spiritual scholar". O excellent saints! If you ask them who calls them such, they throw

up their hands: "Ah! my God tells me, the spirit calls me so"; indeed, all their dreams are vain God's word. How thinkest thou of these fellows? Do you almost grasp who this spirit is?

Further: what God ordains inwardly, as faith, that counts for nothing; go to, and require all outward word and scripture, the

*) Here already our Luther formally paints the Methodists of today; for even these know nothing more to blame the Lutherans for than that they still suffer images, crucifixes and altars in their churches, -that in the Augsburg Confession Holy Communion is also called "Mass" among other things, that we call baptism and the Lord's Supper "sacrament" (which they reject as a pagan word), that Lutheran preachers wear choir robes, that Lutherans do not address each other and especially not all their preachers without distinction as "Du," and the like. But as once the Carlstadtians had their own ordinances, upon which they did more than out of all the ordinances of God, so also do the Methodists; with them one hopes a thousand times more blessing from their penitential pews, councils, *camp-meetings*, etc., than from the most zealous use of all the means of grace ordained by God Himself.

They insist on the inward faith, on an outward new way to kill the old man, and invent all this "disenchantment, study, amazement, boredom",*) and more of the jugglery, since not one letter of it is written in the Scriptures. Therefore, my Carlstadt plods in like a sow that now devours the pearls, and like a dog that has devoured the sanctuary (Matth. 7,6.), and tears apart all that Christ speaks, and puts from inward faith to such outward, fictitious works, so even that he makes of the supper of Christ, and of his remembrance and knowledge of Christ, nothing else but a human work, that with ardent heat, and (as their foolish words read), "with drained lust, we should also kill ourselves. That he might make a mist and clouds, that these bright words should not be seen, when Christ saith, My blood is shed for you for the remission of sins." Matth. 26, 24. Marc. 14, 24. Luc. 22, 20. Which without a doubt are grasped, obtained and kept by faith alone, and not by any word. **)

Now let this much be said to indicate that you know how this spirit is to do a perverse way against God's order, that which God orders from the inward faith and spirit, there they make a human work. Again, what God ordains from the outward word and signs and works, they make out an inward spirit, and put the killing of the flesh first before faith, even before the word, thus (as is the devil's way) going out where God wants in, and in where God wants out. That I now call him a devil, no one should be surprised; for I am not interested in Dr. Carlstadt, I do not look at him, but at the one who has possessed him, and speaks through him, as St. Paul says: "We do not fight with flesh and blood, but with the spiritual wicked in the air" 2c. Ephes. 6, 12.

You then, my brother, hold fast to the order of God, namely, that the killing of the old man, in which one follows Christ's example, as Peter says in 1 Pet. 1:21, should not be the first thing that this devil does, but the last; so that no one may kill his flesh, bear the cross, and follow Christ's example, unless he is a Christian beforehand, and has Christ in his heart through faith, as an eternal

*) Now the enthusiasts do not use the same words as once Carlstadt, but they still have their special keywords, with which they indicate the secrets of their swarm spirit, as: "breakthrough, perfect sanctification" 2c. D. R.

In this, too, the present-day enthusiasts resemble the old ones in that they speak so magnificently of the devotion they have, for example, at Holy Communion, of their "spiritual enjoyment of the body and blood of Christ" and the like, so that one may forget the words of institution and think that they also think highly of this holy sacrament. They speak of the sacred sacraments, which are works, gifts and treasures of God, as if the sacraments consisted not of what God does, but of what man does. D. R.

Honey. *) But the same is not obtained by works (as these prophets rave), but by hearing the gospel. That the order may be thus: First, before all works and things, one hears the word of God, wherein "the Spirit convicts the world of sin" Joh. 16, 9. When sin is recognized, one hears of the grace of Christ. In the same word the Spirit comes and gives faith where and to whom He wills. Then proceed to the death and the creed, and the works of love. Whoever proposes another order to you, do not doubt that it is the devil.

Editor's comment. Whoever has read through the foregoing once, should not leave it at that. This testimony of Luther is well worthy of serious consideration and deep thought for every word of it. We know of no other place in Luther's works where he, as here, gives such a splendid insight into the nature of enthusiasm in so few words. We can testify from our own experience that every repeated reading is richly rewarding.

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On the power of the keys, absolution and confession.

(From Harleß's journal.)

(Continued.)

Likewise, from the context of sacred Scripture and the divine work of salvation, it is undoubtedly evident that this authority, based on

a way to forgive and retain sin that is valid before God, just as the command to preach and baptize, Matth. 28, 18. 19. is not given to the apostles exclusively, but in them all who would lead the ministry of the New Testament. For 1.) the Lord himself says Luc. 12, 2. that the apostles are only the first reapers of the great harvest. The same Lord who told the twelve Matth. 10,40.: "Whoever receives you receives me, and whoever receives me receives him who sent me", says Joh. 13,20. in general: "Truly, truly I say to you: He that receiveth, if I send any, receiveth me; but he that receiveth me receiveth him that sent me," and says to the Seventy Luc. 10:16: "He that heareth you heareth me, and he that despiseth you despiseth me; but he that despiseth me despiseth him that sent me." The apostles have the privilege to be chosen directly by Christ for the spreading of the gospel among the nations, but for the rest they recognize the bishops placed over

churches back and forth as equally confirmed servants of JEsu Christ and stewards over God's mysteries, as fellow servants Col. 1, 7. and fellow elders 1 Pet. 5, 1. whom the Holy Spirit has appointed as bishops,

The proton pseudos (the basic falsehood) of Methodism consists precisely in the fact that a number of things are demanded which a person should accomplish and have before he is allowed and able to believe, and which can only be accomplished and demonstrated by a person after he has come to believe, as the struggle, the fight, the feeling of grace, the testimony of the Holy Spirit, etc. The same is true of the other things.

To feed the congregation of God, which he purchased by his own blood. 20,28. 2.) The purpose of the granted authority is the pastoral edification of the community, especially the comforting of the stupid and timid minds in it. According to the promise of the Lord, such a congregation is to continue unconquered by the gates of hell for as long as this purchase of time lasts; therefore, his authority cannot be directed exclusively to the disciples, whose lives were not expected to extend beyond the first beginnings of the church, but rather, according to his unchanging will of love, he has aimed at the satisfaction of a spiritual need for all times. This authority is not given exclusively to the apostles, but for the service and benefit of the Church for all times, and in general to the ministry which preaches reconciliation. Furthermore, it should not be said that only the apostles, according to the high degree of their spiritual knowledge, were equal to the exercise of this authority, for the apostles were also not proclaimers of the heart, but only recognize God as such, Acts 1:24. 1, 24. and the gift of the spirit, which they themselves possessed in a particularly high degree, is shared by all those who lead the ministry of the spirit, as it was also given during the lifetime of the apostles to all those who were ordained by the laying on of hands, 1 Tim. 4,14. 5, 22.

were consecrated to that office. Moreover, from the very beginning, throughout the first centuries of the Church and onward, it has been an undoubted fact that the power to forgive and retain sins is given to the Magisterium in general and for all time; also, this power has always been exercised, and the ancient teachers praise the glory of this power given to the office of the New Testament, recognizing the exercise of it as a characteristic of the Church. "Where there is forgiveness of sins," says Augustine, "there is the Church. How so the church? For to her it is said, To thee will I give the keys of the kingdom of heaven; and whatsoever thou shalt loose on earth, that shall be loosed also in heaven. How far does this forgiveness of sins extend? through all the countries, starting from Jerusalem" (Luc. 24, 47.). Thus the foundation of Christ, by virtue of which sins are forgiven and retained here and now in a way that is externally perceptible and valid before God, is a right of grace handed down by the Lord for the church of all times, and the exercise of this authority is an official function that belongs to the New Testament teaching office in general, which still has its full undiminished power today through the original promise of Christ as a means of grace instituted by Himself with the cooperation of the Holy Spirit.

We will see the nature of this right of grace even more clearly if we look carefully at the other passages referring to it. After Peter had answered Christ's question: "Who do you say that I am?

After Peter has said: "You are the Christ, the Son of the living God," the Lord gives him the promise: "I will give you the keys of the kingdom of heaven. Everything that you bind on earth shall be bound in heaven," Matth. 16, 19. Peter receives the promise first as a reward for the good confession he made, and he is really the apostle who first came forth as an apostle after the resurrection of the Lord, Acts 1,15. 2,14. 1,15. 2,14. and first opened the Kingdom of Heaven to the Jews and Gentiles. But he did not receive this promise exclusively, as he does not appear as such in the book of Acts or in the epistles, nor does he present himself as such, who would have any privilege of rank before the other apostles. Rather, after his transfiguration on the mountain, the Lord gives the same promise to all disciples. For to the apostles, and according to others to all Christians (by virtue of their spiritual priesthood), the words Matth. 18, 18. are addressed: "Truly I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven," with which words the keys of the kingdom of heaven are promised to them, although no explicit mention is made of it; for the power to bind and loose belongs to the keys of the kingdom of heaven.

The keys are the designation of a multiple power. The Lord Himself has the key of David, i.e. the highest power in the kingdom of heaven, and can open so that no one can close, and close so that no one can open (Revelation Jn 3:7). He has the keys of hell and death, because He overcame both for the salvation of His own (Revelation Jn 1:18). Joh. 1,18. The exercise of this supreme power in the kingdom of heaven, which Christ possesses as its king, he delegates to the apostles and in them to the teachers in general, as far as the church needs a visible exercise of it. As in the Old Testament Isa. 22, 22. Eliakim receives the keys to the house of David and thus the highest authority under the king, so Peter receives in the keys of the kingdom of heaven an official authority subordinate to the LORD JEsu, the eternal, sole-ruling, ever-present king of his kingdom. It is not said how many keys are given to him; in any case, the key of the knowledge of the mysteries of the kingdom (Luk 11, 52.), the key of the preaching of the gospel belong to it; only the power to loose and to bind is explicitly named, which in the language of the church is called the key power in a narrower sense. That the mission of the apostles, which is compared to the mission of Christ Himself (Joh. 20, 21.), so also the keys of the kingdom of heaven do not exclusively mean the power to loose or to bind, is also recognized by the Augsburg Confession when it says (Art. 28.): "Now ours teach that the power of the keys or bishops is according to the gospel.

a power and command of God to preach the gospel, to forgive and retain sin, and to administer and perform the sacraments." Peter did not receive these keys immediately (I will give them to you, etc., are the words); he received them after the resurrection of the Lord; the power of the keys entrusted to the Magisterium is, as Jerome Welker notes, one of the most glorious fruits of the resurrection of Christ.

The power to bind and loose belongs to the key power given to Peter; and since this is granted by the Lord to the disciples in general, it is to be regarded as a prerogative granted to the New Testament teaching office in general. This key power in the narrower sense is one, but it is exercised in the double way of binding or loosening, and the church accordingly speaks of a binding and loosening key. That which is bound or loosed is, as the Lord Himself explains Joh. 20, 21, sin with its consequences, which lies as a heavy burden on man, Is. 38, 5. Revelation Joh. 2, 24. It is bound when it is kept for the impenitent, i.e. not forgiven, but is given to him to feel in all its heaviness with its unfortunate effects. It is loosed when it is forgiven, i.e., when it is taken away from the conscience with its sad effects, so that a living conviction arises in the sinner that his sins are blotted out before the holy eyes of God, that they are not imputed to him, that there is nothing damning about him, that they should not be remembered in the last judgment.

"What ye shall bind on earth," saith the Lord Matt. 18:18, "shall be bound in heaven: and what ye shall loose on earth, that shall be loosed in heaven." The truth of this saying and the importance of the matter is emphatically emphasized by what precedes, "Verily I say unto you." But how can an unfaithful man forgive or retain sins in such a way that his judgment is recognized in heaven by God Himself? Is it not God alone who can produce such effects in the innermost life of the soul, as that binding and loosing is, and open the entrance of the soul to the real enjoyment of all the goods of salvation of the kingdom of heaven either by forgiving sins or by keeping them? Whoever asks such a question has not yet a proper idea of the office of the keys. The binding and loosing of the priest and God himself are not different from each other, so that the one took place

before, the other after. It is God himself who, by means of the office of the keys, wants to dispose of the soul according to his own order of grace, or to weigh it down with it, to make it experience either his grace or his wrath, either the effects of his law or his gospel. For as the teachers in general, in all their official duties, are God's co-workers.

Just as the Spirit of the Father speaks through them and Christ works through them (Matth. 10, 20), as long as they act within the bounds of their ministry and in accordance with it, so it is God Himself who uses them as instruments of His own self-acting ministry in the handling of the binding and loosening key. As God has his word preached and the sacraments administered through them, so he also wants to either loosen the souls from the bonds of sin or bind them with them, either assure them of his grace or expose them to the feeling of his wrath. For what God accomplishes on earth through the office he has established, he cannot act contrary to in heaven; rather, God's order on earth and God's decree in heaven are in perfect harmony. Absolution is His word on earth and as such is also valid in heaven; the unrepentant sinner who goes against His order also finds no grace in heaven. This is according to the clear sayings of the divine Word. Indeed, the teaching of our church is, as the Apology of the Augsb. Conf. art. 4 says: "That it is God's commandment, the right custom of the gospel, that we believe in absolution, and certainly hold with us that without our merit sins are forgiven us through Christ, that even so truly, when we believe the word of absolution, we are reconciled to God, as if we heard a voice from heaven." To a repentant soul, Luther's assurance applies with full force: "See to it that you do not doubt that it is so, and that you should die sooner and many times before you doubt the priest's judgment. If thou canst believe this, then thy heart must laugh for joy, and love the power of the priest, and praise and thank God that he hath thus comforted thy conscience." And: "People should be taught to confess to Christ, that Christ absolves through the mouth of the servant, because the mouth of the servant is Christ's mouth, the ear of the servant is Christ's ear. One should look at the word and command of God and not rely on the person. Christ sits there confessing, Christ hears it, Christ's words are it, not man's words, which are there heard and spoken from the confessor's mouth."

Thus, the administration of the key of binding and loosing, as well as the preaching of the gospel and the administration of the sacraments, belong to the essential and inalienable duties of the New Testament teaching office as an office of righteousness, which is valid before God (2 Cor. 3, 9.), an office of the Spirit and of reconciliation (2 Cor. 5, 18.). It belongs to the abundant clarity of this office, and because it belongs to it by divine right, it cannot be snatched away from it by human right, let alone that those who are familiar with this office may give it up themselves, if they are found to be Christ's servants and stewards of God's secrets (1 Cor. 4, 1.) and do not contradict the instruction of the office.

who made them capable to lead the ministry of the New Testament (2 Cor. 3, 6.). They must not renounce the highest honor of being Christ's servants (Gal. 1, 10.) and God's co-workers (1 Cor. 3, 9.) out of fear or complacency. It is similar to a robbery of the church if one robs the teaching authority of what the Lord has bestowed upon it for the consolation of penitent and frightened consciences and for the fright of carnally certain and wanton sinners. That which the Lord has given to the church to regulate, regulate and change according to the best of one's knowledge and conscience, so that everything is done honestly and properly (1 Cor. 14:40.), according to the scales of the sanctuary, according to the guide of wisdom from above, the place, time, and manner of preparation are determined, but no power of earth, not even that of the church, extends to the key power itself and everything that essentially belongs to its handling, if it does not want to fall away from itself; rather, all those who touch the order of Christ bring a curse upon themselves. The faithful servant of the Lord will, without turning to human respectability, keep his eyes and heart fixed solely on Jesus Christ and the account he will have to give before his judgment seat. But those who for any reason and in any way mutilate or diminish the foundation of Christ will not receive the unfading crown promised to faithfulness when the Arch Shepherd appears (1 Peter 5:2-4).

(To be continued.)

(Submitted.)

Methodism.

(Continuation and conclusion. See: No. 9.)

It is true that Luther expected little benefit from the Marburg religious discussions; he knew his opponents and the success unfortunately proves that he was not mistaken. But nevertheless he answered the Landgrave's invitation: "Although I have a poor hope for such peace, E. F. G.'s diligence and care are to be praised highly and very much, and I am willing for myself to prove such a dangerous service to E. F. G. with all my diligence and E. F. G.'s will and nobility. F. G.'s will and authority where I am to go. For I do not want to leave the glory with truth to the Widertheil, (whether God wills,) that they would be more inclined to freezing and unity than I." We see from this how willing Luther was to make any sacrifice to the hope of peace with the adversaries, no matter how difficult the fulfillment of this hope seemed. On the other hand, it is wrong what d'Aubigne says: "These invitations were received very differently. Zwingli, whose heart was wide and fraternal, went along with the landgrave's proposal, but he was rejected by Luther, who was a man of alliances and warlike struggles. behind this ostensible union was rejected.... Zwingli, on the other hand, who would have gone to the ends of the earth, made every effort to obtain permission from the Zurich magistrate to travel to Marburg." In contrast, Hospinian and Hottinger, two reformed writers, report that Zwingli had so little desire for this religious discussion that he almost had to be coerced into it!

D'Aubigne denies that the Reformed in Marburg have deviated on any point. On the other hand, in the Lutheran, Vol. 3, No. 15, we prove that they retracted several important errors concerning baptism, original sin and the oral preaching of the divine word, which they unfortunately renewed later.

Of Oecolampadius the same tells that after a conversation with Luther he said in Zwingli's ear, "I have fallen a second time into the hands of- Dr. Eck," and adds, "In the language of the Reformer (Oecolampadius) nothing stronger could be said." We have nothing further to say to this. However, the reformer Luther could not be more misjudged and blasphemed than by this statement, if Oecolampadius really did it, which we do not want to believe to his honor.

But we remain silent about the other spiteful suspicions by which d'Aubigne tries to bring the character and work of Dr. Luther into contempt. We thank the Lord that Luther and his followers made a good confession in those days and did not abandon the truth for the sake of human considerations, but preserved it through their faithful testimony to the church. They did not grant the required brotherly fellowship to the unbelieving opponents; they could not do so for the sake of conscience, since God's love and reverence for His holy word commanded them to refuse the brotherly hand to those who denied their Lord and Savior in the highly important article of Holy Communion. But they proved themselves to be true disciples of the Lord by offering the erring ones the hand of love and peace, granting them friendly unity and praying for them. In doing so, they perfectly satisfied the royal law of love. The true Lutheran Church of the present time follows the same

procedure. Therefore, if the Methodists continue to cast the stone of condemnation at Luther, so much has been shown that every Lutheran can prove to them that their vituperations are unfounded and unjust, and come, as is to be feared, from an unconverted heart.

Hermann Fick.

Why do we find the words of institution: "This is my body; this is my blood"? *)

(Continued.)

After we have endeavored in the last section of our answer to this question (see: No. 5.) to make it clear to the readers that in the holy scripture (as in every scripture of a merely understanding writer) everything is to be taken literally, then perhaps some will now counter us: it is only too obvious that in some passages of the holy scripture one must necessarily depart from the literal or from the literal sense, if one does not want to accept obvious nonsense for the correct sense of the holy scripture. For example, the Scriptures say: "I am the vine, you are the branches. Joh. 15, 5. "They drank from the spiritual rock that followed, which was Christ. 1 Cor. 10, 4. Further: "I am the door to the sheep." Joh. 10, 7. Further: "He (John) is Elias." Matth. 11, 14. Further: "Tell the same fox" (Herod). Luc. 13, 32. What would come out, one says, if one wanted to understand all this literally? - Since one must obviously leave the literal sense here and take the word "is" for "means," why should one not also leave the literal sense in the words: "This is my body; this is my blood" and take them as if Christ had said: "This means my body; this means my blood"? It has now become quite familiar to the Methodists when a Lutheran declares that one must not depart from the words of institution, "This is my body," 2c. to refer immediately to those phrases, "I am the vine," and so forth. And with this, not only do the enemies think that they have strikingly proven the Lutherans' simple faith in the written word as an obvious folly and have discredited it forever, but unfortunately there are also quite a few Lutherans who, when those passages are held up to them, are embarrassed and do not know how they should answer, Indeed, when they are reminded of those passages for the first time, they get the idea that the Lutheran simple adherence to the Word is not a very sure thing, that in some biblical passages one must depart from the letter, and that it is not uncommon for the little word "is" to mean as much as "means."

But one can only not be deceived. It is and remains established that no sensible man "is" in any language of the world.

*) After we have only now fully recovered from a physical illness that, contrary to our assumptions, has become more protracted, and have cleared up other necessary business that has remained unfinished, we will, contrary to our promise, only continue to deal with the above topic in the present issue. We hope the readers will excuse us. D. R.

writes where he should write "means", unless someone does it, either because he does not understand anything about how to speak and write, or out of frivolous joking, or out of the intention to deceive others. It is quite true what Luther writes in his great Confession of the Lord's Supper: "To instruct you, as ours, further, you should know that whoever says that this little word 'is' means as much as 'deutes' is a pure poem. - No man can ever prove it in some place of the Scriptures. Yes, I will say further: if the enthusiasts in all languages, so on earth are. bring a saying in which 'ifll' means as much as 'interprets,' then they shall have won."

That it seems to some that the word "is" is very often taken for "means" in the Scriptures and in other writings, is because the art of speech and especially the figure of speech, which is called tropus, is not understood.

In every language there are words that have a double meaning, an actual and an inauthentic (tropical) one, or an original and a derived one. For example, the word "light" has a double meaning; according to its proper or original meaning, it denotes the matter by which the physical objects around us become visible to our physical eyes; according to its non-proper or derived meaning, on the other hand, the word "light" denotes something by which spiritual things become known to our mind; therefore, it is said not only of the sun, but also of a man who instructs others about important truths and gives them information about them, that he spreads light. Therefore the word "light" is used in the holy scripture for the sun as well as for Christ: Gen. 1, 16. Joh. 8, 12. Furthermore the words darkness (Ex. 10, 21. 22. - Ap. Gesch. 26, 18.), way (Matth. 21, 8. - 7, 14.), water (Joh. 4, 13. 14.), lion (Judges 14, 18. - Offenb. 5, 5.), fox (Judges 15, 4. - Luc. 13, 32.), fall (Matth. 7, 27. - Luc. 2, 34.), hunger and thirst (Proverbs 25, 21. - Matth. 5, 6.), and other words also have a double meaning; some words have even more meanings; the word "Creuz" has a threefold meaning, first it describes the wood of torture on which Christ died (Joh. 19, 17.), then it means the whole work of reconciliation through Christ (1 Cor. 1, 18.), and finally it describes all kinds of suffering that God sent to His children (Luc. 14, 27.).

Now that a word so often has a double and even more meanings, this has a twofold reason. The first reason is that no human language is so rich in words that it would have a special word for every thing and for every idea; because of this poverty of language in expressions, a writer is therefore often forced to describe a thing with one word.

The actual meaning of the word is different. For example, to express that a man can not only form a clear idea of a thing, but can also see how it is possible, there is no special word for this; therefore, when one wants to name this ability of a man, one usually uses the word: "to grasp or to grasp," which actually means so much as to touch or encompass with the hands, and only tropically (that is, by a change of the ordinary use of speech, or in a non-genuine, figurative way) means a complete insight into a thing. - Another reason why one often names a thing with a word that actually has a different meaning is because it either gives the reader pleasure when he is provoked to ponder by a figurative, inauthentic expression what the writer actually wanted to express with it, or because also frequently a thing becomes much clearer to the reader by a figurative expression and is placed much more vividly before the soul than by an actual one; In short, one not infrequently clothes a thought or an idea in pictures in order to embellish his speech and make it more pleasant, and to strengthen the impression of it on the reader. If, for example, Jacob speaks figuratively: "The time of my pilgrimage is 130 years" (Gen. 47, 9.), this figurative expression for "my life" is not only more lovely, but it also puts before the reader much more vividly what life actually is. When Christ says of Himself figuratively: "I am a good shepherd" (Joh. 10, 12.), this trope is not only more charming, but it also visualizes more clearly what Christ is and should be to the people than if He had said without a picture: I own, provide, guide, protect 2c. those who are mine. And when Christ says: "I am the way" (Joh. 14, 6.), this figurative expression illustrates more how necessary we need Christ to become blessed than if Christ had only said according to the actual way of speaking: I am the one through whom one enters heaven.

Since it happens very often in the Holy Scriptures that certain things or persons are given names that cannot bear them in the proper sense, it seems to those who are ignorant of the rules of language as if the word "is" must very often be taken for "means". And unfortunately, since Zwingli (who first asserted this), even many scholars who are quite familiar with the rules of language have nevertheless dishonestly used the ignorance of the people and cited such passages as: "I am the vine, I am the door, the rock was Christ, John is Elijah," etc.,

as proof of this. They said: Everyone knows that Christ is not really a vine, not really a door, not really a rock, and that John the Baptist is not really the old prophet.

Elijah was; this they were only meaningfully; therefore in all these and similar passages "is" stands for "means".

- But this conclusion is a fallacy. The words namely: vine, door, rock, Elijah and the like, have a double meaning, namely a real and a non-real (figurative, figurative, tropical). First of all, vine means a growing plant on which vines grow, which it carries, animates and fills with fruit, from which the refreshing wine is pressed; secondly, a vine is also called all such things with which others are intimately connected, which are carried, animated and filled with fruit by them. When Christ says: "I am the vine", Christ does not want to say: "I mean a vine", - it would be blasphemy to say that Christ is the image of an ordinary vine, thus less than an ordinary vine -, no, Christ rather wants to say, I am a true, the right vine, not one that sees in the garden, but one that has come from heaven; for with me my believers are so intimately united that they are enlivened and filled with fruit from me. - As for the word "door," it also has a double meaning; first, as is well known, it means the opening through which one enters a house; second, it also means anything by which one enters anything. When Christ says: "I am the door", he does not mean: "I am a door", but: I am the one through whom alone one can enter the kingdom of grace and honor; I am not the image of this door, but just the true, the right door to heaven. As for the word "rock", it means first of all a large, solid mass of stone consisting of the whole; secondly, this word means everything that stands firm without wavering, and on which one can therefore build firmly and trust. Therefore, when Paul writes: "The rock that followed was Christ," he does not mean that a rock followed, which meant Christ, but that the fathers had a companion through the desert, on whom they relied as on a right solid rock and from which they could drink as a rock the right, bright, clear, refreshing water, and this was Christ; Therefore Paul also calls Christ not merely a rock, but the "spiritual rock"; but who will say that Christ is not a spiritual rock, but only means a spiritual rock? Finally, as for the word "Elijah," it means, first of all, the well-known prophet of King Ahab's time, and secondly, a man who, with great burning zeal and unusual intrepidity, punishes all sin and error. Now when it is said of John the Baptist, "He is Elijah," this is not to say that he means Elijah, but that he is a true Elijah, that is, he is a man who, with

The Lord's great burning zeal and uncommon intrepidity punish sin and error.

From this it will hopefully be clear to our readers that one cannot prove from such and similar passages as: "Christ is the vine" 2c. that the word "is" in the holy Scriptures ever means so much as "means". The main reason, to repeat it briefly, is this, because in those passages there is no mention of an actual vine and rock, and no mention of an actual door, and no mention of the actual Elijah, but all these words are used in a new, changed (tropical), figurative, inauthentic meaning. As certain as it is that Christ is not what the words vine, rock, and door indicate in their proper sense, so certain it is that Christ is not only what these words mean in their tropical sense, but that he really is; that Christ is the divine vine, the heavenly door, and the spiritual rock, and John a second Elijah (i.e., as Luke 1:17 explains, a man "in the spirit and power of Elijah").

The little word "is" is therefore always fixed in the holy scriptures; therefore, wherever the holy scriptures say that a thing is this or that, we can also rely on it firmly and without doubt. What would be the holy scripture, if one could not rely on this little word? Then none, not even one truth revealed in it would be certain; in vain would the Bible then say: There is a God, there is a judgment, there is a hell, there is a heaven, Christ is the Son of God, etc.; for if "is" could be taken for "means," who could prevent an unbelieving interpreter of Scripture from making God, judgment, hell, heaven, the Son of God, etc., all empty meanings?

So then the little word "is" is also fixed in the words: "This is my body; this is my blood." The only question that can arise in regard to these words is: should the words "body and blood" contain a trope, that is, should they be understood inauthentically? - Of this in the next number.

Reconnaissance in the virgin forests.

In the town of Hermann, Missouri, a paper has been published for some time under the title "Light Friend." This paper has already contributed a lot to the fact that it has become more and more light in the local primeval forests. Only a few months ago, the paper astutely explained why an enlightened person could no longer believe in the ascension of Christ; for the simple reason that, according to the latest discoveries in the field of physics or natural science, the body is heavier than the air! - Who is not astonished at the rapid progress that the far West has made in enlightenment?

Who would have thought in ancient times that the doctrine of the Ascension of Christ could be so easily disproved, although, as everyone now realizes, the evidence to the contrary is so obvious?

In the newest number of the mentioned sheet there is already again a sample, how we here behind perhaps soon will have hurried ahead even to the east, and that it is no longer improbable at all that in the future the sun will rise here in the west earlier, than in the east. We respect, we owe it to the world, to use also our small sheet for further spreading of the sparks of light rising here at present in the middle of the night. In No. 21 of the "Lightfriend" it says thus:

"It is probably already known to this and that of the readers of our paper that even in early times, in addition to those handed down to us in the present collection of Christian writings as Gospels or descriptions of life, there were others which were common, but which were called spurious and subverted, and excluded from the collection of Christian writings as we now know them."

After Mr. Lichtfreund has told his readers the well-known tales of the birth of Mary and of the childhood of Christ, he adds:

"The Orthodox should not smile proudly at the explanations just given, for they are no more and no less credible" (although they were already called spurious and faked at the beginning?!), "than all the similar miracle stories in the New Testament, in which the overwhelming majority of Christians firmly believe. If these mentioned gospels with their fairy tales would have been included in the Christian collection of writings, it could not fail that one would also regard them as God's word, which to doubt could only result in hell and damnation".

In times where one was not yet so enlightened, as now west of the Mississippi, one would have found perhaps in such proofs a ketitlo *principii* (as if someone would say: If this lie were true, there would perhaps be people who believed even this lie!); otherwise one would have exclaimed therefore perhaps with reading of such things: *O sancta simplicitas!* However, we hope from the "enlightened" part of our readers that they will not fail to be surprised by these proofs that since the magnetic telegraph has been continued to the other side of the Mississippi, there are not a few "clairvoyants" here, too.

(Submitted.)

Call for a missionary company to Oregon.

As we survey the heathen Indian world of the West, it seems to us most advisable that our mission turn first to Oregon, for the following reasons.

Oregon, from the 42nd parallel to the 49th parallel, is part of the territory of the United States of North America. A provisional government already exists there, and there are reasonable prospects that an orderly territorial government will shortly be established there. Postal roads are already being laid out there, and probably other arrangements will be made for communication with Oregon. Thus, a mission colony in Oregon would enjoy both a regular connection with the Atlantic States and a legal protection against possible raids, neither of which would take place to the same extent in the Missouri Territory. How important it is, however, if the mission colony can maintain an intimate fellowship with the rest of the Lutheran Church, needs no proof.

In addition, the location of Oregon is noteworthy. Situated on the calm sea, well provided with harbors and rivers, it seems destined to become the seat of an important trade in the course of time. This is probably the reason why a not insignificant emigration flows there every year. It will not take long for Germans to follow the Americans in ever increasing numbers and settle there.

Let us take a closer look at this. We do not want to indulge in vain pretensions about the future; we know that the future is of the Lord. But it is just as certain that we should not live and work only for the present, but that the Christian church must also think with motherly care of the generations of the future. And so we express the hope that an evangelical Lutheran missionary colony established in Oregon will be the means in the hands of the Lord not only to bring salvation to the heathen Indians, but also to provide ecclesiastical care for the Germans settling there. From there, the Lutheran Church would also be able to work in larger circles for the spread of the Kingdom of God.

The number of Indians is estimated at 20- 30,009.*) Among them the Roman

The data of the population of Oregon, both concerning the natives and the immigrants, we have so far found so different that we can hardly decide at present which is even the approximately correct data. In one of the last numbers of the "Anzeiger des Westens" we read the following: "From the Oregon area the Methodist missionary Geo. Gary returned. The whole population of the country, American emigrants, French Canadians, people from the Hudson Company and native Indians, is said to consist of no more than 7-8000 heads. (?) Oregon City itself has about 500 inhabitants; the city of Astoria has only six dwellings and four white families, Vancouver Island about twenty white inhabitants; most, however, live in the Willamette Valley, which is considered the garden of the country. Since each immigrant claims 640 acres of land and at most only a third of them are married, it is self-evident that the population is thin and widely dispersed. Feuds with the Indians are still frequent. A. d. R.

already gained significant influence. 6000 Indians are said to have already been baptized by the Jesuits. *)

Shall this fact deter us from missionizing to Oregon? Nevermore. Not only do we see from this that the Roman Church has recognized the importance of Oregon for the future; we also find in it a shameful reminder of the debt that the poor Indians also have to claim from us Lutherans; and furthermore, the justified prospect of the expected emigration of Germans to Oregon compels us to a mission there. Who would have thought that here in the far West such a significant number of German Lutheran congregations would be formed in such a short time? May we not therefore expect that the stream of German emigration will continue to flow westward? How many Germans are perhaps already in Oregon? To bring the word of life to them, our fellow believers, as well as to the Indians, is our most sacred duty.

Therefore, may men and young men rally around our pure confession and go to Oregon under the leadership of a certified missionary to spread the Kingdom of God there.

To all Lutherans the cause of our mission is warmly recommended for prayer, consultation and execution.

Anyone who has more detailed news about the condition of the Indians in Oregon is asked to share it with The Lutheran.

Hermann Fick.

To Oregon!

Go, ye swift messengers, go to Oregon, And awaken the spiritually dead With the mighty sound of the word. Go, ye dear brethren, far away to the still sea;
Overthrow the dumb idols and proclaim Christ's glory.

Ah! have mercy on the heathen, alleviate their bitter anguish;
For the sorrow they suffer, It is without measure and number. Without comfort given, Without hope, without light, Without God and without life They do not know peace.

JEsu, you who have risen, the comfort and star of all nations, Let all nations near and far attain to your light. Sun of grace, shine, shine! Stretch out your radiant sword, So that all may turn to you, Even to the farthest frontier.

The "*Herald of Religious Liberty*" writes in the number of November 25 last year: "They (the Jesuits) have gone over the rocky mountains and planted their churches and institutes in Oregon. In Oregon they have about 30 missionaries; 1500 Roman Catholics have gone from Canada to work with them. They have a college and two academies there. They have 14 churches; 6000 Indians have already sworn allegiance to the pope. The Society for the Propagation of the (Roman) Faith has used about \$20,000 during the last year in support of the Jesuits in Oregon." - This hear, Lutherans! - and how? - You want to put your hands in your lap? - A. d. R.

Prepare yourselves, O holy hosts, joyfully for the war of the Lord;
Brave the dangers with joy, For the Lord's is the victory. Who breaks through the seas. Who calms the raging of storms. Has promised you his protection. Is His shield and screen.

Rejoice, ye distant lands, And ye seas, rejoice, sing praises! Since to your distant shore God's kingdom full of grace penetrates. Yes! God will soon complete what he has sacredly promised;
He will send his messengers. That the morning may soon dawn upon you.

So go, my brothers, far away to the calm sea;
Overthrow the dumb idols and proclaim Christ's glory.
Wake up the spiritually dead with the mighty sound of the word;
Go, ye swift messengers,
Move to Oregon. **H. Fick.**

"The Missionary."

This is the title of a new Lutheran missionary journal in English, the first of which is available to us as a sample issue. This, in a form only a little smaller than the "Lutheran", is to be published monthly from now on; the next number at the end of February, provided that until then as many cash-paying subscribers are found as are necessary to cover the necessary costs. The price is 50 cents for the year in advance; the editor is Rev. W. A. Passavant of Pittsburg, Pa. to whom all letters concerning the *Missionary* are to be addressed. As to the character of the paper, Mr. Passavant himself writes, among other things, "This paper, as its name indicates, will, according to its character, deal with missionary matters. It will therefore not get in the way of the existing journals devoted to general interests. The plan is recently this: The field is the world. That part of it which has been occupied by the Lutheran Church, and those parts which have not yet been occupied by other Christian churches, will form the field of our special observations." The contents of the paper will cover three areas, 1. "internal mission," that is, what is done and should be done in the church itself for its edification in every way; 2.

"home mission," that is, what is done to supply the Gospel to those who lack spiritual care here in America; and 3. "foreign mission," in which chapter will first occur the official reports of the American Lutheran missionaries to India. Mr. P. declares that the "Missionary" is the organ of "neither a synod, nor a party, nor a society"; may he honestly serve the church to which he professes, namely the Lutheran one, he will serve no human party, but the church which Christ himself has founded, which is spread over the whole face of the earth and lies hidden under all names.

and through all the centuries has professed nothing but the pure and sincere word of their Lord, to whom be glory forever. Amen.

"Verily I say unto you: Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. And inasmuch as ye have not done it unto one of the least of these, ye have not done it unto me."

Matth. 25, 40. 45.

Johannes Hess (died 1547), the first Lutheran preacher in Silesia, could not bear to see beggars, cripples and the infirm lying in all the streets and in front of all the churches in Wroclaw. He therefore made several public exhortations from the pulpit to the authorities, but no food was provided for the poor in the congregations. Heß refrained from preaching several Sundays in a row. This made the magistrate and the congregation think twice, since he otherwise always climbed the pulpit with great joy. It was finally decided to ask him the reason. The answer was: "My Lord Jesus lies in his limbs before all the church doors. Over him I may not go away. If He will not be removed, I will not preach!"-These words generally made the deepest impression. Immediately, the almshouses were advised, the unauthorized beggars were put in their place, and in one day about 500 people were housed in hospitals set up for this purpose.

The apologist

denies in his last number (474) the fact, which we reported in *Lutheraner Jahrg. IV, No. 1, page 2*, note, that a man himself testified before us that he had been shamefully deceived of his state of grace at a Methodist *camp meeting*. The apologist denies this all the more impudently, since the unfortunate man, who was misled in his faith, of whom we reported (a former Reformed man from the Lippe), has nevertheless finally allowed himself to be drawn into the snares of Methodism, and now testifies that he "does not know anything to remember" about the conversation held with us. We have nothing to answer to this but that denial does not mean purification, that the imprisonment of that unfortunate man only documents how the errors of the Methodists are really strong (2 Thess. 2, 11), that everything we have written agrees perfectly with the statement made before us, and finally, that we have concealed many other things which in this matter complain of the Methodists. Mr. Friedrich Schneller here (not a member of our congregation), who was present, is our witness. - We must confess, by the way, that it disgusts us to continue to argue with the Methodists, after we have had such experiences of

The Lutheran is a book about the people who have made their minds like those of whom we have recently written in the Lutheran.

Human idolatry.

When Franklin, in the capacity of an American envoy, came to France with his grandson to see Voltaire, the notorious blasphemer of God and Christ, he called out to the boy, "My son, fall on your knees before this great man!" and Voltaire blessed the boy with the words, "God and Liberty!"

8V" Just before the end of this number, we learn from a letter of Mr. Ludwig that also *Meurer's Life of M. Luther* is already partly set and, God willing, will be available at the end of March. At the same time we received the message that Mr. Brohm in New York has received a copy of Meurer's biography of Luther in German (See: *Lutheraner* III, 7, 52.) and that the same can be obtained from him. - With regret we learn that the number of those who have subscribed to the Concordia book so far amounts to only 281. Truly a sad testimony to the faith and zeal of many Lutheran preachers here! - Those living in the interior are requested to inform Mr. Ludwig which is the safest way to send the books.

"The Lutheran Messenger."

We have just received the first issue of this journal, which we announced in the "Lutheraner" (Vol. 3, No. 16). From now on it will appear regularly at the beginning of each month. The editor is Professor A. B. Bierdemann, Ph. D., of Jefferson, Harrison Co. of Ohio; the publisher is Mr. K. I. I. Fast, Canton, Stark Co., O., to whom latter all business letters concerning the "Lutheran Messenger," orders 2c. should be addressed. The price is 50 cents for the volume. The sheet has turned out to be half the size promised in the prospectus, without the price having been increased; the external decor is generally very recommendable.

Although we now sincerely hope that we will continue to be on the best of terms with our dear editor and that we will receive in him a sprightly and zealous helper in our work for the edification of our church on the basis of truth and for its propagation, we cannot help but make a corrective remark concerning the vain statement of our dear "Ambassador". In the first number of the "Botschafter", Prof. Bierdemann gives our! Lutheran that it is an "orthodox Lutheran paper" which he "highly appreciates," but he adds:

"In the first number of the fourth volume (of the Lutheran), the editor asserts that the paper will continue to maintain the character it has maintained up to now, and that this is a polemical, that is, attacking character. We are sorry for this statement of the editor. But not, because we are indifferent whether the teaching of the Church is pure and true or not; but because we are convinced that the main purpose of our activity should be the betterment of the heart."

Here we note two things; first, that by the "polemical" character of the Lutheran, which we admit, we do not understand that direction according to which one is always the "attacking" party. Just as in the state there are not only wars of attack, but also wars of defense, so also spiritual or ecclesiastical polemics (warfare) include above all the defense of truth, and we may well call our readers to witness that we almost always took the defensive. That is, we have always repulsed only the attacks made by others on the truth of our church doctrine and have only then proceeded offensively (attacking), where we feared that an error that was in circulation among the sects might also creep in among the Lutherans as truth, so that our attacks, too, have actually always been only defensive measures.

Finally, with regard to the statement "that the main purpose of our activity should be the improvement of the heart," we note that here the end and the means are confused. In everything we write, we too have the improvement of our readers' hearts (first of all, of course, God's glory) as our purpose, but we believe that for this purpose, as far as a journal can and should cooperate, above all the means of polemics, i.e., the struggle for the purity of doctrine, is necessary, or that the fighting should go hand in hand with the teaching, the arguing with the grazing. Of course, it would be more pleasant for us, too, if we workers in the spiritual building of the church would only have to wield the trowel and not the sword, but as long as the field of the church is the world (Matth. 13, 38.), and the devil is the god and prince of this world, so long will the church also be a fighting one, and of all faithful workers at this holy temple it will be said again and again, as of the workers at the second temple in Jerusalem: "With one hand they did the work, and with the other they held the weapons. Nehem. 4, 17. Those workers who do not want to do this will finally see how the "Arabs, and Ammonites, and Ashdodites" spoil their long work with much sweat, often in a few days. (Cf. Nehem. 4. in its entirety.)

May the dear Ambassador, whom we greet most kindly, not take this discussion of ours badly and may it not arouse any ill-feeling against us in him. The duty of self-defense has forced us to do so.

(Submitted.)

In 1841 Dr. Luther's interpretation of the Epistle to the Galatians was published again in Philadelphia. I have

exactly compared the book in at least 40-50 places and found an absolutely unchanged copy of Walch's edition. I especially compared those passages in which a falsification or at least an omission was to be assumed and did not notice the slightest change. There is only one fault to be deplored, in that a description of Luther's life is prefixed, which, in addition to many adverse phrases, gives a completely false view of Luther's relationship to Zwingli and the Reformed. However, it would be regrettable if this incomparable

This is the reason why Luther's writing should be withheld from those who may have longed to possess it for a long time, especially since Luther's own detailed explanations of his dispute with the Sacramentarians, as found in this interpretation, provide a sufficient refutation of that erroneous description of his life.

The book costs 2 dollars and Mr. Ludwig in New York is requested to procure any orders . Th. Brohm.

Church News.

On the 9th inst. of M., Dom. I. p. Lpik., Mr. Adolph Claus, who received his final training for the ministry of the church in the theological seminary at Fort Wayne, Ind. after being called by a Lutheran congregation in Noble Co., Ind. and having petitioned the Missouri Synod 2c. for proper induction into his office, was ordained before his congregation by Dr. Sihler assisted by Rev. Zäbker of Adams Co., Ind. and inducted into his office.

Similarly, on the 30th of this M., Vom. IV. x>. Lxixk., Mr. Johann Georg Birkmann (of the same seminary) was ordained pastor of the Evangelical Lutheran congregation at Ridge Prairie in Madison Co., Ill, which had duly called him, before the same by Pastors Bünger of St. Louis and Lochner of Pleasant Ridge near Edwardsville, Zll. by order of the President of the Synod of Missouri, etc., etc. The latter's address is: Oollius- ville?. O., Ov., 111.

The Concordia Book.

Mr. Ludwig in New York will be finished with the printing of the Concordienbuch in March, as he has informed us. All those who have subscribed to this book are therefore requested to pay their subscription monies to the agents concerned, and the latter to send them to Mr. Ludwig together with a list of their names.

Changed address:

Rsv'e. O. Leüustsr,

Lrothlwsrvills k. O., NarbUM Oount)', Odio.

Received.

a) for the Cass River Mission, Mich.r

14.00 from Lutheran congregation at Danbury, Ottawa Co., Ohio, \$2.M from Lutheran congregation at KoS- ciusko Co., Ind, H5.50 from Lutheran congregation at Baltimore by Mr. P. Wyneken.

d) to the Synodal MissionS Fund:

11.00 from Lutheran congregation at Altenburg, Perry Co, Mo.

e) for the seminar in Altenburg:

75 Cts. from Mr. Jakob Horn, 11.M from the Lutheran congregation at Big Spring, Ill, 12.25 from the Lutheran congregation in St. Clair Co, Ill, 18.00 from Mr. Brohm's Lutheran congregation in New York, Ill.00 from Mr. Wyneken's Lutheran congregation in Baltimore.

ä) for the church in Palmyra:

121.00 from the latter municipality.

Paid.

1st half of the 4th year HH. I. Drege, Hübner, Joh. Koch.

4. yearg. The HH. I. Aichele, Blum, Bußmann, Jakob Beck, Ant- Bade, Heinr. Behl, k. Cronenwett, Fried. Dickmann, Adam Dielmann, Gottf. Ebert, Fritze, Georg Hoffner, Nicol. Helferich, Hübschmann, F. Jetting, I. Jung, k- Kunz, I. Konrad (12.00), Louis, Meißner, Rebekka Moser, I. Nix, Pinkepank, Peter Rücker, Otto Rinkel, Schb'nell, Joh. Santschi, Frau Siegel, M. Schmidt, Fr. Trautmann, Volkert, Carl Wischmeier, Ant. Wischmeier, Ad. Wedemeier, H. Wingel, Wege (-1960).

Printed by Arthur Olshausen, **publisher of the Anzeiger des Westen S.**

Volume 4, St. Louis, Monday, February 22, 1848, No. 13.

Sermon preached on the 20th Sunday after Trinity, 1847, at Trinity Lutheran Church, St. Louis, Mo.

I. N. J.

Grace to you and peace from God our Father and the Lord Jesus Christ. Amen.

In the same, our dear Savior, beloved listeners! "Avoid all evil appearances," says St. Paul in the fifth chapter of his first letter to the Thessalonians. These words impose a great important duty on every Christian. According to them, he should not only avoid evil, but also the appearance of evil. It is not enough that a Christian is not aware of anything evil in his actions, but he is also obliged to see to it that his actions do not cause others to think anything evil of him. It is not enough for a Christian to walk rightly before God's eyes and to be able to say, "God, who fights in the heart, knows that I do not mean evil; a Christian should also walk blamelessly before the eyes of men: Therefore he also sins against God who does something which God has not expressly forbidden, but by which he causes offense and annoyance to his neighbor. Even Christ, who was infinitely above suspicion, acted according to this law of love. Once he proved that he and his disciples were not obliged to give the interest, but he added to Peter: "So that we do not offend them, take it and give it for me and for yourself. So Paul also followed his Lord and Master in this, and said to those who had attended the pagan sacrificial meals: "I have all the power, but not all the devotion. Be not angry neither with the Jews, nor with the Greeks, nor with the congregation of God. Therefore, if the food offends my brother, I would never again eat meat, lest I offend my brother. But if thy brother is grieved over your food, you are already not walking according to love."

Oh, how many there may be who do not walk according to love! How many only ask about their freedom, but not whether they might not become an offence and annoyance to their neighbor by using it! Let us therefore all remember the apostle's admonition: "Avoid all evil appearances."

But as dear as this duty is, on the other hand, it is also an important Christian duty not to immediately interpret evil appearances made by others as evil, but to excuse them, to speak well of them and to turn everything around for the best, and not to break the baton until one has investigated everything well and has been forced and urged to do so. For it happens not infrequently that even the best of Christians is exposed to an evil glow, either through no fault of his own, or because even a good Christian sometimes walks carelessly out of weakness. That is why Christ calls us in that Gospel: "Be merciful, as your Father is merciful. Judge not, and ye shall not be judged. But what do you see a mote in your brother's eye, and the beam in your own eye you are not aware of?" This word therefore St. Paul also repeats, saying, "Who art thou that judgest a strange servant? He stands or falls by his Lord. So now each one will give account for himself. Therefore let us no longer judge one another."

Oh, how many grievances, how many sighs, how many troubles, how many quarrels and disputes would be spared, how many sins of unkindness, backbiting, and slander would be fewer in a congregation, and how much more edifying, lovely, and enticing would Christian fellowship in general be if everyone always remembered those words of Christ and Paul and the saying of the prophet Zechariah: "Let no man think evil in his heart against his brother"! Tell yourselves, does it not also do us good if we keep up an evil appearance? and we hear that others interpret it in the mildest way and excuse and defend us against judges of splinters? Certainly! Well, what we want people to do to us, let us do to them.

But, beloved, just as there are Christians who give an evil appearance and yet are true Christians, so there are still more Christians who have a good appearance, but are unbelievers; and these are the pseudo-Christians, of whom St. Paul writes: "They have the appearance of a godly nature, but deny its power." Our Gospel today speaks of such pseudo-Christians; let me now draw a picture of them from God's Word for the examination and warning of us all.

Text: Matth. 22, 1-14.

In the read text Christ compares his kingdom of grace on earth with a wedding feast and the gospel of his grace with the invitation to it. The whole thing is divided into two parts. In the first part, Christ shows with his parable how most of the Jews despised the gospel, which had already been proclaimed to them by the prophets, and how, after he, the Son of God himself, had come, they would finally even kill him. In the second

part, Christ shows how God, after punishing the Jews, will call the Gentiles into his kingdom of grace and how a large number of Gentiles will accept the invitation of the gospel and convert outwardly to Christianity, but among the good there will also be many evil ones. He compares the wicked to a guest who appears at a wedding, but without a wedding garment. Hereby Christ does not represent anyone else but the pseudo-Christians. Therefore, let me stop today at the second part of the gospel, which is the first to be presented to us, and introduce it to you now:

The sham Christians;

1. I will draw up for your examination the image of a sham Christian in this life, and

2. also set before you, for your warning, his destiny in that world.

God, we know that You test the heart, and sincerity is pleasing to You, therefore we ask You to protect us so that none of us deceive ourselves with mere appearances of faith and Christianity. Make it known to us how we are and how we stand with You, so that You will not have to reject us as useless servants when we appear before Your face, but that we serve You here with all our heart and will one day be recognized and blessed by You as Your own. Hear us, Thou faithful God, for the sake of JEsu Christ, Thy dear Son. Amen.

1.

If I am to draw a picture of a pseudo-Christian for you, my dears, I must show you two things, first, the Christian appearance that such a person has, and second, what he lacks in order to be a Christian, that is, in a word, first, his outward appearance and, second, his inward appearance.

As for the first, Christ describes the pseudo-Christian in the parable contained in our Gospel as one who has accepted and obeyed the invitation to the wedding, who has entered the wedding hall, mingled with the festively decorated guests and sat down at the table, who now eats and drinks with them, and completely mingles with the other wedding guests. Hereby Christ himself gives us in few words the complete picture of a pseudo-Christian according to his outward appearance.

From this we see that a pseudo-Christian is not the one who lives in obvious unbelief or in obvious sins. No, he who does not even believe in the word of Christ and his holy prophets and apostles and not at all in the holy Bible book, does not consider it to be the word of God and Christ not to be the Son of God; therefore despises the means of grace, does not come to church and to the celebration of Holy Communion, is ashamed to pray, denies Christ before the world, separates himself from the Christians and keeps to the scoffers; or whoever lives in cursing and swearing, or in unrestrained anger, in unforgiveness, enmity and vindictiveness, or in lewd words and gestures and in drunkenness and gluttony, or in fraud, usury and open avarice, or in lying and slandering others and in boasting and self-praise, and the like, and apparently participates in all the lust and vanity of the world: Such a one belongs not to the sham Christians, but to the unbelievers; not to the hypocrites, but to the ungodly; not to the false brethren, but to the evident apostates; not to the easily deceived weeds among the wheat in the field of God, but to the thorns and thistles.

On the contrary, as Christ tells us in the Gospel, the pseudo-Christian has also accepted and obeyed the invitation to the heavenly wedding; he is therefore also a baptized Christian and boasts

He listens to the word of God and confesses that he believes in it and that he considers Christ to be the Son of God who came to establish a kingdom of heaven on earth. The pseudo-Christian, as Christ further says, has also entered the wedding hall; that is, he has also turned to the true church, is on its side, professes it, accepts the pure doctrine, perhaps has a very good knowledge of it, and probably also defends it with great earnestness and zeal. The pseudo-Christian has also, as Christ says, mingled with the festively adorned guests; that is, he no longer keeps to the world, but keeps friendship and fellowship with true believing Christians, converses with them about spiritual matters, visits them and invites them to his home. The pseudo-Christian has also, as Christ says, sat down at the table and eats and drinks with them; that is, he uses the means of grace as the true Christians do, eats the bread of life diligently, hears God's word diligently, and often appears at the table of the Lord, also discusses God's word with his own and reads the Scriptures and other godly books diligently. Finally, as Christ says, the pseudo-Christian behaves like the other wedding guests; that is, he lives outwardly, as pious Christians are wont to live; he cannot be accused of any obvious sins; he lives honorably; his speeches are Christian and betray no arrogance; his gestures are decent and show modesty; his works are praiseworthy; he is zealous against injustice; he is generous, ready to serve, and takes care of the common good, as befits Christians; he gives to each his own, and is not a loose debtor; he is temperate; he is diligent in his work; he shows himself conciliatory toward his offenders, and, where he is convicted of a fault, allows himself to be punished. What, then, is the outward appearance of a pseudo-Christian? It is, in short, the form of a righteous, pious Christian.

But how? should it be possible to live so Christianly and yet be only a pseudo-Christian? - Is it not terrible that a man should be lost in spite of such a praiseworthy walk? For if even many who live so Christianly do not become blessed, what hope can those have who have not even made it that far? Who then can be blessed? -

Terrible as this truth is, it is truth, for Christ clearly adds, "Many are called, but few are chosen."

What is it, then, that all pseudo-Christians lack, that with all their Christian, honorable lives, their good works, their godly practices and their active zeal, they are not true Christians? - Christ says that they lack the "wedding garment. What might Christ mean by this? In order to be sure of Christ's opinion, we must consult the Scriptures ourselves and not go by our own thoughts. However, the holy scripture also speaks in other places not infrequently about certain

Clothes, which a man needs if he is to be saved. Among others, Christ says to the bishop of Laodicea: "I counsel thee to buy of me gold refined with fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness be not made manifest. This is what is written about the Church of Christ in the 19th chapter of the Revelation of St. John, where it is said: "And it was given to her to clothe herself with pure and beautiful silk"; but for explanation it is added: "The silk is the righteousness of the saints". Hence also Isaias saith, "The LORD hath clothed me with garments of salvation, and with the robe of righteousness." But Christ's opinion is most clearly expressed in the words of St. Paul in his Epistle to the Galatians: "As many of you as have been baptized have put on Christ," or, as he writes to the Romans: "Put on the Lord Jesus Christ."

From this it is clear that when Christ portrays the pseudo-Christian as a wedding guest without a wedding garment, he means that a pseudo-Christian is a person who, despite all his splendid outward Christian appearance, does not yet have the true faith in his heart, through which true Christians put on Christ and his righteousness like a garment. The pseudo-Christian shines outwardly before men by his apparently Christian life, but before God's all-seeing eyes his life has a form that cannot please him, for, says the Scripture, "without faith it is impossible to please God." The pseudo-Christian is rich in so-called good works, but because they do not flow from the good source of a heart purified by true faith, they are nothing better before God than sins, for, says the Scripture, "what does not proceed from faith is sin." The pseudo-Christian may speak beautifully of Christ, but Christ is only on his tongue, not in his heart. The pseudo-Christian may bear the name of a Christian, but he is not what the name says, for a Christian is called in German an anointed one, namely with the Holy Spirit, and this does not dwell in his soul. The pseudo-Christian may be a branch on the vine of Christ through his orthodox confession, but he is a dry branch. The pseudo-Christian also brings forth beautiful-looking fruits of an honest walk, but the fruits are rotten inside, because he himself is still a wild rotten tree that has not yet been planted on the tree of life, on Christ. The pseudo-Christian also has a covering over his sins, but these are the fig leaves of his imagination, not the garment spun by the will of the Lamb of God, who bears the sins of the world. The pseudo-Christian is a grave that looks nice on the outside, but inside there is still the mold of spiritual death; he is like the image of a Christian, which has a great resemblance, but no essence or life. The pseudo-Christian is therefore well in the church, but not from the

Church, that is, he does not belong to the Church, he is not a living stone of this spiritual building, a living member of this spiritual body.

Such a pseudo-Christian was Judas. He did everything the other disciples did, but there was no faith in his heart; avarice reigned in it. Simon, the former sorcerer, was also such a pseudo-Christian; he confessed the faith in Christ with his mouth and was baptized, but pride and arrogance ruled in his heart. Finally, the bishop of Sardis was such a pseudo-Christian; he showed himself to be alive in many Christian works, but he had, as Christ says, "defiled his garments" with many members of his congregation, i.e. he had lost the living faith from his heart through sins against conscience, and thus forfeited the white garment of Christ's righteousness and innocence; therefore Christ has him say, "You have the name that you live, and are dead."

How many of us are pseudo-Christians, who have the outward appearance of Christians, but are without the living faith, without the spirit, without the inner life of Christians, is known only to God; for we men can distinguish the obviously ungodly from the pious, but not the pseudo-Christians from the true Christians. They are the weeds in the field of the church, which we should not weed out but let grow until the day of harvest. They are the wedding guests who sit at the table with the Christians here until the King who has prepared the wedding will finally come himself. What will happen then, let me now show you secondly, let me now also present to you for your warning the fate of the pseudo-Christian in that world.

2.

We follow the words of Christ in our Gospel. There it says further: "Then the king went in to see the guests. According to this, then, there is a day on which! God, who has established the wedding feast of his grace on earth, will make an inspection of all the guests. So it will not always remain as it is now. God does not yet hold an inspection, he allows thousands to mingle with Christians in his church who are thought to be Christians and yet are not; God does not yet reveal the pseudo-Christian; he gives him the same honor as the true one, he gives him the same baptism, preaches the same word of grace, pronounces the same absolution and gives the same body and the same blood of his Son in holy communion. He makes no distinction, but lets Christians and pseudo-Christians go along like weeds and seeds growing together in one field, shone on by one sun, moistened by one rain and dew, and protected by one fence. It therefore seems as if God himself does not know, or as if he does not respect, that some are among them, who have other works than the obviously unbelievers, but no other heart; it therefore seems as if all who behave Christianly and live together here will also once sit together there at the wedding table of eternal life. But it only seems that way. A day will come when the king of heaven will "see" all those who have come to him as "guests". How? should he, who has eyes like flames of fire, then miss something?

Let us hear further. Christ says again: "And there I saw a man not wearing a wedding garment. Here we hear it. Nothing will escape the eye of God. What no man on earth could see, God will discover instantly. The Christian life that a pseudo-Christian has led will then appear like a dirty, torn garment that cannot cover his naked sinful soul. Whatever the pseudo-Christians may then undertake, in the whole world beyond there will be no corner in which they can hide from God's eye, no mountain and no hill with which they can cover themselves. They will then stand before God and all the angels and elect in all the shame of their nakedness.

What will the King of Heaven do? Christ answers us: "And he said unto him, Friend, how camest thou in, and hast not a wedding garment on? You see, God will one day call the pseudo-Christians to answer why, in spite of so many sermons they have heard, in spite of so many admonitions, warnings and punishments they have received, in spite of so many traits and awakenings of the Holy Spirit they have experienced, and in spite of the Christian fellowship in which they have lived, they have never converted righteously and from the heart, yet have not come to a living faith and yet to a new heart. But then, what will be the answer of the pseudo-Christians? - Christ tells us - he says: "But he fell silent." - So they will not know any excuse. Their own hearts will convince them, their own consciences will condemn them, and they will fear that all their righteous fellow-Christians, who have had the same means, nay perhaps less than they, if they would excuse themselves, would appear as witnesses against them. They will therefore soon blush with shame, soon turn pale with fright - tremble - quake and - "fall silent".

But will God leave it at that with this deserved shame? Oh no! Christ continues: "Then the king said to his servants, 'Bind his hands and feet, and cast him out into the outer darkness, where there will be weeping and

gnashing of teeth; for many are called, but few are chosen. O terrible judgment! Then the hands and feet of the pseudo-Christians will be bound; the time of grace, where he was still

He will be cut off from doing good and still being able to go the way to heaven. He must go out of heaven, where God and the Lamb shine as the sun; he must go out into eternal "darkness," where no light of comfort will rise again for him, where no more praise of God will be heard from his hypocritical lips, but "weeping and gnashing of teeth," that is, unbearable glowing heat and at the same time unbearable eerie cold will torment him. No true Christian, who here called him his brother, will then be around him; his fellowship will be the damned and the spirits of hell;-and all this without end; no star of hope of a former redemption will illuminate the dark night of the pretended Christians; they know it, they must bear their torment-not a hundred, not a thousand years-no! -from eternity to eternity.

Now that I have stood with you before God's throne, listened to His severe judgment with you, and watched its execution with you, what shall I say in conclusion? - I call out to you all: Oh, my dear brothers and sisters, for God's sake, let us not think of our neighbor, not of such and such a one, whom our wicked hearts may think of as a sham Christian, but let us all think of ourselves. Let us remember: God and our blessedness are not to be trifled with! Let us not throw this warning of his word to the wind. Let us examine ourselves before the Lord comes to see us. Let us not be satisfied with a mere pseudo-Christianity, but let us present ourselves to the Lord as we are; let us here daily fall at his feet as poor sinners, earnestly strive for salvation, believe in Christ with all our hearts, follow Christ with all our hearts, serve him with all our hearts; in this way he will also recognize us one day for his own, yes, when we one day enter eternity, they will ask: "Who are these dressed in white clothes? And whence have they come?" And the Lord Himself will answer, "These are they which came out of great tribulation, and have washed their robes, and made their garments bright in the blood of the Lamb." Amen. Amen.

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Continued.)

Although we denied it in the last number, and, we think, also justified it, that one could not proceed so arbitrarily and take the little word "is" for "means," we conceded at the same time that even in the sacred Scriptures the figure of speech is not infrequently used which is commonly called tropus, namely, that even in the sacred Scriptures a word is not infrequently used not in its proper and original, but in a non-proper sense.

The term is used in a figurative and general sense, which it has received only through a certain interchange.

From this, some will perhaps conclude that we ourselves have conceded that everyone has the right to take the words "body and blood" in Holy Communion as tropical expressions, that is, in a non-genuine sense. But this by no means follows from that concession. This does not mean that one can take the words in the holy scriptures as one pleases, and that it is up to the reader to decide whether he wants to leave a word in the Bible with its proper meaning or to give it some improper, figurative meaning. If this were left to the discretion of the reader, then a certainty of faith among Christians would be impossible; the Bible would then be a foundation of sand on which no one could build; no doctrine would be so nonsensical that it could not be proved from the holy Scriptures. An example of this was given by a pope in a letter addressed to the emperor at Constantinople (Lx 0. 8olits, äs majoritats), in which it says, among other things: "Have you not read that God created two great lights, the sun (that is, the pope), and the moon (that is, the emperor)? Now as far as the sun is greater than the moon, so far does the pope surpass the emperor." - Isn't that a lovely exegesis!? - You see, dear reader, in this way even the antichristic papacy can be justified from the holy scripture; indeed, by means of the scripture yes-no, black-white, the devil-God can be made.

But no! Just as there are certain laws and rules according to which the true meaning of a human speech is to be determined in general, so there are also certain laws and rules according to which an interpreter must be guided when he wants to decide in particular whether a word in a passage is to be taken actually or unactually, in its original or in a tropical meaning. For is it to be believed that a reasonable man will use an inauthentic expression instead of the actual one, unless he has some reason to do so? Certainly not. But from this follows necessarily this: If there is no reason why an interpreter of Scripture should abandon the proper meaning of a word and understand it improperly, this is already an important reason for an interpreter to accept the proper meaning of a word as the one intended by the Holy Spirit; if, on the contrary, various reasons can be shown which make it inadvisable to depart from the proper meaning of a word, reasons which show that in the connection in which the word stands the author must necessarily have used the proper form of speech: then it is obviously not only most foolish, but also sacrilegious and ungodly, out of any dishonest secondary intention to depart from the true meaning of the word. Luther therefore writes in his book "Von der babylonischen Gefängniß der Kirche" (On the Babylonian Prison of the Church) § 30: "One should not do violence to the divine word either by a man or by an angel; but as much as is possible, the words should be kept in the most simple sense; and unless an obvious circumstance compels us, they should not be taken apart from the proper sense (*extra Grammaticam*, it says in the Latin edition), so that one does not give the adversaries cause to mock the whole Scripture. What Luther understands by the "compelling circumstances" of which he speaks here, he shows in his famous writing against Erasmus: "That free will is nothing." There he writes H 368 as follows: "We are rather to hold that in any passage of Scripture neither a consequence nor a trope is to be assumed, if this is not necessarily required by the obvious circumstances of the words or the obvious inconsistency of the matter, which is contrary to an article of faith; but everywhere one is to hold fast to the simple and original and natural meaning of the words, which the linguistic doctrine and the use of language gives, as God has created it. For if everyone were permitted to invent episodes and tropes in the sacred Scriptures at will, what would Scripture be but a reed that the wind moves to and fro, or a veritable Vertumnus that takes on all shapes? Then, in truth, nothing certain can be assumed and proved in any article of faith, wherewith one could not make a mockery by saying: it is a trope. Therefore, every trope is to be avoided as the worst poison, which the holy scripture itself does not force to accept. Behold, how has that Origen fared with his making of tropes in the interpretation of sacred Scripture; what a good opportunity he gives Porphyrius to declare everything to be a lie, so that even Jerome thinks that those who defend Origen are of little avail! What happened to the Arians with their trope, according to which they made Christ a mere name-god? What has happened in our time to those new prophets in the words: This is my body? where one seeks a trope in the pronoun "this," another in the tense word "is," another in the nominal word "body"? I have made the observation that all heresies and errors concerning the Scriptures have not come, as is said almost in all the world, from the simplicity of the words, but from the fact that one has set aside the simple sense of the words and has invented tropes and consequences from his own head." - —

According to this, the answer to the question is obvious: Why are the words of institution, **"This is my**

body; this is my blood," actually to be taken? Because of this:

I. Because there is no reason why we should leave the proper meaning of these words and take them improperly.

1.) One reason for this would be if the words: "This is my body; this is my blood" contained quite ordinary tropical expressions that are immediately recognizable to everyone. In all languages there are certain expressions that occur quite usually in a tropical meaning or that are immediately recognized, understood and accepted by everyone as tropes. Every man, for example, immediately recognizes that a writer is speaking figuratively when he ascribes to an object something quite foreign to it, for example, something physical to the spiritual and something spiritual to the physical, something living to the dead, etc.; when he speaks, for example, of the reason for an assertion, of a laughing meadow, of a bold mountain, and so on. Since in the holy Scriptures God uses human language for the revelation of his secrets, as all the world does; since in the Bible God speaks like a man as far as the outward form is concerned (for otherwise the Scriptures would not be a revelation for men either), it is certain that the figurative expressions which are otherwise practicable in human language, if they occur in the holy Scriptures, must be taken there too not actually, but inauthentically or figuratively. For example, when it says, "As often as you drink of this cup" (1 Cor. 11:26), there is a compelling reason to take the word "cup" improperly, because it is quite common in all languages (by virtue of a trope called the synecdoche) to take the word cup for that which is contained in the cup; every man immediately recognizes this for a trope and understands it. Therefore, he who would take the word "cup" here in its proper meaning would be departing from the very letter of Scripture, for the true meaning of this word in connection with the word "drink from it" is not a drinking vessel at all, but the drink contained in it. Furthermore, it is just as easy for everyone to recognize that in the following biblical passages certain expressions are to be taken in a non-genuine sense: "All trees shall clap their hands." Is. 55, 13. "My soul lies in the dust." Psalm 119, 25. "Ye plow evil, and reap iniquity, and eat the fruit of lies." Hos. 10, 13. "Hear ye how his thunder rageth." Job 37:2 - We ask, are the words, "This is my body; this is my blood," such expressions that anyone who knows the language to some extent immediately recognizes and accepts at first sight as figurative expressions? - Nothing less than this. - On the contrary, nothing more strange can be conceived than that Christ should speak of "his body which is given, and of his blood which is shed," and thus mean something other than his true, real body and his true blood.

res, real blood. The words are obviously so clear and so simple that every child can understand them, and that only he who begins to consult them with his proud reason and his unbelieving heart can get the idea of not wanting to take them in their true meaning. There is not the slightest reason for this in the words themselves.

2.) Another justified reason for taking the words of institution in question as non-genuine would be if they were declared to be figurative in another passage of Scripture and interpreted according to their actual meaning. This does not occur infrequently in the sacred Scriptures. Not only are all the parables in the Scriptures expressly said to be parables and that the words in them have a secret, non-actual meaning, but it is also not uncommon for individual figurative expressions to be described and interpreted as such in other places. For example, the word "heaven" Matth. 16,6. is used by Christ; the apostles first understand this word as real, but soon after we learn (verse 12.) that Christ spoke inauthentically and understood the false "teaching" of the Pharisees and Sadducees. Furthermore, according to Joh. 2,19, Christ once spoke of a "temple", which the Jews also actually understood; but the evangelist says that Christ spoke inaccurately and understood His "body" by the temple. Verse 21. further, Christ speaks Luc. 11, 20. that he casts out devils by "the finger of God"; this is explained by Matth. 12, 28. where it says: "But if I cast out devils by the Spirit of God" 2c. - Is such an explanation of the words: "This is my body; this is my blood", as Marcus (14, 22. 24.) distinguished, found in the writings of another evangelist or apostle? - Not at all. - Neither Matthew, nor Lucas, nor St. Paul, who also report the institution of Holy Communion, give the slightest hint that those words are to be understood inauthentically; none say, "This is a sign, a symbol, a seal, a pledge, a memorial of my body," 2c. but all four reporters speak with one voice of the "body and blood" of Christ Himself. Even in a parallel passage, therefore, there is not the slightest reason for taking those words of institution to be inauthentic; indeed, we shall hear below that all the other passages of the New Testament relating to Holy Communion serve only to prove the actual meaning of the words of institution to be the only correct and irrefutable one.

(To be continued.)

On the power of the keys, absolution and confession.

(From Harleß's journal.) (Continued.)

How exceedingly gracious is the Lord, who, because He has rejected the small faith, the stupidity, the He has not only given us the many promises of his word, which have been so dearly guaranteed and sworn to, to support and strengthen our faith, but he has also given us the two holy sacraments as two great personal seals, attached to the royal cry of his word, to assure us all the more firmly of the forgiveness of our sins. But not only that, he has also instituted the office of the keys, sealing to us his promise, his will of grace, his love through the mouth of his servants. He has arranged many means to make our hearts certain that we have forgiveness of sins through faith in Christ and His merit; a sincere soul, standing in spiritual poverty, hungering and thirsting for righteousness, despises none, but cries out to the Lord in thanksgiving: We have no lack of any gift (1 Cor. 1, 7.)! Only a proud spirit, riding on false spiritual heights, which has not learned or forgotten what daily repentance is, will despise absolution above the inner assurance of grace. If you do not seek forgiveness in the Word, Luther says from his own experience, you will gape in vain toward heaven for grace, or as they say, for inward forgiveness. The Lord, who ordered the office of the keys and added absolution to Word and Sacrament as an inexhaustible source of consolation for His Church, knows the needs of souls best, and that absolution meets them has been proven by innumerable facts throughout the ages. Therefore, the Lord Himself has guided our Church by His Spirit, so that, although she had to reject Papist auricular confession as a torture rack of consciences, in order to exist in freedom, so that Christ has set us free, she nevertheless fully recognizes the divine authority of the key power, as the center of pastoral care, and the power of the binding and loosening key, valid before God and through God, insisting firmly on the foundation of the divine Word. On the way of thorough repentance of the heart and deep knowledge of human ruin, our first confessors recognized that the heart and conscience, when they are crushed by the law of God and feel the wrath of God, can be raised only by the promise of divine grace through the word and especially through the comforting word of absolution. Faith is strengthened by the preaching of the gospel, by the word of absolution, by the reception of the sacrament, so that it may not perish in such terrors and anxieties of conscience-this is the teaching that rings out to us everywhere from our confessional writings. "It seems nothing," Luther writes, "when a sorrowful man is absolved from sins; but if one could look at it rightly, and cross out both the office and

the treasure that is given, then the office, power, and all the treasure of all kings and emperors is the same. Goods, so the world has, against it a loud nothing."

The key power that the Lord has given to the Magisterium is not a judicial or secular power, as it is made in the Roman church, but a purely spiritual one, directed toward the inner man. For spiritual and temporal government are to be strictly separated, as our confessional writings teach against the mixture of both in the Roman church; the authorities wield the sword (Rom. 13. 4.), the church has no other means of discipline and defense than the word of God. As Christ was not sent into the world to judge the world, but that the world through Him might be saved John 3:17, so He did not set His disciples as judges, but as messengers of salvation; not lords over our faith, but helpers of our joy (2 Cor. 1:24.); they are friends of the bridegroom, who would bring the church to him as a spotless virgin; he has given them power to amend and not to destroy, 2 Cor. 10:8; he has commanded them to feed the church willingly and from the bottom of their hearts, not to rule over it, 1 Pet. 5:2, 3. "Ye know," he says to the apostles, "that the worldly princes rule, and the overlords have power: so it shall not be among you." Matth. 20,25.26. He showed them in the image of a child that all their majesty consists in humbling themselves. Matth. 18. He rejects the carnal zeal of John and Jacob, which is not appropriate for the time of the New Testament, with the words: "Do you not know of what spirit you are the children? The Son of Man did not come to destroy men's souls, but to preserve them." Luc. 9, 55. 56. The apostles, if one does not want to receive them, should shake the dust from their feet; if one persecutes them in one city, they should flee to another. Matth. 10. They were equipped with the gift of performing miracles, only to prove that the Kingdom of Heaven had come near; otherwise they had no other weapon than the cause of the Lord, which they lived and were willing to die for, the protection of God, their prayers and their tears. Thus, the binding and loosening key for the magisterium should be only a means to exercise the pastoral care for the salvation of souls all the more forcefully and emphatically; woe to those who somehow misuse it as an instrument of their selfishness! It is profaned if the members of the church are thereby subjugated under human prestige; if honest souls are tormented by it, weak consciences are confused by it, anyone, even if they were despisers, is outwardly impaired by it. The Lord's instruction is no more than to relieve the penitent of the burden of their sins, but to bind the impenitent, as long as they remain in the state of impenitence, to their terror. Both happen through the word - whoever hears it, hears it; whoever does not hear it, hears it.

has to give an account to the Lord, and nothing more.

As for the ban, it is not decided and exercised by the pastor alone, but by the whole congregation: the sinner is excluded from the church community and no longer considered a member of it. For he who does not hear the congregation is to be considered a heathen and a publican Matth. 18,17. Not to the bishops alone, but to the congregation goes the command: "Put out of yourselves what is evil" 1 Cor. 5, 9-13. Even when the apostle excommunicates the incestuous person in the Corinthian congregation out of extraordinary apostolic power, because they neglected to do so due to indolence, he does so as a spiritually present person in their congregation 1 Cor. 5.

Confession or the confession of sins before the preacher is, although we do not find an explicit order for it in Scripture, a necessary and inseparable consequence of the power of the magisterium to forgive sin. For absolution cannot be thought of without a previous declaration of the desire for it; but confession is nothing else than the declaration of this penitent, grace-hungry desire. If God Himself demands a confession of sins (1 John 1:7), even though our transgressions are known to the heart's confessor, such a confession must certainly be made to those who are not heart's confessors and who, if we want to obtain assurance of the forgiveness of sins through their ministry, must recognize our desire and our state of soul corresponding to what is demanded. The Savior, however, did not need such a previous confession; according to his omniscience, he saw the gout-broken man in the depths of his heart; the mere approach of sinners and tax collectors to him was in itself a confession, i.e. the testimony of the ardent desire for grace. Thus Zacchaeus confessed to him with express words, but the sinner in Simoni's house confessed with her tears of repentance. On the other hand, we are told that the multitude of those who came to John the Baptist to receive from him the baptism of repentance for the forgiveness of sins confessed their sins to him (Marc. 1, 5.). Perhaps it also belongs here that the new converts came to Ephesus and confessed their deeds. 19, 18.

Confession cannot be made obligatory for anyone by the church through external coercion. A Christian who experiences the alternation of joy of faith and weakness of faith in his own life will greatly appreciate and gratefully use the graces with which God wants to help our weakness. For him, the feeling of conscience and the impulse of the spirit will be a sufficient reason to seek the blessing of the divine foundation. External coercion does not help here and would also deprive honest souls of evangelical freedom in the use of the divine foundation of grace.

with away. If a Christian feels weighed down by the burden of sin, it is difficult for him to draw on divine grace: the ministry of reconciliation must always be ready to grant him the consolation he seeks. A soul that hungers and thirsts for the righteousness that is valid before God must be able to go to its pastor as often as it wants, it can confess what it wants, it can conceal what it wants. Only let her examine herself, so that she does not abuse the divine grace, but uses herself for salvation and peace.

Absolution is an evangelical right of grace in the church, which everyone in spiritual need must make use of. The Roman Church has often made it a legal requirement, a coercive institution that tortures the conscience. It requires the confessor to list by name all the mortal sins of which he can remember, together with all the essential circumstances. However, our church has rightly rejected this auricular confession, along with other human statutes that have been blackened by the office of the keys. The members of the congregation have complete freedom to confess as they themselves judge that the state of their souls requires. Those who are troubled by one or another sin in their conscience will themselves feel the inner urge to pour out their hearts before the pastor, in order to be able to appropriate the comfort of forgiveness all the more confidently, and because they confess their sins before him as before God himself, he is bound to absolute secrecy and must not allow himself to be enabled by any worldly coercion to break his seal of confession. But the pastor can ask for nothing more than the testimony of a penitent heart and desire for forgiveness; nothing more than that the soul repentantly confess its miserable condition, place its trust in the sin-bearer and assure its resolution to amend its life. His duty requires, wherever any signs of true repentance are visible, to deal as kindly and comfortingly with a penitent soul as is ever possible.

It is not entirely improper for one person to confess in the name of all the others, but if the individual is to receive the consolation of forgiveness in his full power, it is better that he confess his sins for himself alone and

be absolved of them. The most imperfect form of confession is the general confession, when the preacher reads a confessional formula in the name of the congregation and then grants absolution.

Accordingly, our Church teaches that private confession should be maintained and not abandoned (Augsburg Conf., Art. 11) for the sake of absolution, which is God's Word, by which the power of the keys absolves us from sins; therefore, it would be contrary to God to thus abandon absolution (Apol. of the Augsburg Conf., Art. VI). Because *absolutio privata* (private absolution) comes from the office of the keys, it should be. They should not be despised, but held in high esteem, like all other offices of the Christian church (Schmalkald. Art. VIII.).

(To be continued.)

The Ev.-Luth. Tenneffee Synod.

The record of the proceedings of this Synod during its 27th session, held at Buehlers Church, Sullivan County, Tenn. from the 2nd to the 7th of October, 1847, is before us in both English and German. We see from this that this synod consisted of nineteen preachers and three ministers (deacons) from the states of North Carolina, Tennessee, Virginia and Alabama. Four preachers and three ministers were absent, and thirty lay deacons were present.

From the resolutions of this body we highlight the following:

"Since the North Carolina Synod, at its last session, had an exchange of letters opened with some of our members, concerning a union of efficacy and means of support between us and them; and since their receipt and resolution have reference to a reformation of our fundamental constitution, and accuse us directly of being anti-Lutheran; and since they indicate a change on our part, as a condition of the re-acceptance on their part: But since we are unwilling to alter our fundamental constitution, or to make any other change, either in doctrine or church polity, until we are convinced of the error. And since we believe that our doctrine and church government are founded on God's Word; and that any cession of our part would be dangerous to the highest good of the church and to the truth, let it be

Resolved, That we can consent to unite with the said Synod, only on the ground of pure and unadulterated Evangelical Lutheranism, - a union which we shall be heartily glad to establish as soon as possible; and to such union we have always been willing; as appears from the repeated proposals we have made to bring about such desired cause."

"Resolved, That we are glad to hear that the Christian Concordia Book will be half translated into English, and hope it will shortly appear in print."

"Resolved, That the next session of the Synod be held at Solomons Church, near New Market, in Virginia; and commence on Saturday before the first Sunday in October, 1848."

It is gratifying to note that a memorial had been issued to the synod and was well received, in which the writers "recommend that the synod devise an effective plan to translate and disseminate several of Dr. Luther's writings."

It is most worthy of imitation that the Synod has added something edifying to its report,

and, as we note, will always include from now on. For this time the report contains both in English and German Luther's excellent sermon "von der Sünde wider den Heiligen Geist", from the church postilla. - —

All correspondence concerning the Synod shall be sent to the assisting clerk at the address: Rev. "I. N. kloser, klirt Look, Oatawba Oo., 0.

We confess that our closer acquaintance with this synod has filled us with the best prejudice for it; as far as we can conclude from the report, it is serious about preserving the jewel of pure Lutheran doctrine.

Church exams with youth.

But always be ready for the responsibility of everyone, who demands the reason of the hope that is in you (1 Peter 3:15.).

The former Prussian minister and educator of King Frederick II, Herr von Prinz, had a village in the area of Berlin where Joh. Porst, then still a young man, was preacher. In this parish, a catechism teaching was to be introduced, and not only the children but also the old people were to be asked. When Porst introduced himself to his church patron, claiming that parents and spouses would be ashamed to answer his questions out of a false sense of honor, the minister replied: "You will be teaching children in the afternoon. I will come to church, and then ask me myself; I will answer, then I will see - and ask me only quite a lot - and hereupon others - and then me again." This really happened, and no one thought it shameful to give an account of his religion.

For the sake of some, do not condemn all!

Doctor Brochmand, who died in 1652, bishop of the Norwegian monastery of Zealand, was once a guest at the wedding feast of a friend. Among other things, the bad performance of a certain preacher was discussed over the table. Some wondered about it, others complained about him. A noble lady, presumably one of those who like to speak at parties, looked at the matter from a different angle and said with a sneer: "There we see what kind of people our priests are! Bishop Brochmand sat by; as the head of the clergy, it offended him to hear this profession spoken of so contemptuously in general; nevertheless, he did not find this insipid remark worthy of a serious reply. Shortly thereafter, however, he brought up a story about a noble lady who was known for her bad behavior, and in the course of following the story he made the remark: "But it by no means follows that all our noble ladies should be like that."

"I can't pray, I have to curse while I'm doing it."

Thus Luther writes and continues: "If I am to say, 'Hallowed be thy name,' I must say, 'Cursed, damned, desecrated be the name of all those who blaspheme thy name. If I should say, 'Thy kingdom come,' I must say, 'Cursed, condemned, confounded be all the kingdoms of the earth which are contrary to thy kingdom.' If I am to say, 'Thy will be done,' I must say, 'Cursed, damned, defiled, and brought to nought, must be all the thoughts and designs of all who strive against thy will. Truly, I pray verbally and with my heart every day without ceasing, and with me all who believe in Christ, and I also feel that it is heard. Nevertheless, I keep a good, friendly, peaceful and Christian heart toward everyone; even my greatest enemies know this. (Luth. Werke. Leipz. Ausg. Th. 24. x>LA. 344.)

The chicken egg.

When the reformer of Württemberg, Johann Brenz, had hardly returned from his flight from the imperial deputies to Stuttgart, Duke Ulrich summoned him once in the late night and informed him that his return had been betrayed and that a Spanish cavalry had been ordered and was already on its way to seek him out. On his way home, the shaken man of faith lifted up his eyes and heart to the Lord, and when he had come home, he prostrated himself on his knees and offered himself to God in earnest supplication. When he got up, it was as if someone said to him, "Take a loaf of bread and go up the birch forest (the present upper city in Stuttgart), and where you find the door of the house open, go in and hide under the roof." He accepted this as a divine instruction, took a loaf of bread under his arm, and went. He found all the doors of the house, except the last one, locked. Here he went in, and without being noticed by anyone, he went under the roof, where he hid himself between a wooden bend and the roof.

The very next day, the imperial colonel moved in and conducted a strict search of the house for fourteen full days. Brenz heard the course of the investigation daily from the street, from the people's conversations, until on the last day it also came near him and to the house where he was hidden. Lying on his knees and praying, he heard the clatter of weapons until they finally approached his place of recovery. He heard the blades piercing

through the wooden bend, and even had to dodge a thrust that came from above. At last, to his delight, he heard, "Go, he is not there either!" The next day they left.

But how could Brenz live on Einem Laib Bro) for fourteen days? God had commanded a hen to feed him. At The first morning, this hen crept between the wooden bend and the roof, and laid an egg near his feet; then, contrary to the custom of chickens, she quietly went away again. Brenz took the egg, cut a piece of bread with it, and thanked God heartily for this meal. The next day the hen came again, and so for the next fourteen days always at the same time, that he enjoyed his good meal every day. It was strange that the hen did not come again on the fifteenth day, when Brenz heard people on the street say: "Now they are gone. He stayed until evening for safety's sake, and celebrated the rest of the day with thanksgiving and praise."

Absolution.

No Christian and evangelical preacher can open his mouth, he must speak absolution. Luther's Church Mail.

The Eagles.

(Isa. 40:30, 31.)

The eagle takes to the skies on swift wings, And circles in beautiful rings Through sky-blue scents.
He beats His strong pair of wings full of pride and delight;
Free he looks into the sun, The royal Aar.

Young boys fall, and men sink down. But the Christians refresh their limbs with new strength. God, the faithful, strengthens them for their pilgrimage; so they set out anew with eagles' wings.

And like the heroes you fight with the enemy crowd; And like the victors you stride through their dense throng; And like the eagles you ascend to the Lord: To him with blessed flocks To rejoice in the higher choir. H. Fick.

(Submitted.)

A contribution to the characteristics of Methodist preachers.

The Germans in and around Staunton, Macoupin Co. Ill, repeatedly asked me to preach the Word of God to them at times, so I traveled there in the spring of the past year. Although I found the greater part of them uninspired in the doctrine of Holy Communion and partly reformed, I promised the Lutherans there that I would take care of them and hold services for them every six weeks on a workday, and since the others also asked me not to leave them, I hoped that by loving and patient instruction I would gradually win them over to the full truth. I made no small sacrifice to these people, since Staunton is about 30 miles from my home, and providing my two rural churches with preaching and schooling takes up all my time and energy; but compassion for the poor sheep in the wilderness and the confidence that it is the same to the Lord to help by much or little, have kept me going for three quarters of a year. Behold, about six weeks ago a Methodist preacher appeared there, named Kunz (?), and offered himself to the people as a preacher. As unchristian as his uncalled appearance itself is, even more unchristian is the way in which he tries to gain entrance.

seeks. He promises to come even more often than I do, and free of charge; he scolds me for my unkindness, according to which I had hitherto withheld Holy Communion from the Unirt and Reformed, and promises to provide it as soon as possible to all who desire it; *) yes, he does not hesitate to utter the grossest lies in the houses, such as, for example, that we Lutherans pray "in part also to deceased saints. You can imagine, dear reader, that the news of this made me feel like someone who has cultivated a small garden with sweat and effort, but in anticipation of the fruits, and now all at once sees the trunk of an obnoxious pig**) rooting around in it. As a shepherd who not only teaches but also defends, I warned against this man verbally and in writing, and wished to have the opportunity to take off his sheepskin in the face of the congregation through a personal meeting with him.

My wish was soon granted. I had finished the service in Staunton on Monday after Epiph. III I had just finished the service in Staunton when my opponent rode up. He strode pugnaciously toward the house in which I was still with the whole congregation. He entered. We stood facing each other for a while like David and Goliath. Then he finally approached me and wanted to shake hands with me like Judas did with the Lord.

Me (backing away). No, I do not extend my hand to you. How should I extend my brotherly hand to a robber and murderer of my sheep!

He (affected). So! - But I didn't come here to argue with you in front of these people.

Me. That wonders. But it is truly dear to me to see you face to face once, and I therefore call you a robber and murderer of my sheep once again in front of this assembly.

He. I am not; because when I preached here for the first time, I asked the people if I should come again and they said yes.

Me. That is why I stand by my accusation. Do you not know that Paul did not want to boast "in that which is prepared with strange rule" (2 Cor. 10:15, 16), and that he "took special care not to preach the gospel where Christ's name was already known, lest he build on strange ground"? (Rom. 15, 20. 21.) It was well known to you that I have been preaching here for almost a whole year, why did you not go to such places where no one preaches? The fact that I am not yet in complete agreement with all the people here on the doctrine of Holy Communion is none of your business; you do not know whether I cannot yet be in complete agreement with them. Those who would accept your offer to preach to them again would certainly have refused a second visit from Zhnen if you had just said outright: "My intention is to make you Methodists. I came to the people straightforwardly and openheartedly; but you sought to make yourself known to them by

*) Indeed, the Methodist preachers do not see themselves as stewards, but as masters of God's mysteries. The apostle Paul warns against unworthy enjoyment of Holy Communion, and yet they are so readily willing to serve it to those who, in their opinion, are still unconverted. But of course, in the Lord's Supper there is "only bread and wine"; the end justifies the means!

For the benefit and piety of those who are ignorant of the written language, we note here that the above expression is genuinely biblical, in order to paint church thieves, like the one referred to, tropically, that is, with a flowery expression. Ps. 80, 14. D. R.

The aim is to gain access to your company by concealing your intentions, by pretending to serve you free of charge, and by telling all kinds of lies.

He (after a while). I have already read your shameful letter that you wrote against me.

I. That I called you a false prophet and a ravening wolf who comes in sheep's clothing, I will answer for that on the last day. It remains that you entered the sheepfold as a thief and murderer.

He. You are a Stephanist.

Me. Why? Prove it to me!

He. The Old Lutherans are Stephanists; you are an Old Lutheran: therefore, you are a Stephanist.

Me. Allow me, that is as much as nothing has been proved. Or would it be proof if I said to you, "All preachers are drunkards; you are a preacher: therefore you are a drunkard?"

He. They bring nothing but empty phrases, since there is nothing behind them.

Me. I could reproach you with greater right. But you still owe me the proof that I am a Stephanist!

He. I do not want to get involved with you any further. If you had shown more love towards me, I would have declared myself closer against you.

I. I am not more unkind to you than the Lord Christ was to the Pharisees and St. Paul was to the false teachers who disturbed the Galatian churches. Or should I even stroke and caress the wolf that drives into my herd?

He. I can tell by looking at you that you still lack the spirit of God.

Me. You have a good eye there. Where do you see it? In the eye? Or on the nose? Or where else?

He (after a while). The old Lutherans rise above everyone. They have claimed here that the Lutheran church is the only one that can save.

Me (to the assembly). Against whom did I claim that?

Man. You once said to me that the Lutheran Church is the best.

I. Yes, I have said that it is the church in which God's word alone is taught purely and loudly. But does this mean that it is the only one that can save? In order to protect myself against such misinterpretation, I have, on the other hand, publicly and specifically testified that it is also possible to be saved in the other Christian

confessions for the sake of the individual pieces of truth that are more or less found in each of them. So again a lying accusation!

He. The Old Lutherans, after all, bow down before crucifixes and worship them!

Me. Prove it!

He (falls silent).

I. So another shameful lie! Just continue like this, you will have to leave this place.

He. And if I am not accepted here, I will shake the dust off my feet and go to Alton.

Me. Because I have already preached there and am about to form a Lutheran congregation there. But that is how it is, that the Methodist preachers break in and reap where we Lutheran preachers have laboriously sown. We have to suffer, but the right hand of the Lord can change everything.

He. As long as I live, I will go to Lutheran congregations wherever I can and preach there.

Me (to those present). You have heard it. Now the wolf has dropped his sheepskin completely!

He. Yes, I repeat, as long as I live, I will go to Lutheran congregations and preach there wherever I can.

Me. Good, this should also be made known to the Lutheran congregations and your lies in addition, so that they may beware.

He. You may use your "Lutheran" for this.

This has now been done by this faithful sketch after nature. If you, dear reader, are already familiar with similar scenes from experience, it will at least remind you, whether you are a shepherd or a sheep, of the comforting words: "Know that these same sufferings are upon your brethren in the world" (1 Pet 5:8). *) If, however, Mr. Kunz (?) should still be tempted to accuse this contribution to the characterization of the Methodist preachers of being untrue, let him know in advance that I will be able to describe the main moments of it immediately after our conversation and have the truth of this communication confirmed by most of our listeners. F. Lochner,

Lutheran pastor near Collinsville.

A similar, but even more tragic scene occurred recently in the congregation of the editor. A local Methodist preacher dared to try his art of sneaking into a corner even with an old member of this congregation, a Hessian by the name of Philipp Lepper. Mr. Lepper soon showed the uninvited guest the door, and when he refused to leave, the latter felt obliged to literally clean his room of the intruder with a broom. Of course, the landlord could not prevent the preacher, who had been rewarded with such shameful ingratitude, from delivering a punitive sermon to the dyed-in-the-wool Lutheran in the open street through the door that had been opened for him, to the amusement of the neighbors who had gathered over the noise. - We publicize this with the good intention of warning all those whom it concerns not to trust their "Gaiste" if he should once again suggest to them that a sneak and angle preacher could do good business in the local Lutheran families. We at least are now excused if similar attempts should end with a similar tragicomedy. The editor.

Death notice.

Today my dear wife died at the age of 23 years, 6 months. She leaves me two motherless orphans, one of 3[^], the other of 1[^] years. This is the news to my friends.

Newdettelsau, O., Feb. 3, 1848.

A. Ernst, Pastor.

Received.

") for the Hriden mission on the Cass River, in Michigan:

O8.50 from Mr. D. Fuerbringer's Lutheran congregation at Elkhorn Prairie, Ill.

d) to the Synodal Missionary Fund:

P1.00 from Mr. Heim. .Biermann, P1.00 from Hemt Christ. Herrling, 50 Cts. from Mr. Gottfr. Rausch, \$15.00 from the Sunday school children of the congregation de- Mr. I". Wyneken in Baltimore, P1.00 from Mr. Stein- drück, P4.21H from the Lutheran congregation at Neumellr, St. Charles Co, Mo.

Paid.

The 3 year old Mr.? I. Grüber.

The 4th year HH. Fr. Brandt, Dumser, k. I. Grüber, Kern,? Löber (3 heirs), Löffler, Heinr. Meyer, Joh. Rothschild, k. Stübgen.

The 5th year. The HH. k. I. Grüber, Santschi.

Printed by Arthur Olshausen, publisher of the Anzeiger des Westens.

About the daily home devotion.

Home worship is the contemplation of the Word of God, the reading of Christian devotional books, prayer exercises, or the singing of spiritual songs, as a householder does with his family every day at a certain time. This devotion, in contrast to the public one in the church, is also called house service, or house church. The obligation to do so already lies in the second and third commandments, according to which we are to call upon God in all our needs, give thanks to Him, and gladly hear and learn God's word. In particular, however, we have an explicit command from God in Deut. 6:6-9, where God commands all the fathers of the house: "These words that I command you today, you shall take to heart. And thou shalt sharpen them unto thy children, and speak them when thou sittest in thine house, or when thou walkest by the way, or when thou liest down, or when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be a memorial unto thee before thine eyes; and thou shalt write them upon the posts of thy house, and upon the gates. What was said here in Old Testament times about the Ten Commandments is still true in New Testament times, and also about the Gospel, which was not yet revealed to the whole world at that time; also the exhortation of St. Paul Col. 3:16,17 belongs here: "Let the word of Christ dwell among you richly in all wisdom; teach and adorn yourselves with psalms and hymns and spiritual songs, and sing to the Lord in your hearts. And whatever you do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God and the Father through him.

Encouraging examples of such devotion are found in Abraham, to whom the angel of the Lord testifies, Gen. 18:19: "I know that he will command his children, in his house after him, to follow in the way of the Lord. and do what is right and good, so that the Lord may bring upon Abraham what he has promised him. The same applies to the grandmother, as well as to the mother of the young Timothy, to whom he owed the learning of the holy Scriptures and the instruction in the unadulterated faith from his childhood, 2 Timothy 3:15 and 1:5. 3,15. and 1, 5., and Sirach praises the father of a house, who always pursues the heavenly wisdom, i.e. the word of God, so that he also brings his children under her bushes and stays under her arbor, Sirach 14, 26.

This duty of the house fathers is also indicated by the headings of all the main sections of the Small Catechism, in that for each one it says: How a house father should hold these things up to his servants in a simple manner; similar headings are also found in the house prayers of the Small Catechism.

Although the Holy Scriptures contain several clear commandments and encouraging examples with regard to home devotions, and although we are repeatedly reminded of this by one of our confessional writings, namely the Small Catechism, one will nevertheless learn, if one inquires closely about it, which should be done especially on the part of the priest during the home visits, that this duty is often either not practiced at all, or not practiced in an appropriate manner. How many a householder in the city and in the country, especially among those who count themselves among the so-called educated, does not keep house devotions at all with his own, and does not even pray aloud before and after meals; he leaves it to them whether and how they keep their devotions for themselves, perhaps that is why he never inquires of them, he does not remind them of it on the assumption that they would do so anyway, although it often does not happen, and the householder himself also does not do it at all for himself alone. Not infrequently, the omission of home devotions is excused by the pretense that there is always a lack of time for it, that one must hurry to one's business in the morning and to one's rest in the evening, and also that one has no time for it.

it would not be possible, especially in larger households, to gather all the members of the household once or even twice a day for communal worship; one might also try to suspect this whole laudable institution as something pietistic, legalistic, and whatever other futile pretexts there might be.

Others do keep house devotions, but with much carelessness; they are often kept from them by small disturbances, or already by the fear of them, as well as by various professional affairs, which they would like to spend on works of necessity, or by the desire for rest, by visits 2c. This leads to an ever-increasing lukewarmness on the part of the fathers of the household, as well as on the part of the members of the household, which, if the devotion is still held, shows itself in the fact that the father of the household holds it as briefly and fleetingly as possible, while the members of the household attend this so-called devotion with great distraction and are glad when it is over.

Still others, finally, regularly hold devotions in the mornings or evenings, they do this with all seriousness and

with the intention of caring for their own souls as well as for the souls of their housemates, but they often feel a certain emptiness, they complain that they do not yet have the desired benefit from it, And they confess that, although they have tried it in this way and in another, they are still not sure how the devotion in the home can be most usefully done, so the following three questions should be answered for the benefit and piety of the household: 1.) what should be practiced in home devotions, 2.) how often and at what time it should be held, and 3.) how it should be done in the most useful way.

First of all, the question is: What should be practiced in home worship? We can answer this from 1 Tim. 4, 5: God's word and prayer; for if every creature, e.g. food and drink, is to be sanctified with it, then this certainly also applies to every day, which God likewise gives, and

The Word of God shows us the way we should walk every day, but through prayer we receive from God the strength to walk this way, which also includes praise and thanksgiving for these and all other good deeds of God; the psalms, hymns and spiritual songs contain both, God's Word and prayer, and as they are pleasing to God as confessions that come from a believing heart, they in turn kindle the heart to devotion, hence Dr. Luther's advice in the morning blessing. Luther gives the advice in the morning blessing: sing a song, for example, as the ten commandments, or what "your devotion gives.

Since Dr. Luther's Small Catechism provides us with a short but unsurpassable excerpt from the entire Holy Scripture, the practice of the Catechism is also one of the main components of home devotions. So much in general, to which the following is added for explanation.

Above all, it would be urgently advisable that the Bible of the Old and New Testaments be read slowly, clearly and devoutly in order, chapter by chapter, and that, according to Dr. Luther's advice, the New Testament be read twice, if the Old Testament is read only once. This practice is highly necessary for several reasons, for many do not have a coherent knowledge of the Bible, or they forget with time much of what they have read before, or they learn to understand much better with repeated reading, but now there is also a lack of opportunity to gain this coherent knowledge of the whole Bible; for in church almost only the prescribed Gospels and Epistles, or perhaps a few Psalms, are read and explained. The laudable custom of the Lutheran past, however, of holding weekly services and explaining entire books of the Holy Scriptures in them, and even more the custom of reading the Bible in the church in order with short summaries, as it was done, for example, in Bavaria and Württemberg. This laudable custom has unfortunately almost completely disappeared in our time; finally, experience teaches that the individual members of the household are often very careless in their reading of the Holy Scriptures, either because they lack the desire or the impulse, or because they lack the time and the opportunity to do so; the manner of many who choose this or that section of the Bible to read aloud is very objectionable, for here too the proverb applies: Choice makes agony, the knowledge of the holy scripture, even of the read passage, which is torn out of the context, is fragmented, the retrieval of what has been read, which has made a special impression, is made very difficult, and thereby a certain forwardness or spiritual snacking is nourished, and finally, what is the greatest harm, a significant part of the holy scripture remains completely unread in such reading, and thus also unknown; the same is true of many so-called treasure chests and similar

Scriptures, which contain the explanation of certain sayings for each day. As necessary as it is to read the Old and New Testaments together, every Christian is of course still entitled to take a pleasant walk from time to time, sometimes into this part of the Word of God, sometimes into that part, according to his heart's desire, in order to pick a beautiful bouquet from all the fragrant flowerbeds and to enjoy it; here, however, we are speaking only of home devotions in general and of what is usually done in them. How necessary it is, however, that the holy Scriptures be practiced daily, of this Dr. Luther testifies to this when he says: "Let it be so ordered in Christendom that God's Word is always preached and practiced, and let it be daily practiced (because in it alone lies all power, and without it souls could not live), so that among Christians the Holy Scriptures, namely both the Old and New Testaments, may be known and practiced by everyone, that through God's Word we may be equipped, strengthened, and fortified in the faith to stand against all kinds of temptation and misfortune. (W. A. III. 20.)

Furthermore, in daily home devotions, the catechism should be practiced in addition to the Bible, for which an encouragement has already been given in this paper (3. Jahrg. No. 18). 2. Dr. Luther's interpretation of the first three main sections, and 3. the richer and further explanation from Dr. Luther's Large Catechism, for as the Small Catechism is rightly called an excerpt from the entire Holy Scripture, so the Large Catechism can be called an excerpt from all of Dr. Luther's writings. Luther's writings; whoever, therefore, lacks the time and opportunity to read his other writings, should be advised to read his large catechism first and foremost, and if someone were to learn it almost by heart through repeated reading, he would only be introduced deeper and deeper into the understanding of the holy scriptures and the entire salvific doctrine, as everything that is found scattered to and fro in the holy scriptures is ordered and compiled in the catechism.

In general, with regard to the choice of books to be used in home and private devotions, the excellent advice of Dr. Luther is to be noted, which he used to give to the students, "that they take certain books before them,

read them diligently, and make a good author and book so common to them that they often read and re-read the same; so that they are immediately transformed into his flesh and blood, as if the same way of speaking and writing were innate to them. For reading various books causes more confusion than learning something certain and steadfast from them. Like those who dwell wherever they go and do not stay in a certain place, they do not dwell anywhere.

and are certainly not at home in any place. And just as in society we do not need the daily fellowship of all good friends, but of a few and select ones; so one should also get used to the best books, and make them more common to him, and be able to read them on a single nail. (W. A. XXII. 2276.) But what writings would be more recommendable to preachers and school teachers, indeed to all Christians, than precisely Dr. Luther's writings, and which of these writings would be more advisable for home devotions than his large catechism, whose further dissemination is so much facilitated by the announced edition of the Concordienbuch? So try it confidently, dear fathers of the house, and put aside for some time, about a year, the other books of edification, without despising them, and spend the small cost of 1-1/4 dollars on it, and buy the Concordia book and in it the rich treasury of the large catechism, in order to get to know and appreciate it properly, and certainly, not a year will pass, and it will become dearer to you next to the Bible, and you will remain with joy under this the longer the dearer arbor. Sir. 14, 26.

(To be continued.)

On the power of the keys, absolution and confession.

(From Harleß's journal.)

(Continued.)

We will now answer some questions concerning the office of the keys, which are certainly close to the heart of everyone who asks for truth. Forgiveness of sins, according to the unchangeable divine order of grace, cannot follow unless it is preceded by repentance; "thuet

Repent and be converted," Peter preaches Acts 3, 19. 3:19, "that your sins may be blotted out." From this it follows that absolution cannot bring forgiveness of sins to an unrepentant person, no matter how often it is spoken. But - this is the question - is the preacher capable of judging the impenitence or repentance of the confessor? He can only do so according to the apparent characteristics, but nothing more is required of him. Repentance, insofar as it is a process of the inner life and consists of divine sorrow in the heart over the recognized sin and faithful acceptance of the merit of Christ, is only unmistakably recognizable to the heart confessor, who examines hearts and kidneys, i.e. the most secret depths of the human soul. But it is also expressed by outward signs that correspond to inner experience: sadness in tears of repentance and visible dejection, disgust at sin in abandonment of it, faith in humble desire for forgiveness. Only according to such external characteristics, although they can be deceptive, are people able to judge what is going on inside the other person;

For this reason, St. Paul does not want him to be held in higher esteem than he is seen in him or heard from, 2 Cor. 12:6. Accordingly, the preacher cannot and must not ask for more than the confessor's own declaration about the repentance and desire for salvation of his heart, and, as long as only external characteristics do not obviously contradict this declaration, he must be content with it. He will try to prevent all self-deception on the part of the confessor by his previous address; he will try to divide the word according to the state of the confessor's soul in such a way that through the Holy Spirit, whose effect inseparably accompanies the word, But if the confessor gives assurance of his repentance, he may not ask for more, unless there is clear evidence to the contrary; he may grant him absolution without weighing on his conscience, indeed he is bound to do so according to the instructions of his Lord. On the other hand, the preacher is unfaithful to his office if he grants absolution to an impenitent whom he recognizes or could recognize as such; for he who justifies the wicked and condemns the righteous are both an abomination to the Lord. Prov. Sal. 17,15?)

But the impenitence must be evident in manifest signs which the confessor himself cannot deny, as is often the case. If such signs are not present, although the presence of an impenitent state of mind is to be feared, the pastor must warn, urge, entreat, plead. If the confessor then makes a confession of righteous repentance, he may not withhold absolution from him; rather, he is bound by his office to grant it to him, and he may do so, trusting in God's mercy, without doubt, fear, or distress. For he is only the instrument of God; God will already know how to find the hypocrites who approach him with their lies while their hearts are far from him; for them, the living will be the death of God.

Erasmus Sarcerius (A Christian Ordination Form and Manner 1554): "In particular, the confessors are to be questioned here whether they are also completely resolved to amend their sinful life with God's help and support, and this amendment is to be pressed for seriously and extensively. If a confessor knows what public sins and vices the confessors are in, he should read the chapter, the text, with the gloss, and not push anything under the bench, tell princes and lords and all persons who sit in authority how lazy and tragic they are for the advancement of the kingdom of Christ, as they live and work. 2c. 2c. And so hold up to each one in his position his known and public sins for serious correction, to the great as well as to the not so great, and let each one be angry who will not let it go. Yes, if necessity requires that a confessor has been reminded of his public sins several times and promised amendment, and yet does not amend, but continues straightforwardly without any repentance, absolution should not be granted to him until a real, active and true repentance is confirmed in him." - Author's note.

The word that makes deadly becomes deadly, the comfort becomes terror, the blessing becomes a curse.

A second question is whether absolution should be limited by the condition of penitence or granted on the certain condition that the confessor is penitent? Should the formula of absolution be: I absolve you because you are in a state of repentance and faith, or because you are not? The answer to this is that only this is absolution in the true sense, which is given without restriction, and that the preacher, if he has reason to doubt the penitent's state, should not give him absolution at all, if he does not want to endanger his own soul and that of the confessor. Absolution requires firm faith on both sides; but what does not come from faith is sin, Rom. 14:23. Whoever binds or loosens, says Luther, does not believe, but doubts whether he has met, bound or loosed, or thinks so lightly: if so, he blasphemes God, denies Christ, tramples the keys underfoot. The Savior Himself gives absolution based on present faith Matth. 9, 2. and says: "As My Father has sent Me, so I send you? He entrusted the solution key to the Magisterium for the sake of the weakly believing, stupid consciences, but this purpose is not achieved with a doubtful absolution. He knew well that neither the apostles nor their successors were heart-counselors, yet he says nothing about a restriction of the forgiveness of sins to be granted. He knew well, by entrusting the administration of this foundation of grace to men, how far human knowledge and strength go, therefore he does not demand more from them than they can well accomplish under the guidance of his spirit. They should not deny the consolation of forgiveness to all those who testify to a repentant, ardent desire for it, provided their impenitence is not evident from clear outward signs. For since the pastor cannot see into the heart, he must ultimately rely on the confessor's assurance; even with the greatest semblance of repentance, deception is still conceivable, and thus no absolution would be possible at all if the pastor did not have to judge the repentance of his penitents merely on the basis of probability. He is not the master of absolution, but a servant of Jesus Christ, who arranges it, a co-worker of God, whose office God will know how to use according to the condition of each soul. As a brother should forgive his brother seventy times seven times a day, Matth. 18,22., so God, whose example we should be like in this, is a merciful God, with whom all those find mercy who testify their repentance with a sincere believing heart. He also truly and genuinely forgives the sinner from whom he has

The pastor should leave it at the testimony of repentance, the desire for mercy, and the promise to renounce the previous sinful life, unless he has a clear desire for forgiveness, not just a hypocritical one, but a sincere one, which may have been generated by the exhortation to confession that precedes absolution. Accordingly, the pastor should leave it at the testimony of repentance, the desire for mercy, and the promise to renounce the previous sinful life, unless he has clear indications that the confessor is just now hypocritical. In this case, he must refrain from absolution, for he must regard the one he absolves as being in a state of penitence, and he then has no right to shorten the divine bestowal of grace by human cleverness. For forgiveness is indeed linked to the condition of repentance; but whom God finds in a state of repentance, he forgives without restriction, and assures him of forgiveness, as by the other means of grace, so also by absolution without restriction.

Do not object that in this way the hypocrites are strengthened in their carnal security. The pastor must try to prevent this in all seriousness by the exhortation to confession which precedes absolution. He will impress upon the confessor that absolution always retains its force, whether the recipient be worthy or unworthy of it, that it is a comfort and life to the penitent, but terror and damnation to the impenitent. For as the same word becomes to one a savor of life unto life, and to another a savor of death unto death, so it is also the same ministry which, while it loosens the believers, binds the unbelievers. Nevertheless, it is impossible to control all abuses. There will always be those who deceive themselves and others, who make absolution a cover of shame for their wickedness, who even think that the gift of God can be bought with money. But is not the same the case with the Gospel in general and the holy sacraments, which are also seals of the forgiveness of our sins? The pastor must not let this prevent him from giving the consolation of forgiveness, unless obvious signs of impenitence forbid him to do so: He is only a servant; he must do what God commands him to do and leave the rest up to God. As it is with the apostles' greeting of peace according to the words of the Lord, so it is with absolution. "Where you enter a house, greet the same. And if that house is worthy, your peace will come upon it; but if it is not worthy, your peace will turn back to you." Matth. 10, 12. 13. Thus also the absolution bounces off the impenitent, but even more than that, it becomes a rope of death for him.

(Conclusion follows.)

He (the Lord) is a redeemer and a helper in trouble, and he does signs and wonders both in heaven and on earth.

(Dan. 6, 27.)

During the German Thirty Years' War, the Swedish troops, among others, took the capital of the Margraviate of Moravia, Ollmütz, with armed hands on July 4, 1642, and by royal order the command in it was transferred to Major General Winter, who also properly manned the guard posts of the fortress. But very soon a rumor arose among the soldiers, which made the otherwise so brave Swedes timid. On the Walle, at a so-called Rondel, a guard claimed to have heard a voice that resembled a human voice, but sounded so strange and ghostly that it gave the guard an involuntary shudder. Other soldiers, who were posted there one by one, wanted to have heard something similar, and so finally a horror of that sentry was communicated to everyone and the news of it finally reached the ears of Commandant Winter.

Since there were so many concordant testimonies, he considered the matter worthy of closer investigation and asked a lieutenant to observe whether the soldiers had really heard correctly or perhaps one had been carried away by the other by an unfounded fear. But, lo and behold, this fearless and impartial observer also heard those sounds, without, however, being able to say exactly where they actually came from. He faithfully reported to the commandant what he had heard with his own ears, and the commandant, accompanied by his confessor, the field preacher, set out to see for himself what so many had confirmed. His expectation was not deceived; the muffled voice sounded, and soon the thought took hold of him that a spirit was here. his nature.

The field preacher, however, claimed that those sounds were perfectly similar to a weak human voice, and now the good winter had the sober thought that someone might be walled up in the rondel of the rampart. He therefore immediately sent for the town mason and asked him how long he had been in Ollmütz.

craft? "It will be 26 years now," was the answer. "Have you, the commandant continued, never been ordered to do any work on this rondel?" "Never," replied the bricklayer, and even after repeated questions he stuck to his "no". Nevertheless, he was ordered to break into the wall and see if he could find anything. With apparent zeal he also made a large hole in the ground and in the wall, but there was no trace that could have led to a discovery. Meanwhile, however, Winter liked

The commandant had heard that the mason was a Catholic, and perhaps had good reason not to contribute to a discovery that would bring to light something to which he himself might have willingly offered his hands. The commandant therefore sent him away, and had two of his journeymen come instead, who belonged to the Lutheran church. He gave them the order to search there until something was found. They obeyed, and turned to another side of the wall towards the city, and had hardly taken out some bricks when they saw, who can describe their horror, an old ice-grey man in the wall, who, however, looked more like a ghost than a human being, and therefore was really taken for a ghost at first. The opening in the wall was quickly enlarged, however, and as a result the draft of air penetrated the old man too much and he fell into a faint. Still the bystanders struggled with anxious fear of ghosts, but the less anxious field preacher stepped closer, touched the apparently lifeless figure and soon convinced himself that it was not a supernatural being, but a human being, on whom he at the same time also noticed traces of life. He therefore hurriedly sought out a strengthening balm, with which he smeared the unconscious man, and soon became aware, to his great joy, that the latter was breathing, and soon after was able to answer some questions in a weak voice. General Winter now also approached the venerable old man, who was bleached by age and severe suffering, and having recovered somewhat, he asked him with deep emotion and eager expectation: "Who are you? and how did you come to this dreadful place?" In a weak voice the old man replied: "I was a Protestant preacher at the town church in Ollmütz, but the Roman Catholic authorities of this town would no longer tolerate me; by force they took from me the church I had been entrusted with and forbade me, under exemplary punishment, to continue in my office; indeed, they chased me out of town. The latter I now had to do

But I did not dare to answer to God and could not bring myself to leave the herd entrusted to me without further ado. I would rather die than leave it. Therefore, when the papists chased me out of one gate, I came back in to the other, and since the church had been taken from us, I performed my ministry in houses. But when my

enemies became aware that I would rather die than leave my army, one of them, the Father Rector of the Jesuit College, took the bloodthirsty decision to have me walled up in this prison. - When the venerable old man, whose name was N. Joh. Gott-Treu Felsner, was asked how long this had been going on, he demanded to know the year, and after he had learned it, he said: "So it is thirteen years that I have been brought here. - Completely exhausted, he was silent now.

In the meantime, General Winter had sent for a carrying chair and some refreshments to refresh the old man and to have him taken to his own apartment, which was therefore done. More powerful tonics were now applied, which did good work, so that old Father Felsner regained his strength a little. Now General Winter, who was deeply astonished, continued to ask: "Tell me, how did you live these thirteen years? Did you perhaps have a secret entrance through which some food could be handed to you?" - Felsner answered: "No; at first, for about two or three days, hunger and thirst attacked me a little, but when it seemed to have reached its peak, I fell into a gentle sleep, and when I awoke from it, I realized that some time must have passed with the sleep. Hunger and thirst had also disappeared at the same time as sleep. That's how I spent my time, and every time I woke up, hunger and thirst were gone. Sometimes, however, the time and the while wanted to be long, but I shortened it by singing a devotional song. Felsner was silent now and the general asked him to go behind a wallpaper for now; meanwhile he sent for the Rector of the Jesuit College. He appeared and the General asked how long he had been Rector? The Rector mentioned the number of years, and was now asked further: what clergymen were there before his time in Ollmütz? He answered: there had been Lutheran preachers. The general continued to ask: where did they go? Answer: He did not know; they had to leave the city and the country by order of the emperor. *)

Now the general let the old venerable preacher, who until now had been hidden behind the wallpaper, come forward and asked the Rector: do you think he knows this person? To which he answered "No." But when the old man addressed him in Latin, Father Rector was suddenly seized by an indescribable terror, all his limbs trembled. An awakened conscience, an undeniable wonder and certainly fear of what lay ahead of him took possession of him at the same time. The general now took the floor and addressed him as follows: "Behold, you wicked people, how you treat our religious relatives so cruelly and barbarically! Could a Turk or other barbarian be more cruel than you? If God had not worked miracles on him, he would long ago have been reduced to dust and ashes; but God has preserved his life, and know you that he will not let the

*) According to another message, Winter asked the Rector what had become of the last Lutheran preacher in Ollmütz, Felsner, to which he persistently denied that he knew anything more about him than this, that he had been taken out of the city and expelled from the country by order of the Emperor. - Both news can be easily united.

May he know how to preserve and save those who remain faithful to him. But in order that you may nevertheless know where this honest man has had to keep house for these 13 years, you shall not, like him, have 13 years, but only 13 days to stay there, where he has spent the 13 years; after the 13 days have passed, you shall have your freedom. *) The general was silent. His order was immediately carried out, the Rector was brought to the Rondel and kept there as he and his kind had once done to the "Gott-Treu" Felsner. The time of Easter was approaching, and then the Lord bestowed upon his old faithful servant the great grace that on the holy day of Easter he could once again preach an Easter sermon in the town church of Ollmütz in the presence of many thousands of people, and speak as a wonderful living witness of the risen Prince of Victory, who through his almighty word had also kept him alive in his grave. Three weeks later, the Lord Jesus brought this pious and faithful servant to his eternal rest.

General Winter had him buried very magnificently in a tomb in front of the high altar of the town church in Ollmütz, and had an extremely precious marble monument made to him, and his picture hung in the church in memory of him. However, when the Swedes left Ollmütz after the Peace of Westphalia (1648), all this was destroyed and completely ruined by the Papists, so that there is no trace of it left.

It hardly needs to be mentioned that when, after 13 days, the rondel was opened again to let the Rector out, if he was still alive, he was found dead and in a decomposing state. J. N.

(Submitted.)

Reject those who ask our church to abandon our adherence to the Confessions!

(From the October issue of the Zeitschrift für Protestant, u. Kirche.)

We do, however, say - and this right must be conceded to our church - that we hold our confession to be true until it is refuted or corrected! And we also want the teachers in our church not to preach to the congregations what they like, but to confess the common faith of our church as their own;

A more recent account of this strange incident states that the general had the Rector sentenced by a court-martial, which turned out to be that he should die of starvation in the same cell that he had designated for Felsner's grave. At the insistent request of Felsner and the field preacher, however, the general mitigated the sentence to the effect that he should be walled up for only eight days with a sufficient supply of bread and water. - By the way, Rieger seems to have known and used the older source used in the text in his *Geschichte der böhmischen Brüder*, Vol. 3. pag. 49.

We do not want to open the door to arbitrariness, so that one proclaims that Christ is God's only begotten Son, with the Father of equal power and honor, and the other that nothing is said by this except that He was an excellently gifted man; and that one like the other in one and the same church can refer to his good right to preach in this way. *) If a man does not share the faith of the church in which he holds the teaching office, he will, as an honest man, give it up or not seek it in the first place. But if he shares it, it will not be a "slavish submission" and not a "direct assertion" that speaks from his sermons, but the faith of his heart, which is one with the faith of the Church. If one wanted a slavish submission, for what purpose would one let the future teachers of the church (in Germany) study theology? What is the meaning of the requirement of this study but that they should acquire a free conviction of the truth of our faith by way of their own research and scientific deepening in the Scriptures? For this purpose, the means are offered to them, in the good confidence that our confession has nothing to fear from the light of science, otherwise they would better be locked up in training schools, and instead of the theological faculties, clerical seminaries would be established. It is really tiresome to have to repeat what has been said so often, what is clear and simple, and men of faith, at least, should finally be able to overcome their preconceived prejudices to such an extent that they do not join in the chorus that urges the church to completely tear down the last fence and protective wall around it, so that the work of destruction, of which Psalm 80:13 and 14, does not merely remain unhindered. is not only more unhindered, for that is almost unthinkable, but also can proceed with all claim to full justice.

Yes, theological science immerses itself in the Scriptures with completely free devotion, it strives unceasingly to reproduce the entire content of the same, it does not let its research instinct and its research profession be bound by any barriers other than those which the object of research itself directly imposes on it! She has done so, thanks be to rationalism! I say this with all seriousness on one side; it has really smashed all the inhibiting fences of traditional propositions and doctrines (accidental formulas of past centuries - as they are called) and has emancipated theology from all of them in fact! But what was the success? No more nor less than a complete confirmation of all and every main provision of our old confession, obtained by means of renewed

free research, than a new solemn seal on its truth, ge-

This is the very falsity of the so-called Protestant (Uniate) Church, that in it also the unbeliever and false believer has a right to confess and preach his unbelief or false belief. D. R.

In the most heated battle with a critique that held nothing too sacred not to try its confirmation on it. And in the face of such results, the church is being asked to drop this very good confession, to no longer care about its upholding, and to give up the sacred office of proclaiming the Word to every spirit that carries whatever testimony it wants, if it only *pro forma* still refers to the Scriptures, only so that it does not fall victim to censure, as if it bound the spirits in slavish submission to the tradition of the 16th and 17th centuries, where fortunately the truth was brought to light. It is as if it binds the spirits in slavish submission to the tradition of the 16th and 17th centuries, where, fortunately, the truth was placed in the bright light! The theologians who research in the fear of the Lord certainly have least to complain about the pressure of the "compulsion to symbols"; only the spirits who pursue their self-chosen paths in their own arbitrariness find it annoying from time to time; but they know how to help themselves otherwise, and do not have the right to demand that consideration for the welfare and the legal existence of the whole church be subordinated to protection against its lack of existence and its immaturity.

If one so often laments the decay of the old church discipline, how does one reconcile this with the demand to completely break off the last badly atrophied remnant, the last still existing trace of discipline, which at least binds the teaching profession to some extent? And what is the church doing? What kind of tyranny does it exercise over those who cannot, with free conviction, make the content of the symbols the content of their faith? It says to them: "So you cannot be teachers with me! and says it in the mildest way, and in its application stretches the limits as far as possible, even gives (in Germany) the resigned clergy annual salaries to protect them personally from lack. But no, she should not do that either, otherwise she will be accused of chaining the exegesis (interpretation of the Scriptures) and I don't know what else, because she allows herself the opinion that not every pastor is called to present his ideas to the congregation as the Gospel, and because she does not take as a standard for the evaluation of his teaching his own thoughts about himself, but the proven confessions of the fathers, which she recognizes as her own and which have been tested many times according to the Scriptures. - —

But enough of this vexed point of contention, about which it would indeed be necessary at last for the faithful to agree, and to refrain from unfruitful side glances at what pleases the world, which nevertheless remains the world. The position we assign to the symbols as testimonies of the faith of our church, which we confess because it is drawn from the holy scripture and agrees with it, does not conflict with the scriptural principle as the Protestant church puts it (that the holy scripture is the only rule and guideline of faith and life), and who can claim this!

Let him first prove to us that the content of our confession is not in harmony with the Holy Scriptures, or let us be in peace!

Is it right to desire a bishop's office yourself?

(See: Luther on Psalm 8, 3. Works: Hall. IV.

767 et seq.)

Since we have said that no one should teach in the church unless he is called by God to do so, and that it should be known to everyone what kind of calling this is, note this: This is God's calling, when someone is required and called to the office of preacher above, even against his will, by the authority of his overlords, be they spiritual or secular. For there is no authority without God, as St. Paul says Rom. 13:1. Therefore what both, authority and power, give, there is no doubt, because God himself gives it. Therefore we read in the Old Testament that no history or story has gone out blessedly without first asking God, and without first receiving an answer, either through an angel or through a man. For how unhappily the children of Israel fought without God's command, we read in the fourth book of Moses, Cap. 14, 44, 45; likewise we see in the Maccabees. Dear one, do not doubt that if God wants you, he will seek you out; indeed, he will send an angel down from heaven to lead you to it.

And I think that this is the reason why today neither bishops, nor priests, nor monks teach the word of God in the church, that there is almost no one left who expects God's calling; but all of them run and run after parishes and preachers' chairs, after prebends and fiefdoms, after idleness and full bellies; so that now either despair, or a lazy and good life, makes not only monks, but also bishops and priests. You will not understand this divine calling better than by paying attention to the histories of the holy Scriptures and of all the holy men in the church; for those who have taught from God's calling have always done great things, as St. Augustine, Ambrose, and before them the holy apostle St. Paul.

But lest I cause any to be grieved, I speak of those who come to preach and teach the Word of God; these, I say, should diligently take heed that they are sent of God, as St. Paul says Rom. 10:15: "How shall they preach if they are not sent? As it is written: How pleasant are the feet of them that preach peace, that preach good things." Es. 52, 7. And Malachias speaks, Cap. 2, 7.: "The lips of the priest shall proclaim the

Luther is speaking here according to the ecclesiastical conditions as they existed in Germany. Here in America the "calling authorities" are the congregations themselves. D. R.

Teach them to seek the law from his mouth, for he is an angel of the LORD of hosts."

But neither should we condemn those who, out of godly opinion, take courage to seek neither their own profit and enjoyment, nor their praise, nor a good and gentle life, but only that they may teach and preach God's word; although such are a strange bird; indeed, such men should be praised,*) as St. Paul says in 1 Tim. 3:1: "This is certainly true, if anyone desires a bishop's office, he desires a good work. But why he speaks in this way, he soon adds verse 2 ff. and says: "But a bishop should be blameless, a wife's husband, sober, temperate, sedentary, hospitable, teachable, not a winebibber, not a biting man, not a dishonest man; but gentle, not addicted to heresy, not stingy," and what follows there. All this belongs to a bishop. He who desires such a thing desires a great work, for such an office is for one who can despise honor, life and all goods, for it is a service of the truth that was proclaimed beforehand and spoken in Matt. 10:22. You must be hated by everyone for my name's sake," which, because it is hardly suffered by those who are drawn to it by force without their will, is hoped in vain that it will be suffered by those who desire it of their own accord, or who are not moved inwardly by a special grace to desire such an office.

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Continued.)

3.) A third justified reason for taking these words improperly would be: if the actual meaning of them contained something that would be contrary to an established article of the Christian faith. The holy apostle Paul writes Rom. 12, 7. thus: "If anyone has prophecy, let it be like faith." Here the holy apostle obviously wants to say: there is a certain sum of articles of faith, which are based on such clear and plain sayings of the holy

scriptures, which do not need any interpretation, that there can be no doubt about their correctness.

It should be noted that Luther only comforts those who dare to "desire" the preaching ministry and to "stand" for it, but by no means those who, like the Methodists, come running by themselves and intrude into the congregations and their pastorates. These can by no means pretend that they are "driven by the Spirit, by love"; for God's Word clearly says that running and coming on one's own is the true characteristic of false prophets. Cf. 1rr. 23, 21: "I did not send the prophets, nor did they run." Matth . 7, 15: "Beware of false prophets who come to you in sheep's clothing.

The first is that the interpretation is "similar" to the "faith," i.e., to those irrefutable articles of the Christian faith, i.e., it does not contradict them, but agrees with them in the most exact way.

It is certain, then, that if the words of the sacrament, "This is my body; this is my blood," were to be taken in their true meaning, and any article of the Christian faith were to be overturned, it would be irrefutable proof that the true meaning of the words could not be the right one, for it is impossible for God to contradict Himself in His words and to say yes and no to one and the same thing at the same time.

An example may make the established principle clear. That not God, but Satan and man's wrong will is the cause of sin, is an established article of the Christian faith, based on the clearest scriptural passages; for thus it is said, among other things, Ps. 5:5: "Thou art not a God to whom ungodly things please" 2c.; further Jac. 1:13, 17: "God is not a tempter to evil - with whom is no change, nor change of light and darkness." Whoever interprets a Bible passage in such a way that God is made the cause of sin,*) his "prophecy is not similar to faith", his explanation of Scripture is therefore so certainly wrong that it needs no further examination.

So the question is: Does the fact that the words of institution are actually taken, and therefore it is taught that the body and blood of Christ are really present in the holy supper, and are really served in, with, and under the bread and wine, and are partaken of with the mouth, overturn any article of faith? - Those who first departed from the words of Christ in Holy Communion did indeed want to assert this when they knew no other way out; and it is still asserted by those who in our days pay homage to the reformed belief or rather unbelief in Holy Communion. They claim that if the words of institution are actually taken, the article of faith in Christ's true humanity and in Christ's ascension are thereby overturned.

First of all, it is said that the Holy Scriptures clearly teach that Christ had a true human body, just as we do; but now it belongs to the nature of a body that it is spatially limited, that it is therefore not present in several places at the same time, much less omnipresent; therefore it is contrary to that article of the Christian faith if one wants to believe that the body and blood of Christ are really present everywhere where the Holy Communion is celebrated.

To this we have the following to respond.

Here a wrong application is made of the principle that prophecy should be similar to faith. This is not to say that every clear passage of Scripture, as soon as it seems to contradict another passage of the Bible according to the thoughts of our reason, should not be taken in its proper sense, but rather that one passage should be brought into agreement with the other in a way that is right before reason.

*) As, for example, the Calvinists do in their doctrine of unconditional election by grace.

would have to be. That would not mean "to interpret similarly to the faith", but to want to correct one Bible passage from another. If this were right, then Scripture would be a reed that would have to bend to every wind of human reasoning; for then everyone would have the choice whether he wanted to corrupt the first from the second, or the second from the first passage; Then not only the reformers could say that Christ was not in the holy supper, for it is written that Christ has a true body; but then others could also say with the same right that Christ could not have had a true body, for it is written that his body is everywhere where the holy supper is celebrated. This is how the heretical Manichaeans and Marcionites really proceeded; they did not want to take the passages dealing with the true humanity of Christ in their true sense and denied it, referring to the passages in which it is taught that Christ walked with his body on the surface of the water, made himself invisible and was in several places at the same time. - But what is such an interpretation of Scripture but a mockery of Scripture? No, when it is said that prophecy should be similar to faith, it means this much: If someone interprets a dark passage, the meaning of which is doubtful, such as a prophecy, a similitude, a model 2c., where no interpreter can say, "This and nothing else is the right meaning of the Holy Spirit in this passage"; where it is rather always conceivable that the passage is perhaps to be understood differently: An interpreter must always see to it that his interpretation at least does not violate "faith"; if he does, then the interpreter is not a false prophet after all, even if he had not exactly hit the meaning that lies in his passage; he would not be so, because the meaning that he put forward, although he mistakenly thought to find it in a certain biblical passage, would nevertheless be found in other biblical passages.

This principle is by no means meant to say that one must or may depart from the actual meaning of a scriptural passage if our reason cannot see how this actual meaning can rhyme with that of another scriptural passage. Let that be far away! No, if our interpretation of an obscure passage on a point of faith contains a yes, while Scripture in another clear passage says no to it, this and only this is the case in which the analogy of faith can compel the interpreter to leave the actual meaning of a biblical saying; thus, for example, all those passages are to be declared inauthentic in which something corporeal is ascribed to God, since it is a clear article of faith that God is a spirit. In this case an absolute contradiction would take place; in this case the result of our interpretation would be that in the one place a thing would be affirmed, in the other denied. But in no way is the actual sense to be abandoned, for example, in the passages where the Son and the Holy Spirit are ascribed divinity, although it is an equally clear article of the Christian faith that God is one God. Even if reason can never rhyme the passages of Scripture that deal with the unity of the essence and those that deal with the three persons, there is no absolute contradiction here; Scripture does not contradict itself here, but only our unregenerate reason; but if one wanted to make a distinction between the two in

If we were to abandon the actual meaning of the Bible's words in all cases where the Scriptures contradict our unenlightened reason, we would have to take all the sayings for figurative expressions in which some secret, miracle or the like is spoken. But what would the Bible be then? - A fable!

If we apply this to our present case, it is true that it contradicts our blind reason that a human body should be in several places at the same time, but this does not mean that it contradicts the Holy Scriptures. On the contrary, it teaches both, firstly that Christ has a true body, which is therefore naturally spatially limited, but it also teaches that Christ's body, because he has been taken up together with his whole humanity into the unity of the person of the eternal Son of God, can be present everywhere and is real where the Holy Communion is celebrated according to its institution. This is therefore to be accepted in simple faith; for here is no contradiction, but the most glorious agreement. This would be a contradiction if the actual meaning of one passage were that Christ's body had the essential quality of being omnipresent; for it is true that the quality of omnipresence, which is essential to God alone, can never be or become essential to any creature; but this is not what Scripture teaches when it says that Christ's body is present in the holy supper; the cause of this mysterious presence lies, according to Scripture, not in the essential qualities of Christ's body, but in the communion which this body has with the almighty Son of God. *) So, on the one hand, it remains true that Christ has a true natural body, which naturally cannot be in several places at the same time; but on the other hand, it is and remains true that Christ can be present with this natural body of his by virtue of his promise and divine power, wherever he wants, indeed wherever he really is. By the latter the former is not overthrown; just as little is it overthrown that an iron is iron, when one speaks of a glowing iron, although the iron in itself can never have the property of glowing, but can only glow and burn through the fire connected with it: just as little is the truthfulness of the humanity of Christ overthrown by speaking of an omnipresent body of Christ, although a body cannot be omnipresent according to its natural properties, but only by virtue of its union with the Godhead. It is therefore clear that the doctrine of Christ's true humanity by no means demands that we depart from the actual meaning of the words of the Lord's Supper; this is certainly contrary to the concepts of human reason, but not contrary to any article of faith in the divine word, but rather similar to faith. Therefore, the reformers must first prove that God cannot, as Scripture says, "do abundantly above all that we ask and understand," and that "no thing is impossible" to God (Matth. 19,26. Luc. 1,37. Ephes. 3,20.), then

Therefore, the Lutheran Concordia Formula explicitly states: "Therefore, we believe, teach and confess that being omnipotent, eternal, infinite, universal, natural, that is, according to the properties of nature and its natural essence, being present to oneself, knowing everything, are essential properties of the divine nature, which will never again become essential properties of human nature in eternity. Rev. art. 8.

they have proven that it is contrary to "faith" to assume that Christ can be everywhere with his body.

According to this, it is now easy to judge also about the second objection, that the actual understanding of the sacrament words contradicts the article of faith of Christ's ascension.

It is said that the Holy Scripture clearly teaches that Christ left the world and went to heaven and is therefore now in heaven and will not return until the last day; therefore it is contrary to this article of the Christian faith to assume that Christ is still present with his body in the Holy Supper. Here, too, the answer is that this may seem to be contrary to reason, which can conceive of no other ascension than that with which all communion of the man Christ with the world ceases; but it is in no way contrary to the doctrine of the ascension of Christ as contained in Scripture. The Scripture says that Christ "ascended above all heavens, that he might fill all things" (Ephes. 4:10); further, that Christ sat down at the same time "at the right hand of God, or at the right hand of the Majesty on high" (Marc. 16:19. Ebr. 1:3). Far from being an obstacle, the Ascension is an irrefutable pledge that no barrier of space can separate Christ, the exalted and glorified God-Man, from His own. For when Christ has ascended above all heavens to fill all things, who can still believe that Christ is enclosed in heaven as in a house? If Christ has sat down at the right hand of God, who can still believe that there is a corner of creation where he is not? For is not God's right, that is, God's power and authority, everywhere? Yes, certainly, Christ's ascension into heaven with his subsequent sitting on the throne of the majesty in heaven (Ebr. 8, 1.) does not indicate a change of Christ's stay, but rather of his state, namely his entrance into the full use of his divine majesty, his entrance into glory also as mediator, as the Son of Man. If Christ had not gone to heaven, one would doubt whether he would be omnipresent, but after he has taken the kingdom of heaven, we can rejoice all the more confidently: He is with us all the days until the end of the world.

The holy scripture says: "He is risen, he is not here", Matth. 28, 6. "You always have arms with you, but you do not always have me", Marc. 14, 7. "I am leaving the world", Joh. 16, 28. and so on. From this some conclude that Christ cannot be omnipresent; but this conclusion is wrong; Christ is no longer as visibly present in the world as he was when he walked here in the flesh, but if the continuous duration of this presence is denied in the scriptural passages mentioned, this does not deny that Christ is omnipresent in another, more perfect way. He himself says to his disciples after his resurrection, "These are the sayings which I spake unto you, while I was yet with you." How? Was Christ not with his disciples again at the moment he spoke these words? Yes; but in a different way than before, no longer in the weakness of natural life, but in the state of heavenly transfiguration. From this it is evident: Christ has different

Ways of being somewhere. In a certain sense, Christ is no longer on earth, but in another sense, namely in an ineffable way, he fills heaven and earth again and again.

That is why our church sings:

Whether you have already ascended from this earth visibly, and now remain invisible to us all here at this time,
Until your judgment will be seen there And we will all stand before you

And look at you happily:

So you are always according to your word With us and your community,

And not caught in one place

With your flesh and bones your word stands firm as a wall, which no one can turn.

Let him be as smart as he wants to be. *)

(To be continued.)

Church consecration.

Last Sunday Sexagesimä and the day after, as on 27. and 28. Febr. d. J. had the local German ev.-luth. congregation ungeänd. Augsb. Conf. had the joy of consecrating its newly built second church in the northern part of the city. The church was given the name Immanuelkirche. Present and active in this were, besides the two pastors of the congregation, Büniger and Walther, the? Fürbringer, Fick, Schieferdecker, Lochner and Müller. - Praise be to Him to whom alone all honor is due! Amen. - —

Ecclesiastical message from the West.

1. on Sunday 86ptuaA68ilua6 l.. J., Mr.?. Lehm ann took up his duties at Hanover near Cape Girardeau, and in the future will help serve a second parish 10 miles from there. His address is: ?ev. Dsli- manQ, 0ap6 Oiiardeau, Mv.

On the sixth Sunday after Epiphany, Mr. Paulus Heid, former pupil of the Lutheran Seminary at Fort Wayne, having received a regular call from two Lutheran congregations at Wapakonetta, Allen Co, O., was ordained before them by Dr. Sihler with the assistance of Mr.? Streckfuß to the sacred office of preaching according to apostolic usage.

Ecclesiastical news from Hanover and Prussia.

(From a private correspondence.)

I think the best way to characterize the present state of affairs is to tell you about the latest piece of church history that has happened in our country; it is a reflection of what is happening everywhere.

In the good city of Celle, a pastorate of municipal patronage was vacant. The magistrate turned to the famous Uhlich to have the man of the day recommend a candidate. He recommended a certain Greiling, a bright head, gifted knocker and rabulist, quite the most vulgar rationalist. The man appeared with immense impudence and - his mob fell to him like water. In the face of this, the "pietists," as the believers are called here, grouped together and increased in number and fought back. Greiling soon had all the clergy against him and was all alone, but he raged on and asked neither for the Bible, nor the catechism, nor the consistory. The situation in Celle became precarious; there could be conflicts, and it was found that Greiling had written in the symbolic books that he would take them *ea qua*

*) See: Kirchengesangbuch für ev.-luth. Gemeinden ungeänderter Augsb. Conf. St. Louis. Nro. 197.

par est reverentia ac pietate (as befits). Then the consistory decided to change the whole mode of signing, so that now a book is presented to the candidate or translocand, in which at the top of each page is printed the formula of the obligation, as it has been valid with us from the beginning, under which the man then simply puts his name, and that - before his swearing in and under the instruction of the swearing spiritual council, now of Abbot Rupstein. This is an excellent measure, because the church thereby preserves its legal territory, which is of great importance to the world. At the same time, the Consistory thereby shows on which ground it intends to stand. We had and have our joy in this, which increased not a little when this spring (1847) Spitta, the well-known songwriter and from Hamelin badly reviled, a faithful Lutheran pastor, became superintendent in Wittingen, an appointment that would have been an absolute impossibility five years ago. But the enemies also understood these signs; they saw that the consistory was beginning to lean on its natural center of gravity, and considered that they at least had to make noise. The Hamburg correspondent thus sprayed a lot of venom, among other things, he also pointed out the imminent (but not yet) appearance of a paper in which the "orthodoxy" of various consistorial councilors (meaning Meyer, Rupstein and Lücke) was to be measured against the standard of the symbolic books. There was also so much lying about the legal side of the change in question that the consistory issued a notice in which it instructed and reassured the subordinate clergy about the step taken. - In the meantime, another vacancy had arisen in Celle, and a man named Diestelmann had again been drawn from the Prussian source, who possessed very brilliant testimonies from Sydow and Jonas, and thus belonged to the faction of the 83, the Schleiermacherians. He preached -and was elected by the magistrate. Now a number of "Pietists" protested against him at the consistory as against a false teacher. The consistory reported this to the magistrate of Celle with the remark that the man presented would in any case have to sign the symbolic books. Thereupon the man reconsidered for several weeks, but then came and made a very poor exam and held a very mediocre sermon in an even more mediocre way. It is to be presumed that

he will be the last one to be referred to, for he will probably soon fall away. Among these trades, however, the theologians in Celle have gained significantly; they are all, one might say, instinctively driven to the right side and will grow. In this story you have a reflection of the situation in Germany.

Wislicenus has publicly declared his pantheism, which does not let him and his people pray. His church has some 70 members, but in the newspapers he is already dead. On the other hand, all those who have decided to leave threaten to do so if an ordinator commitment prepared by the General Synod (of Berlin) would be accepted, in which several sentences of the apostolic symbolism, namely "Conceived by the Holy Spirit, Born of the Virgin Mary, Descended into Hell, Resurrection of the Flesh", are deliberately passed over as either not belonging to the "main and fundamental doctrines" of the Gospel or as being misleading in expression. In this ordinator commitment

It would have become a new confession and the omission of the above sentences could only seem to be a denial of the truth and a concession to unbelief and half-belief under the present circumstances. This is how it was understood and most vehemently opposed in newspapers, brochures and petitions to the king. To all appearances, it will remain unimplemented. But one is then no further, since in the Prussian, evangel. Church, as the authentic synodal records prove, every legal basis has been destroyed. Therefore, there is no way out or in in the church regime. Many Lutheran-minded clergymen have sent back the Union Reversal and the Agende; they are allowed to do so. The king has already asked for the restoration of the Lutheran church to its legal status, but has not yet given an answer. This much is certain, that a crisis is at the door and probably a significant Lutheran separation will take place. It would have to be that the first general state parliament, which is currently assembled in Berlin, would push for an American freedom of the church, which, however, I would consider to be the beginning of a terrible revolution in Germany.

Grace.

An old master potter was once at a wedding in the company of many merry young people; but before he sat down at the table, he silently performed his prayer. Afterwards, one of the guests mockingly said to him, "Isn't it true that everything prays at your house?" - "Everything? I wouldn't know that!" - "What do you mean, not everything?" - "No, I have two pigs down in the barn, they never pray when they want to eat." Then the young man fell silent and spoke no more to the old Christian.

New Post Office.

From April 1, 1848, the undersigned requests all his letters, newspapers 2c. to be addressed to Marion, Marion Oo., Ollio.

The undersigned also informs his neighboring Lutheran preachers that if they wish to have the new Lutheran hymnal published by the Lutheran congregation in St. Louis, they should not first obtain it from St. Louis or New York, but that he has tried to procure a small supply in order to make it possible for this hymnal to be easily available in the vicinity. A. Ernst.

Changed address:

Rov'ä 4. IseiEs,

Last OermnrNo^vn D. O.,

6n., Imi.

The address to ^lr. ^nt-on Oost-erls: ^Vsstüslä k. O., ÄLuldkrv 60th, Okio, is incorrect.

Received.

\$2.00 for the Lass River Gentile Mission in Michigan, from Zion Lutheran Church in Willshi" Township, Ohio.

\$1.2Ä for the Lutheran seminary at Altenburg from the Lutheran congregation at Waterloo, Ill.

Paid.

The 4th year of the HH. Gerh. Heinr. Brockschmidh Andr. Drescher, Christian Faßler, D. Joh. Jsensee, Gott- lob Kling, Friedr. Kull, Christian Spannagel, Friedr. Stockhare, Georg Weidner, Georg Wendling.

Printed by Arthur Ölshausen, publisher of the Anzeiger des Westens.

About the daily home devotion.

(Continued and concluded.)

In the case of prayers for home devotions, one of the main requirements is that the head of the household pray them correctly, and that all the members of the household can pray along with him; but to pray correctly is not such an easy thing, and it is precisely those who think they are the most skilled at it who are the most unskilled; How often is there a lack of the right selection and order of what is to be prayed for, or of the right expression, how often is the person praying distracted, tired, or otherwise not in the mood for prayer, how often, for this very reason, is the prayer that is supposed to be nothing but a powerless and sapless babble, in which no one can really pray along. Many use certain prayer books for home devotions, which are especially dear to some because they contain special prayers for the most diverse circumstances, and especially for each day of the week; But let each one examine for himself whether he is capable of always really praying such prayers that are read aloud; he will have to confess that, if they are not standing ones, which are used daily and are learned almost by heart in this way, he will indeed have many good thoughts with them, The reason for this is that both oral and recited prayer rushes past the ears all too quickly, so that before the first words fall into the heart to kindle devotion to prayer, the other words already follow and, as it were, displace the first ones again; But the longer the prayer form is, the more perceptible becomes this unfortunate state of affairs. Oh, if only we followed the advice of Sirach: "Look at the examples of the ancients and follow them"; for it is as strange a perception as it is unknown to most that, for example, Dr. Luther, who possessed the spirit of prayer in such abundant measure, did not include in any of his many sermons any prayer similar to the one that was used more and more frequently later on.

Even of the common church prayers, which were included in the hymnals to be read and prayed along, there is no trace in Dr. Luther's writings, but at the end of his house postilion there is "a common form, how at the end of the sermon the people should be admonished to general prayer", which not only agrees with the principles mentioned above, but also gives preference to the Lord's Prayer over all other prayers, when it says at the end: "To acquire all these things, pray with devotion and in faith one Lord's Prayer".

As for the collects or short altar prayers, however, the old church wisely arranged it this way, and the Lutheran church has just as wisely retained it, that these are sung slowly by the preacher after the preceding exhortation: let us pray, whereby it is possible for everyone to pray along and to seal the short prayer with his Amen. What applies to the public service according to what has been said so far, also applies to the home service, therefore neither oral nor read prayers are to be recommended for this, but above all the Holy Our Father, but if one would need other prayers besides this, then I do not know of any better ones to suggest than the unsurpassable morning and evening blessings in Dr. Luther's little catechism. Luther's Small Catechism, for they solve the difficult task of combining brevity with richness in such a way that one will not easily find anything in similar prayers, no matter how long, that is not already contained in that one, for what is expansively enumerated and paraphrased with many words in other prayers, Dr. Luther summarizes briefly and with often repeated words. Luther sums up everything briefly and with the often-repeated word: "I thank Thee, my heavenly Father, through Jesus Christ, Thy dear Son, that Thou hast preserved me this night from all harm and danger; and I pray Thee that Thou wilt also preserve me this day from sins and all evil, that all my sins and all my evil may be brought to Thee.

I commend myself, my body and soul, and everything into your hands, your holy angel be with me, that the evil enemy may find no power in me, amen. Likewise also in the evening benediction: "I thank thee, my heavenly Father, by Jesus Christ thy dear Son, that thou hast graciously preserved me this day: and I pray thee to forgive me all my sin where I have done wrong, and graciously preserve me this night; for I commend myself, my body and soul, and all into thy hands, thy holy angel be with me, that the evil enemy find no power in me, Amen."

These short prayers, which unfortunately are not as widely known and appreciated as they deserve to be, can easily be memorized and prayed by all members of the household, and everyone will find an opportunity to include their particular request in the word "all" and bring it before God.

Finally, the singing of sacred hymns, although praiseworthy and encouraging to devotion, especially

because one can follow and think about the words more easily when singing, is often not generally applicable because in our time many a householder lacks the knowledge of the melodies, which is why such a householder does better if he reads a hymn or a few verses from it slowly and devoutly, But if a householder can sing correctly, he will find in the unadulterated hymnals a rich supply of songs, especially for the morning and evening time, from which he may choose especially the oldest, simplest and shortest, or a few connected verses of the same.

So much of what should be done in the daily home devotions, namely, the Holy Scriptures, the small and large catechism of Dr. Luther, the morning and evening blessings of the same, or also the singing of spiritual songs.

But how necessary it is for every Christian to know this

To practice everything daily, this question should be answered with the following apt words of Dr. Luther: "So this is my admonition that we get used to constant prayer and meditation on the Holy Scriptures. Those who have never fought against the devil do not know how necessary the spirit of prayer is. For carelessness and certainty increase daily, like rust on iron, and the word falls out of our hands before we realize it. When this happens, Satan has half won, for he does not sleep, but watches for every opportunity, and then attacks us when he knows that the heart is not attached to the word. There he can easily blow out a great fire from a small spark; before it can be damped down, and Christ can be seized again with the word, we are either oppressed with pain and plagues, or completely executed; for he is a murderer, and directs all his attempts to kill us. Therefore the word must always be practiced and prayed when we go to bed, or rise, lest the enemy find us idle and unarmed, and pluck salvation altogether from our hearts."

"I am also a theologian, as I have been fairly practiced and somewhat experienced in the Holy Scriptures through various dangers; nevertheless, I do not rise because of such gifts that I should not therefore pray the Catechismum, that is, the Ten Commandments, the Faith and the Lord's Prayer, with the children, and contemplate it with an inward heart; so that I not only run over the words, but also pay attention to what each word means: And if I do not do this, but am occupied with other business, I will certainly find some harmful evil in it. For the word is given for this reason, that we should sharpen it in us, and exercise it diligently, as Moses says: "If we have not the exercise, then our hearts become like iron which rust eats up, and know not how to reason for ourselves."

"Indeed, we see before our eyes, and daily experience teaches us, into what and various dangers people fall. There is no other cause than that they are safe, do not pray, do not hear God's word and do not consider it, become safe, and are content with having it in books and being able to read it. The devil delicately puts contempt for the divine word into their hearts, and then throws them into either sudden despair or other danger, for what does a man have that he can arm himself and protect himself against the mighty enemy?

"Therefore, a lover of divine word must study without ceasing, and always practice in the word and prayer. Not only that these are important things that cannot easily enter our hearts, but also that our adversary tempts us not once, but often, so we must always fight and pray against him. Thus prayer belongs to the Christian people, to the churches, or to the redeemed and sanctified; for the unbelieving and ungodly cannot pray." (W. A. IV. 2608. flg.)

A second question is how often and at what time should home devotions be held? According to the old commendable custom, this was done twice a day, namely in the morning when getting up and in the evening when going to bed; there is a reason for this in the words of David: When I lie down, I think of you; when I awake, I speak of you (Ps. 63:7.). A second reason is that, as Dr. Luther says in the fragments, everyone has the devil around him, who will leave him no peace with lies and murders day and night; therefore we are taught to pray not only in the morning but also in the evening blessing: Your holy angel be with me, that the evil enemy may find no power in me; and how necessary it is to hold firmly to the Word of God for this very reason is shown by Dr. Luther in the example of the two apostles. Luther uses the example of the two apostles Peter and Judas when he says: "Peter heard and kept such a sermon (namely the words of Christ Luc. 22, 31. 32.). Such a word has been the rod by which he has kept himself, so that sin has not been able to press him to the ground; otherwise sin would have done to him as it did to Judah; but with the word he saves himself. Learn this diligently and apply yourself to it in time, listen to God's word diligently; do not go to bed, do not get up until you have recited to your heart a beautiful saying, two, three or four. As Matth. 9, 13. 11, 28-30. Joh. 3, 16-18. 35. 36. Joh. 5, 24. 11, 25. 1 Joh. 2, 1. 2. Where you practice such and such sayings daily, and make them known to you through such practice, then you have the right archangel of the soul, since the wretched Judah lacks this." (W. A. XIII. 975. flg.) How advisable it would be if diligent Bible readers made a collection of such sayings, which deal with our salvation, and learned as many of them as possible by heart!

Finally, the time in the morning and evening is also the most suitable with regard to domestic business, since then all members of the household can attend the home devotions, except that for the sake of the small children it would be advisable to hold them immediately after dinner.

That in former times a certain devotion was customary also at noon time, of this the dear ancients still know

to tell us, of this the many table songs in all the hymnals testify, and this is also confirmed by the regulations in the Small Catechism, according to which food and drink are to be sanctified with God's Word and prayer; these regulations, too, as they are to be found there, are not to be understood.

now only followed by a few. A laudable habit took place in monasteries, in which an appointed reader read the holy scriptures over the table in order, as the excellent Myconius did for seven years and in this way learned the Bible almost by heart; also in the biography of Joh. Matthesius in Joachimsthal it is told that his wife, who is a true model for all preachers' wives, read the Bible to him after the table three times quite finely and clearly. Shouldn't this encourage many a householder to use the time at table to read the Holy Scriptures aloud, in order to promote a better knowledge of them and to prevent many a useless or even sinful conversation?

The third question, namely, how to conduct home devotions, is generally already answered adequately in what has been said so far, and I would remind the reader to carefully read again what was communicated earlier about the daily practice of catechism in Volume 3, No. 18. However, for the sake of greater clarity, a few more hints are to be given, first of all for those who want to hold daily home devotions three times a day.

In the morning they may begin with the morning blessing, may God keep 2c., and have the children pray it slowly and devoutly together or pray it themselves (kneeling or standing according to Dr. Luther's advice).

This is followed by the recitation of the first three main pieces, namely

On Sundays the first, with the interpretation added to each commandment, then the second and third main without the interpretation.

Mondays, first main without interpretation, second and third with interpretation.

Tuesdays the first and second without the interpretation, the third with the interpretation.

On Wednesdays the first, second and third without the interpretation and then the fourth main with the reading of the Office of the Keys and of Confession; the two confession forms remain omitted, likewise from the words: on it shall 2c. to the end.

Thursdays the same.

Fridays, the first three main pieces and the fifth of the Sacrament of the Altar.

Sundays, the same and then the house table according to the shorter form in the Concordienbuche. *)

After the main parts, one or two pages of Dr. Luther's Large Catechism should be read aloud in order. Those who wish can then sing a song or some verses from it, or read it aloud, or recite or have recited some sayings about salvation (see above at the first question). Also, on Sundays and feast days, the biblical passage on which the sermon is preached in the morning can be read aloud; now, when food and drink have been sanctified and enjoyed in this or similar ways, prayer follows the meal according to Dr. Luther's Small Catechism.

At noon, grace may be prayed like the morning blessing; after the meal, one or two chapters from the New Testament are read from the Bible in turn. On Sundays, a passage from the Bible or from the Catechism may be read for the afternoon service, or the father of the house may ask what the members of the household have remembered from the early sermon; the prayer after supper concludes the service.

In the evening, especially for the sake of small children, home devotions are to be held immediately after supper; after the table prayer, the father of the house reads one or two chapters from the Old Testament, asks about what has been noted from the afternoon service, sings or reads a song, perhaps adds a few sayings about salvation, and lets the children conclude with the evening blessing.

When reading the Bible, it is highly advisable that the householder at least occasionally inquire into which main section, especially of the first three, the readings belong. Everything that speaks of good works or sins belongs in the first main section, everything that deals with what God gives to his faithful through creation, redemption and sanctification belongs in the second main section, and everything good for which we should call upon God, as well as everything evil against which we should call upon God, belongs in the third main section, or to put it briefly: everything that is done and left undone belongs in the first main section, everything that is believed and hoped for in the second main section, and everything that is asked for and given thanks in the third main section.

Just do not imagine this exercise to be too difficult and do not lose courage if the first attempts do not succeed immediately; start with the easiest, i.e. with such passages where no long reflection is necessary and where also the headings above the chapters often give good indications, e.g.: in which main section does the description of the six days of creation in Genesis 1 belong? Answer the second and the first article. Where does the establishment of the Sabbath belong in Genesis 2:2, 3? Answer: in the third commandment. This exercise brings many benefits; it increases the attention while reading the Bible, it sharpens the thinking, it helps to better retain and move what has been read, and in general to keep God's word holy, to hear with pleasure and to learn with pleasure, it leads deeper into the understanding of the catechism and thus into the context of pure doctrine and the more diligently this exercise is done, the more everyone, even children, like experience teaches, like to win it.

Those who want to hold home devotions twice a day may also use the suggestions given and practice the catechism in the morning, but read the Bible in the evening in order. Finally, those who wish to hold home devotions only once a day should be advised to alternate the practice of the Bible and the catechism, so that today, for example, they practice the catechism in the manner indicated, and tomorrow they practice the catechism in the manner indicated.

The first three main passages are taken from the Bible, namely from the New Testament.

Perhaps some readers would like to know how many chapters the whole Bible contains and how much time they need to read through it once, depending on whether they read one, two or three chapters a day. The following serves as an answer to this question:

The Old Testament contains	921 chapters,
namely the books from the first book of Moses	
to Job contain	479
The Psalms to Song of Solomon	201
The prophets	241
The New Testament contains	260 chapters.
The Apocryphal Books contain	144 "

Summa 1325 Capitel.

Who now reads a chapter daily, needs to the whole Bible	3	year 7 month 20 days
If you read 2 chapters a day, you need 1 "	9 "	27 "
Who daily 3	"" 1 „ 2	„ 16 „

According to this, the busy man of God, Dr. Luther, in addition to his other work, in which he had to do with God's Word over and over again, read seven chapters in the Bible every day, since he confesses that he read it twice a year for several years.

Now a final word to you, dear fathers of the house!

Let nothing deter you from regular devotion at home, least of all by the often given excuse of lack of time; know that the loss of time brings no loss, but only gain, not only for the soul, but also for the daily work, and

what you therefore want to break off from time for the dear God and his word, that will bring you no blessing, as many have already experienced, when they omitted devotion at home for the sake of temporal things. Again, others who kept it in spite of all obstacles have experienced the truth of what God promised Joshua: "You will succeed in everything you do and will be able to act wisely. If the early morning calls you to your professional business, leave your camp half an hour earlier and you will gain time to sanctify your day's work with God's word and prayer; for should you not be able to spare at least one hour out of the 24 hours that the day has, so that you can use it for this wholesome exercise? Make it a firm rule never to omit home devotions, except in emergencies, which occur only rarely, for the more often you omit them, the more they become an evil habit. If you have not yet observed home devotions, begin by observing them at least in the morning; if you have done so until now, try to observe them in the evening as well. If you wish, read at least occasionally a chapter from the Holy Scriptures at the table. If you have omitted home devotions for a longer or shorter time, do not persist in them, do not become tired and weary, but take up the work again with renewed zeal, and know that the more it benefits you and is of use to him, the more the evil enemy will try to prevent it. brings harm. But pray diligently to God that he may also work in you both to will and to do according to his good pleasure; finally, do not look at those who are careless and negligent in keeping the devotion of the house, but look at those who show a commendable zeal in it, become their followers and examples for Andrew, and testify, as Joshua did, with words and with works: I and my house will serve the Lord.

On the power of the keys, absolution and confession.

(From Harleß's journal.)

(Conclusion.)

A third question remains to be answered, whether absolution, even when spoken by godless preachers, is powerful. This question can be confidently answered in the affirmative. For the word of God and the divine endowments of grace have neither their origin nor their power from the one who administers them; they have them in themselves, for God has ordered them and, wherever they are administered, is self-acting through them. And the office itself remains holy, although the one who administers it is unholy; which is why the Lord, in the letters to the spiritless bishops of Sardinia and Laodicea (Revelation John 3), rejects their state of soul, but not their office, and does not blame the honest souls in the church (3:4) for having used it until now. A precious gift does not lose its value if it is given to us by someone who is an enemy of our benefactor. Moreover, the final decision whether someone is born again or not is God's and not man's; the Lord alone knows His own 2 Timothy 2:19. 2,19. Thus, no man can be undoubtedly sure whether he will be made partaker of divine grace through the teaching office. But we do not need to be in this uncertainty; only from Christ do the foundations of grace, which are familiar to the church, have their origin, their essence and their power, which is inherent in them; they may be administered by whomever it may be, enough that it is done according to the order established by the Lord Himself. - —

It is a salutary order that the Church (without refusing anyone to confess at any other time, if it is necessary for him), allows the communion to be preceded by confession, a custom already proven in the beginning of the third century"). This is arranged in such a way

*) Augsb. Conf. art. 25. - General Article of the Saxon Visitation 1557: "No one shall be admitted to the reverend Sacrament of the Body and Blood of the Lord unless he has first sought private absolution from his regular pastor or deacon, and pastors and other ministers in the preaching office shall diligently question the young and other persons of the doctrine and instruct those, and instruct those in need of instruction at all times as much as possible, but shall not burden anyone with the recounting of secret sins, but shall, at the time of instruction, admonish and comfort the persons according to opportunity, and if they promise correction, absolve them" 2c. 2c.

partly for the sake of the communicants, partly for the sake of the conscience of the preachers. For the sake of the communicants: because, according to Paul's admonition in 1 Corinthians 11:28, self-examination should precede the partaking of Holy Communion. Every honest self-examination, however, must necessarily bring us to a deeper recognition of sin, and this easily produces the concern of the unworthiness of the enjoyment, which, whether such unworthiness really exists or not, cannot be removed from the heart more effectively than by repentant confession and acceptance of absolution. For the sake of the preachers' consciences: for they may not knowingly administer Holy Communion to anyone who is unworthy. Just as an adult may not be baptized without first confessing that he believes wholeheartedly in Jesus Christ, so no one may be admitted to the sacrament of the altar without clearly recognizable signs of impenitence. Confession before Communion thus appears to be a wise order of the Church, which is in accordance with the Word of God and cannot be confused with such human statutes.

that contradict the word of God. But if we are obligated by God's command to be subject to all human order, 1 Petr. 2:13, insofar as nothing forbidden by God's word is demanded of us, then this certainly applies most of all to the ecclesiastical order, which is aimed at our spiritual best and binds us to voluntary obedience, which only the spiritually proud, who hate peace and selfishly want to go their own way, will deny it.

One more word to you who are reading this. How do you feel when you look back at what has been proven so far from clear scriptural passages and compare the present state of the church with it? Perhaps private confession is something completely unknown to you, because far away from you, private confession is no longer held in the churches; you have also never heard private absolution, because now, in most places, only the formula "I proclaim forgiveness to you" is heard over the entire crowd of communicants: I proclaim to you the forgiveness of sins (which, as it is usually interpreted, is only a lifeless shadow of the true absolution). You have not yet learned from your own experience the high value, the heart-piercing power of private absolution, and handling the binary key is not at all to be thought of in your environment. There is no one who would not be absolved freshly; the communicants, for the most part completely unknown to the preacher, go to the table of the Lord without any special admonition, even the most obvious sinners, without even a word being said to them to wake them up from their carnal security. This is the pitiful state of the church, this is the punishment of the apostasy of its members, that all adornment of the daughter of Zion is gone, that the enemy has laid his hand on all her jewels,

That hardly a shadow remains of the exercise of the power of the keys by the magisterium and of church discipline by the church or its representatives. This is the shame of Joseph, over which all honest servants of Jesus Christ groan; the bondage of the church, which gnaws at its heart day and night, and which drives it ceaselessly to sift: O Lord, turn our prison, as thou dost dry the waters at noon, Psalm 126:4. And you, my dear Christian, when you go to confession, and you have to admit, although you sincerely honor your pastor, yet giving God the glory, that even in your congregation the power of the keys is not administered according to the un mutilated order of God - ask God to reassemble and build the ruins of the church, and let us wrestle with him in prayer for his poor desolate Zion, over which all weathers pass, and not leave him until he blesses us.

Challenge.

This is the most dangerous challenge when there is no challenge.

Luther.

(Submitted.)

The martyr Henry of Zütphen. After Luther.

In the Christian Church, martyrs are Christians who have sealed the truth of the Gospel with their blood. There is something moving about looking at the figure of a martyr. It is so different from everything we see and hear in the world, like a completely foreign phenomenon; for he is not of the world. He renounces everything that the world loves; he loves what the world hates. Not as if he were insensitive to God's gifts, to life, and to its innocent pleasures: he loves his country, friends, relatives; but for Jesus' sake he joyfully gives it all away. For the world is crucified to him and he to the world. All he loves, all he is, is Jesus; he praises and glorifies Him and confesses Him before the world in word and deed; therefore he heroically endures swords and flames, still in the gates full of praise to the Lord and full of forgiveness toward his enemies. Thus he stands among his murderers, like a lamb in the midst of ravening wolves, shining like a mild heavenly glow in the dark night.

How weak we are in comparison, how we even try to nibble from the sinful cup of forbidden, worldly lust. How different the martyr is! He has completely broken with the world, he walks so resolutely and chivalrously through the hostile powers to God and does not deviate to the right or to the left. To deny the world, to confess Christ before the world, the devil and the Antichrist, is his heart's joy and delight; thus he voluntarily courts the bitter suffering of the fool. And the almighty power of God strengthens him in his pain, so that he perseveres to the end and wears the crown of unfading glory.

His death is the greatest act of faith a Christian is capable of, his blood the seed of many Christians, his name is eternally celebrated by the church because of his shining example. Oh, that this spirit of witness would revive! That the noble spirit of the holy martyrs would also impel us to do and suffer everything for the sake of the Lord Jesus. They overcame him (the devil) by the blood of the Lamb and by the word of their testimony, and did not love their lives unto death, Revelation 12:11.

It was at the time of the Reformation that the Christian Church, like other treasures of grace, enjoyed so many holy martyrs. After a long period of terrible darkness, the sweet light of the dear Gospel had shone again, shining strong and far into the lands where it found many followers. At the same time, however, the man of sin, the pope and his anti-Christian kingdom, prepared to stop the truth, which he sought to refute by executing the witnesses of it. But the Roman Babel fell all the faster, because the death of the saints is the most glorious victory of their faith over the enemies of the Lord.

Among those who shed their blood for the sake of the testimony of Jesus is Heinrich Müller von Zütphen. He was a master of philosophy and theology and initially prior of the Augustinians in Antwerp, but was expelled from there because of his evangelical confession and came to Bremen in 1522 with the intention of moving to Wittenberg. Asked by some pious citizens to have a sermon preached to them, he did not refuse to fulfill this wish. Now that the people heard that he was preaching God's word, he was urgently asked by the whole congregation to stay with them and to continue preaching to them. Heinrich followed this call and stayed for two years. Meanwhile, the enemies of the Gospel did not rest. The papist canons, priests and monks, who were called "the clergy" at that time, left no means untried to expel him. But his congregation and the council of the city of Bremen protected him against their treacherous attacks. Thus Heinrich was allowed to freely and joyfully preach the Word of God, which grew the longer the more powerful it became. Yes! Even of the chaplains whom the papists sent daily to catch him in his preaching, some were converted and the majority of them confessed: "Such preaching is the truth and from God, which no one can resist; we have not heard such teaching from any man all our lives. Therefore, stand from evil, and do not persecute the word of God, but believe, so that you may be saved."

When God Almighty saw the time that the pious Heinrich should seal with his blood the truth of the gospel which he had preached, he sent him among the murderers. For it came to pass in the year 1524 that Nicolaus Boye, pastor at Mel-

dorf in Dithmarsen *), and other pious Christians there, to preach the word of God to them and to snatch them out of the jaws of the Antichrist, who ruled there mightily. Heinrichus recognized this calling as a divine one and accepted it. Thereupon he sent for six Christian citizens of his community and told them "that he had been called to Dithmarsen. He did not owe it to them alone, but to everyone who desired it, to preach the word of God. That is why he intended to go to Dithmarsen and see what God wanted to do with him. They would now like to give him good advice on how to get there most easily, because if the whole congregation found out, they would prevent his journey.

The devout Christians asked him to stay with them and consider how the gospel was still so weak among the people, especially in the surrounding towns, and how persecution was still so great. He was also called by them first to preach the word of God, so they could not let him go without the consent of the whole congregation. But if the people of Dithmar would have a preacher, he would send another one there. They said this because they knew what kind of people the Dithmarians were.

The good Heinrichus answered them: "Although I confess that I was first called by you, you have enough pious and learned people who can preach the word of God to you. Also, the papists are partly overcome, so that women and children now see and judge their foolishness. I have been preaching to you for two years, but the Dithmarians still have no preacher, so I cannot refuse their request with a clear conscience. But the fact that you say that I am not allowed to leave without the knowledge and will of the whole congregation cannot stop me, because I do not want to leave you forever. I intend to preach in Dithmarsen only for a short time, about one or two months. As soon as I have laid a good foundation there, God willing, I will return to you. Therefore, I ask you to make my calling known to the congregation, which I cannot resist, after my departure, and to excuse my secret departure to them. For I must go secretly for the sake of my enemies, who are trying day and night to kill me, as you yourselves well know. Tell her at the same time that I hope to be with her again soon." With these words he satisfied them, so that they allowed him to go, hoping that the Dithmarians would also come to the right knowledge of the Word of God, since they were especially deeply immersed in papist idolatry.

*) The coastal strip from the mouth of the Elbe to the Eider is called the land of Dithmarsen, an extremely fertile area without towns, but with many and prosperous villages. Lunden, Melders and Brunsbüttel are the main villages. It belongs to the Duchy of Holstein.

Thus, in the first week of Advent, Heinrichus went through the middle of the Bremen monastery and arrived at Meldorf, where he had been called. There he was received with great joy by the priest and other pious Christians. But even before he had finished preaching, the devil and his members were enraged, especially Augustinus Torneborch, prior of the black monastery, which belonged to the Jacobite or Previger monks, who immediately hurried to M. Johann Snicken, the vicar of the official of Hamburg, and discussed with him what had to be done so that their empire would not fall. Finally they decided that Heinrichus should be prevented from preaching, because if the common man heard him, their mischievousness would come to light. The prior then set out early in the morning and came to the Heath on the Saturday before the second Sunday of Advent, to the 48 regents of the country. He complained to them that a monk had come to destroy the whole country of Dithmarse, as he had already done in Bremen. With the help of M. Günther, the chancellor, and Peter Hannen, both of whom were great enemies of the Word of God, he told the other 46 simple-minded and unlearned people that they would earn great praise throughout the Netherlands and especially great thanks from the bishop of Bremen if they killed this heretic monk. When they heard this, the poor and unlearned people, they decided to kill him whom they had not seen, much less heard, nor found guilty. Accordingly, an order was issued to the priest of Meldorf that he should chase the monk away even before he had preached, under the highest penalty. With this, the prior hurried to Meldorf as quickly as possible, and delivered this order to the pious priest during the night. Thus he hoped to achieve what he was all about, that Heinrichus would not preach.

When the pastor read this order, he was very surprised, because it was unheard of that the 48 regents of the country interfered in spiritual matters, since the church government, according to the old custom of the country, belonged to the community alone. It was decided by the whole country that each parish should have the right to appoint and dismiss its preachers, and this usage had existed for a long time. The priest informed Heinrichus of this letter, noting what was the law and custom of the land. Heinrichus answered in the foreboding of his martyrdom: "Since I am called by the whole church to preach the word of God, I will follow this calling as

long as it pleases them; for one must obey God more than men. Acts 5:29 If God wills that I should die in Dithmarsen, heaven is as near here as anywhere else. I must shed my blood for the sake of God's word. With such courage he appeared on Sunday and preached his first sermon on the saying of the apostle Paul, Romans 1:9: God is my witness 2c., and the gospel of the day.

After the service was over, Prior Torneborch handed over to the assembled congregation a letter from the 48 regents of the country that they should not let the monk preach under penalty of a thousand Rhenish florins, and at the same time send authorized deputies to the Heath, because there the whole country would come together. When they heard this letter read out, they all became very angry that such a thing was offered to them against all custom of the country, since every community had the right to elect whom it wished as its preacher. Accordingly, it was unanimously decided that they would keep and protect the pious Heinrichus as their preacher, for they were completely inflamed by the first sermon they had heard from him. In the afternoon Heinrichus preached on Rom. 15:1: But we who are strong, 2c.

On the following Monday, the congregation of Meldorf sent its deputies to the Heide, who offered to stand before everyone in the whole country, indicating what a Christian sermon they had heard from Heinrichus. At the same time, the priest wrote to the 48 regents of the country: "That neither he, nor Heinrichus would be willing to stir up sedition, but only wanted to teach the pure, honest word of God, and that he would be willing to answer with brother Heinrichus before everyone: therefore he asks them not to listen to the monks, who only strive to suppress the truth out of hatred and avarice, nor to condemn the word of God. They would rather investigate the truth first and not condemn anyone unheard. If they were found guilty, they would be willing to suffer their punishment." But both the statement of the deputies and the letter of the priest were disregarded, one saying this, the other that.

Finally, Peter Dethlenes, one of the elders, answered: "Since there is great discord in all countries because of the faith, and we as the most unlearned and incomprehensible cannot judge about it, our serious opinion is to postpone this matter until a future council, which, as we are informed by our country scribe Günther, will be held shortly. What our good neighbors will then decide, we also intend to accept. If, however, the Word of God is not taught clearly enough, as they say, and if someone can teach it more loudly, we do not forbid it, because we do not want to suffer any turmoil in the country. Therefore, let everyone calm down and let the matter wait until the next Easter: in the meantime, it will become clear what is right or wrong. With that, everyone was satisfied; the deputies from Meldorf went home and happily reported this answer to the entire community, which hoped that the matter would end well.

Meanwhile, Heinrichus continued to speak the word of God.

to proclaim the gospel. On the day of Nicolai Episcopi he preached two sermons, the first on the gospel Luc. 19, 12: A noble 2c., the other on Hebr. 7, 23: And there are many who are priests.

2c. On the day of Mary's conception, he also preached two sermons on the gospel Matth. 1, 1. flgd., in which he explained the promise that was given to the fathers by Christ and what faith they had, and at the same time demonstrated how we also must be saved through such faith, without any merit on our part. And all this with such spirit that all were amazed and thanked God that he had given them such a preacher, and asked him diligently that he would let them have him for a long time, for they now clearly saw how they were deceived by the clergy and monks. They also urged him with a heartfelt request that he stay with them through Christmas and preach to them twice every day, for they feared that he would be called to another place.

In the meantime, Prior Torneborch and M. Johann Snicken did not rest. For when the prior saw that he had not succeeded in his wickedness, he went with Doctor Wilhelmus, of the Order of Preachers at Lunden, to the gray monks, who were called Barefooters or Minors, to seek advice and help from them. For those monks were particularly adept at seducing the poor, wretched people with their gilding. Immediately the gray monks sent for some of the regents, as Peter Rannen, Peter Swin and Claus Roden, whom they reproached with great complaints, how the heretic was preaching and seducing the people, who were already partly attached to him; and if they did not kill the heretic, the praise of Mary would perish together with the two holy monasteries. When the poor, unintelligent people heard this, they became angry. Peter Swin replied: "They had already written to the priest and Heinrichus how they should behave; if it were necessary, they would write again. "No, replied the prior, you must attack the matter differently. For if you write to the heretic, he will answer you, and you would undoubtedly also come into heresy with him before you would become aware of it; if he were to speak, nothing would be done to him."

Then they decided that Heinrichus should be caught secretly in the night and burned immediately, before the country found out and he had a chance to speak. This advice pleased everyone, especially the gray monks. At a meeting of captains and others in Neuenkirchen, this advice was considered in more detail, and it was decided that the next day after the Feast of the Assumption, they would gather in Hemmigstet, half a mile from Meldorf. The roads to Meldorf were laid with all diligence, so that no one warned there.

(Conclusion follows.)

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Continued.)

Now that we have shown for the time being that there is no necessary reason for taking the words of institution in a non-genuine way, we have obviously already justified ourselves completely as to why we want to stick to the actual meaning of them. For if someone has no reason to depart from the usual military road, is it not folly to want to call him to account for it, why he remains on it and does not rather take another, unusual path?

In addition to this, however, there is no reason why we would have to leave the actual sense of the words in question and take them inauthentically:

II. That, on the other hand, there are many important reasons which make it inadvisable to depart from the actual meaning of the words of institution, and which show that they are necessarily to be taken actually.

1.) One such reason, on the other hand, to leave the actual meaning of our words is: because the holy supper was instituted by Christ as his testament. Not only does Christ, according to Matthew (26, 28.) and Marcus (14, 24.), say, "This is my blood of the new testament," but also, according to Lucas (22, 20.), expressly, "This is the cup, the new testament in my blood"; and according to St. Paul (1 Cor. 11, 25.), "This cup is the new testament in my blood."

But what is a will and what is its purpose? As is generally known, a will is the declaration of a dying person, usually in writing, in which certain persons are appointed as his heirs, certain goods are bequeathed to them and, as a rule, certain obligations are imposed on them. Such a will is made so that after the testator's death there may be no dispute about his will with regard to his estate. Since after his death the testator can no longer be asked for his actual opinion, but his will can be ascertained solely from the words used in the will, nowhere, of course, is it taken more precisely with every word than first of all already at the time of writing, and then, of

course, also at the time of interpretation of a will.

First of all, when a will is written, every word that is used in it is carefully considered, all ambiguous expressions are avoided, and the words are as clear and definite as possible. - How then? dying people should, out of concern that no dispute arise after their death and that their last will be carried out correctly, make use of the very clearest words, - and of the wisdom of the will.

How could we not believe that Christ, the dying Son of God, would have spoken so clearly that there could be no doubt about his actual meaning and will? Who should have used uncertain, ambiguous, flowery speeches in his testament? No! If ever in the world, when writing a last will and testament, every word was taken into account, so that after the opening of the last will and testament it would be irrefutably clear what the testator's true opinion was, then it happened without doubt when the last will and testament of Jesus Christ was written.

However, as carefully as one proceeds in the writing of a human will, one also takes it accordingly with the interpretation of the same. Every legal person considers it a sacred duty never to deviate from the words of a will and to interpret them arbitrarily; everyone considers it a sacrilege committed against the deceased if, in interpreting his will, he wants to take this word or that word differently than it reads. Among all civilized peoples, the last will and testament of a dying person is held sacred, and the greatest care is taken to see that it is carried out according to the expressions used. Suppose it were to be found in a will that the deceased father had bequeathed his residential house to just that one of his sons who caused him the most grief during his lifetime and who squeezed the most tears and sighs out of him, what would the authorities say if the other sons wanted to resign and thus *raisonniren*, it would indeed say: "That which this disobedient son of mine shall inherit is my former dwelling house", but since this brother obviously deserved nothing less than the best part of the inheritance, the father undoubtedly did not mean the real dwelling house, but mainly the image of it!? Would not such interpreters of the will be rejected as sacrilegious? - How? is it now not frightening to want to prove a lower conscientiousness against the words of the divine testament than against the words of a human hereditary prescription? If it is already a sacrilege to reinterpret the words in it according to one's own sense, must it not therefore be a sacrilege above all sacrileges to want to tamper even with the words of God's testament, and to interpret the words: "This is my body; this is my blood" in this way: This signifies my body, or this is a sign, an image, a symbol of my body, and the like? - —

It might well be imagined that a figurative, inauthentic manner of speaking also occurred in a will when an incidental circumstance was stated, since this occurs so frequently that it is not infrequently used even in colloquial language; but it is inconceivable that even a sensible person should make use of figurative expressions in his will precisely where he names the heirlooms that he bequeaths to his heirs. Who

could therefore attribute such perversity to Christo without blasphemy?

To all this must be added that those who take the words, "This is my body; this is my blood," improperly, thereby arrive at a meaning by which the Holy Communion is completely deprived of the essence of a testament. For what kind of a will would that be, in which no inheritance would be given to the heirs, but only commanded to celebrate the memory of the deceased and to feast on certain images and signs of inheritance? Such a will might well be drawn up by a person who cannot stop shawking even in the face of the dead, but never by the dying Savior.

Finally, however, no one should think that these are only human thoughts if one thinks that the actual meaning of the words of the Lord's Supper should not be abandoned because the Holy Supper is called a testament. From the letter to the Galatians we see that the Holy Spirit himself taught the holy apostle Paul to make such a conclusion. In order to convince the Jews that one must remain firm in the words of the blessing that God once promised through the seed of Abraham, the apostle reminds them that those words of blessing contained a divine testament, and says: "Dear brethren, I will speak in a human way: do not despise a human testament, if it is confirmed, do nothing to it" 2c. (Gal. 3, 15-17.) *)

Incidentally, in the Old Testament of God we have a factual proof that the words of the divine testament are to be understood; for are not the words: "Behold, this is the blood of the covenant (or testament) which the Lord makes with you" (Ex. 24, 8.), in which words Moses really sprinkled the people with blood and confirmed the Old Testament, evidently real?

St. Augustine, who in his interpretation of the 22nd Psalm presents the entire Bible as the testament of the heavenly Father, also seeks to demonstrate from this idea how foolish it is not to follow the words of Scripture without further ado. According to his vivid account he writes: "We are brothers, why do we argue? It was not without a will that our father died. He made his will, and so died; yea, he died, and rose again from the dead. There is a dispute about the inheritance until the will is made public, and when it is made public, everyone is silent so that the paper can be opened and read. The judge listens attentively, the advocates fall silent, the bailiffs command silence, and all the people wait with rapt attention for the words of the deceased, who, resting in his grave, knows nothing about it, to be read. He lies unconscious in his grave, and his words are: How? and Christ sits in heaven, and his testament is contradicted? Let us open it and read. We are brothers, why do we argue? Hush, not without a will the Father has left us. He who made the will lives forever; he hears our words and he acknowledges the one. So what do we want to argue about? Let us read! If we find the inheritance set forth, let us accept it." Lusll. 1542. lom.Vt I. toi. 114.)

What would have been the meaning of the New Testament? But Christ obviously refers back to these words of the Old Covenant when he says at the institution of the Holy Communion: "This is my blood of the New Testament". The whole difference between these words and the words of Moses is that Christ adds the words "my" and "new". As certainly as those words of Moses were to be understood, which dealt with the Old Testament, so certainly are the words of Christ to be understood, which deal with the New Testament. It is therefore irrefutable: since the Holy Communion is the New Testament, the testament of the true and almighty Son of God, the testament of dying eternal love, it is a greater sacrilege than one usually thinks to leave the actual meaning of the words of institution and to give them a figurative interpretation.

(To be continued.)

(Sent to the editor.) New York, March 9, 1848.

In the Lord beloved brother!

I take the liberty of addressing you by this name, since, although I have been with you only twice, I have learned to love and respect you. And just as you met me with love then, I hope you will also receive with love what I have to write to you now, and possibly grant my request to be addressed to you.

When I came here from Germany a year and a half ago, my desire and determination was to preach Christ crucified and to consider all those who believed in Him as brethren, even with differences of opinion on these and those points of doctrine or principles of church constitution. At that time I had an open, broad heart, which gladly acknowledged the work of the Holy Spirit and rejoiced in it wherever this work could be found.

Here in the country I found various church parties, and unfortunately saw them in many places in a relationship of great tension and bitterness against each other. For a long time I tried to keep myself free of this and not to be carried away by the surging waves of party spirit. But in the end I was carried away by it; was this partly under the influence of physical irritability, which was combined with a severe cold (or creeping cold fever) that attacked me.

During the months of February and March of last year, I lay miserably ill with the aforementioned disease, unable to travel and work, and yet not wanting to be idle. So I decided to write to Germany to tell my friends there about the preacherless condition of the Germans here in this country. My intention was good, but in

carrying it out, I unfortunately let myself be carried away by the above-mentioned influences to pass a very harsh judgment on two church communities of this country and thereby to dumbbell against brotherly love. These two denominations are the Old Lutherans and the Methodists.

It was my wish at that time that what I wrote against these two should come back from Germany and get into the hands of the people concerned.

may come. In case they would attack me, I thought to use this as a desired opportunity to further elaborate and substantiate my accusations against them. But in the meantime my whole mood and attitude has changed in relation to this. I have realized that the Christian who gets involved in party disputes enters, as it were, into a dry sultry air where the sap of inner life dries up and the heart becomes barren and rigid. I have experienced this in myself, and it seemed to me as if many others, both in the ranks of the Old Lutherans and the Methodists, as well as the Unirt Evangelicals 2c., were also in the same danger. Therefore, I now very much regret having given cause by my writing "the Night of the West", which I wrote in that time, that the fire of party disputes might flare up even brighter and that the spiritual air here might become even more sultry.

I therefore consider it my duty to do everything to prevent or counteract this. To this end, I have declared in the enclosed letter to the editor of the "Apologist" that I retract the assessment of Methodism in the "Nacht des Westens" for the sake of the many harsh and partly unjust accusations contained therein, and that I regret ever having written it. Likewise, I now declare to you that I retract the assessment of the old Lutheran direction in the "Night of the West" for the sake of the many harsh and partly unjust accusations contained therein, and that I regret ever having written it. And I urgently ask you to grant a place in your "Lutheran" to both the letter from me to Mr. Nast and the present letter to you.

I am well aware that the step I have taken in writing to you and to Mr. Nast will be misinterpreted by many and perhaps judged unfavorably by men of all parties. Consistency is one of the fashionable virtues of this country, and inconsistency in the eyes of most is a greater sin than hostility, bitterness and vehemence, however great. But I would rather violate consistency than violate love; I would rather try to take back a wrong step already here on earth than let its consequences continue and perhaps pass over into the next life; I would rather lose the respect of some people than lose peace with God. My principle from now on will be that, without giving up my own conviction, I will treat the conviction of others, even if I cannot share it, with respect or at least with gentleness and clemency.

With the request to continue to turn your love to me and to include me in your intercession, I end for now.

Your little confrere

A. Rauschenbusch.

Mr. Pastor Walther

in St. Louis.

Editor's afterword. We have considered it our duty to communicate the above statement to our readers according to the wishes of its author. However, we consider it superfluous to also include the aforementioned letter addressed to Mr. Nast, since the essential content of this letter has already been stated in the communicated.

The statement is a sad proof that he with whose conscience a false union is compatible, as it takes place in the unit-evangelical church, does not stand firm on the word, but is dominated by his changing moods. We by no means deny Mr. N. that he, urged by his conscience, also recanted his testimony against Methodism: but that his conscience in this case was not guided by the Holy Spirit, but was an erring one, is already evident from the fact that he declares that he recanted "in part," and, unconcerned about the consequences, leaves it to the readers to regard the true or false as recanted by him. We wish the well-meaning dear Mr. R. that "delicious thing" he obviously still lacks, which alone gives grace. (Ebr. 13, 9.) If this was granted to him, he will, together with the holy prophets and apostles and Christ Himself, relentlessly and seriously expose and reject and condemn everything that is contrary to God's word, without later making himself a party to someone else's sin by a hasty retraction.

Death display.

Today, March 21, in joyful faith in her Savior, Liddy Ottilie Lochner, née Büniger, wife of Pastor F. Lochner at Ridge Prairie, Ill, died at the age of 20 years, 3 months, from the effects of childbed fever. She leaves to her deeply afflicted husband a motherless little daughter of five weeks. This is for the information of relatives and friends.

The spiritual priest.

These words that I command you today, you shall take to heart. And you shall sharpen them to your children, and speak of them when you sit in your house, or when you walk by the way, when you lie down, or when you look out. (Deut. 6, 6. 7.)

Henning Kuse, a pious shepherd on the island of Rügen, was a true bishop of his house. He had once been able to read something, but had forgotten it so much that he only knew the letters. Then, in the 44th year of his life, he bought a catechism at the fair, began to spell out the first commandment at home, sighing heartily to the Lord Jesus that He would have mercy on him, forgive him his indifference for forgetting to read, and now help him to learn it again for his blessed knowledge. When he realizes that it works, he continues to go through the second, then the third commandment, and immediately until he has brought the catechism to an end. Since the good Lord now gave him more and more desire, he also bought a New Testament with the Psalter, even a Canstein Bible, and learned to read very well, clearly and understandably. However, he did not leave it at that, but he needed what the good God had given him out of great mercy, as he used to say. Whenever he read something in the catechism or in the Bible, he would turn it into sighs and little prayers. In this way Kuse became a completely different man, of heart, courage, mind and all his strength. His Savior gave him such a taste for the Word of God that he could never hear it enough, never contemplate it enough. He once said to his pastor, when he came to him in the field, what the grass is to his sheep, and the air to the birds, and the fishes to the

Water, that was the word of God for his soul. He read and contemplated it with his flock, labeled all the main sayings with red stone, and had learned many chapters by heart, e.g., Christ's Sermon on the Mount, Matt. 5, 6, 7, Luke 15, John 3, 14, 17, Romans 8, Psalm 119, and many others.

With his children he held morning and evening, in addition to sending them diligently to school and children's teaching, a repetition of the catechism. If one or the other helped him, he took it, fell on his knees with it in the field, and prayed in the name of Jesus Christ to the heavenly Father, sang, praised and glorified the name of the Lord. Shortly before his departure, he took his only daughter of nine years, whom he had with him among the sheep, and said to her: "Come, you are still so stupid, and do not yet know the Lord Jesus well; come, let us pray that you may also become wise, and love the Lord Jesus. He fell on his knees with her behind the bush, and heartily begged his Savior to have mercy on this girl, to teach her about sin, ruin, seduction, etc., which had such an effect on the child that when she saw something evil, her eyes always welled up with tears.

According to its last fifth number, **the Wehl'sche Kirchenbote** is extremely happy to have finally found a piece of news reported in the Lutheran which it can call a falsehood. We had reported in the tenth number of the Lutheran that, according to the report of the Christian journal, the Pittsburgh Synod had decided not to be incorporated into the so-called General Synod. Since Mr. Weyl now wants to know that this Synod has only "temporarily postponed" its affiliation with the General Synod, he writes that our headline: "Another renunciation of the General Synod" contains no less than two untruths: 1. that the Pittsburgh Synod has renounced itself and 2. "as if parts of this Synod had already separated from it".

To this we reply: 1. if what Mr. Weyl reports is entirely true, then what the Christian journal reports and from which we have taken it is only half true; 2. If, however, Mr. Weyl imputes to us as a second untruth the assertion that parts of the General Synod have already "separated", we will gladly ascribe this to a lack of knowledge of the language; for if Mr. Weyl were not lacking in this, he would have to know that there is an essential difference between renunciation and separation, and that the renunciation of something can take place, if one has only declared oneself to it beforehand, without having been in external connection with it.

By the way, it is ridiculous when Mr. W. writes: "Will Mr. Walther have so much honesty and confess his mistake to his readers in the next number, repent (!), hate (!!) and let it go?" In our opinion, it would not occur to a reasonable person to impose a public penance on a newspaper writer because he took as true an ecclesiastical message that he found in another magazine of thoroughly good reputation. Instead of holding those words against us, Mr. Weyl should rather have held them against himself, because the poor man has still not shown "so much honesty" as to deny what was already said to him in the 111th year of the Lutheran No. 5. been proven to "confess, repent, hate, and leave."

Finally, we declare that we are in no way ashamed of the "too early joy" that we felt and expressed over the reported new renunciation of the General Synod that fell away from the Reformed faith, because according to our knowledge, joy over the victory of truth and over the renunciation of error is nothing unchristian, but a characteristic of true love, since God's word says: "It does not rejoice in unrighteousness, but rejoices in the truth. 1 Cor. 13:6.

Death a good sample of religion.

When once Valerius Herberger, the well-known Lutheran preacher at Fraustadt, came to an old councilman who had grown up in the Roman church but had always gone to Herberger's sermons, the councilman, who was on his last legs, exclaimed to the preacher: "I have never been quite on your side, for I was brought up in Pabstism; but now on my deathbed I feel that your gospel gives the best comfort."

Children.

There is no greater harm to Christendom than the children's neglect; therefore, if one is to help Christendom again, one must truly begin with the children. Luther to the German nobility.

If the devil is to be harmed, he must be harmed by the young people who grow up in God's knowledge and spread God's word and teach others. Luther from schools.

(Submitted.)

Thanks to.

Commissioned by my congregation, I hereby express our heartfelt thanks for the gift to us from the German Lutheran congregation of the Unaltered Augsburg Confession in St. Louis, Mo. Confession in St. Louis, Mo., by which we are now largely relieved of the debt on our church, and may now abandon ourselves to the hope that, despite all the ravages of Satan, the Word of the Lord will remain with us. May the Lord God, who does not leave unrewarded a drop of water that is poured out of a believing heart, bless the faithful givers for time and eternity.

Johannes Gustavus Schmidt, pastor of the 1st Norwegian Lutheran Church at St. John's in Chrcago, Ill.

Church consecration.

We have just received word from Mr. I>. A. Schmidt in Cleveland, Ohio, that the new Zion Church of the German Lutheran congregation there was consecrated on January 20.

Get

for the Lutheran seminary at Fort Wayne, Ind.

P4-80. of Lord's Lutheran Church, k. penalties, Horse Prairie, Ills.

Paid.

"

The 2nd and 3rd year Mr. Braasch.

The 3rd year. Mr. I*. A. Schmidt.

The 2nd half of the 3rd year Hr. Ant. Meyer-

The 2nd half of the 4th yr. The HH. Aufdem Brink^ Anton Kerkhof, Kreutel, Dan. Simon.

The 4th year HH. D Brohm (14 Er.), I. F. Bußmann, t' Ernst (II Ex.), Andr. Fischer, Körner, Paar, B. Röbbelen (3 Er.), Phil. Süffel.

The 1st half of the 5th year HH. Anton Kerkhof, and Dan. Simon.

Printed by Arthur Olshausen, publisher of the "Anzeiger des Westen".

Volume 4, St. Louis, Mon. April 4, 1848, No. 16.

Sermon,

held Dom. IV. p. Epiph. 1848 at Trinity Lutheran Church, St. Clair Co, Ills, by.

A. Slater.

There is one shipwreck which is the most dangerous of all, and against which the Holy Scripture itself warns us, and that is the shipwreck of faith. Paul says: "This commandment I command thee, my son Timothy, according to the foregoing prophecies concerning thee, that thou exercise good chivalry in the same, and have faith and a good conscience, which some have cast off, and have shipwrecked in the faith; among whom are Hymenaeus and Alexander, whom I have delivered unto Satan, that they may be chastened to blaspheme no more." In the other letter to Timothy, the apostle again complains about these two, that their word, namely their error, is spreading like cancer and infecting many righteous souls; he also mentions their error by name, namely that they taught that the resurrection of the dead had already happened. From this, my friends, it is clear what the shipwreck of faith is. Those two men had introduced a new doctrine that contradicted a clearly revealed article of the Christian faith, namely, the article of the resurrection of the dead. Therefore it was a fundamental and soul-destroying error. Since they did not want to renounce this error, despite the repeated admonitions of the apostle, but defended and spread it, they suffered shipwreck in the faith: but not only they, but also all who followed them; for their word, says the apostle, was spreading like cancer, like that terrible disease, which at first has a small beginning, but then spreads further and further, and spreads destruction and ruin even over the healthy parts. It seems as if one should not judge so severely, if an unlearned man is being judged by others, who have great wisdom and

The first is to pretend to be learned, and the second is to be led astray. But poison remains poison, and retains its deadly effect both in the person who takes it with knowledge and will and in the person who is taught it by deceit. However, poison remains poison and retains its deadly effect both on the one who takes it with knowledge and will and on the one who is taught it by deceit. Whoever therefore accepts an error that leads away from the eternally true Word of God, by which alone we are saved, and from the right trust in the only Savior and Savior of salvation, Jesus Christ, and whoever also spreads it and holds on to it despite repeated admonition and instruction, suffers shipwreck in the faith. However, it is not only false doctrine, but also sin against the conscience, by which one suffers shipwreck in the faith; for the apostle says, "who have cast away faith and a good conscience. Whoever sins against better knowledge and conscience loses his good conscience and suffers shipwreck in the faith. But the former shipwreck is more dangerous than the latter, for false doctrine and false faith are not considered sin by those who are in them, but are defended as truth, and because they want to be right, they must blaspheme the good wholesome doctrine; but those who have fallen into sins and errors of life and have violated their good conscience can be helped up again, because they do not reject Christ and his word. This is also taught by experience; those who have suffered shipwreck in the faith through error and false doctrine find it far more difficult to recover, and they are far more difficult to help than those who have become shipwrecked in the faith through sins of life. Just as shipwreck on the sea is connected with danger to life and property, so is shipwreck in the faith connected with danger to eternal life, with loss of the soul. Just as some still escape from the physical shipwreck and save their lives, but have to abandon their ship, possessions and goods, so too some still escape from the shipwreck of faith and save their souls, but in such a way that they lose the ship.

of their false faith, which they had concocted out of their vain delusions and thoughts, and have to abandon it together with their good works, on which they built, and cling naked and bare to the eternal rock of salvation, which is Christ. To avoid such perilous shipwreck, we must embark on the ship that will carry us safely through all waves and billows to the harbor of eternal bliss, because it cannot sink; and this ship is the Church of Christ, which keeps its word pure and loud in firm immovable faith, as today's Gospel teaches us. We ask God's gracious help for the blessed contemplation of it.

Text: Matth. 8, 23-27.

This gospel does not teach us what to do, but what to believe when we are in trouble and temptation. For nothing is said in this gospel about good works that we should do, but it teaches us only what should be our

comfort and confidence when it looks as if we should be lost and completely destroyed. Let me therefore introduce myself to you:

That we may be undaunted in all trouble, if we have Christ with us.

- 1.) This is what the disciples learned on the sea;
- 2.) The church experienced this at all times.

"And he entered the ship, and his disciples followed him." The sea was calm, the sky clear, the mariners did not suspect a storm, otherwise they would not have ventured out to sea. But "behold, suddenly there arose a great tempest in the sea, so that even the little ship was covered with waves." St. Marcus and St. Lucas, who tell this same story, call it a great whirlwind, which is even more dangerous than an ordinary storm, because it turns the ship around in circles and unbalances it, or even overturns it and drills it into the bottom. The calm elements ge-

The wind whirl threw the waves into the ship, so that it became full and threatened to sink at any moment. All of us, my listeners, have come across the sea, we have been eyewitnesses of the terrible power of the elements. We have, that I speak with the words of the 107. Psalm, "we have seen the works of the Lord, and his wonders in the sea, when he spake, and stirred up a tempest that lifted up the waves, and they went up to heaven, and were driven into the abyss; and their soul was troubled for fear, and they staggered and staggered as a drunken man, and knew no more counsel; They cried out to the Lord in their distress, and he led them out of their anguish and calmed the storm, so that the waves subsided and they were glad that it had become calm, and he brought them to land according to their desire. They shall give thanks unto the Lord for his goodness, and for his wondrous works which he doeth for the children of men, and shall praise him among the congregation, and magnify him among the ancients.

But whether we all, my listeners, have been more or less in danger on the sea, there is no doubt that the little ship on which Christ and his disciples were was in far greater danger. This proves the great consternation and fear of death of the disciples, who had certainly been in danger from the sea at times, because they had previously worked as fishermen on this very sea. They knew no more advice, every moment the sea threatened to swallow them; they saw that here no man could help any more. They had only one hope left. Christ, their Lord and Master, is the only one from whom they still expect help. But he sleeps; he abandons himself to sweet rest, while his disciples tremble in mortal danger. He does not seem to care about the distress of his disciples. And yet he was their protection and shield even while they slept; they could be secure and confident because they had Christ with them, whether asleep or awake. But their faith was still weak in the sense that they thought they had to wake him up, and that he could only protect them while they were awake. Therefore they came to him, woke him up and said, "Lord, help us, we are perishing!" or as Marcus tells it, "Master, do you not ask that we perish?" Then he said to them, "O ye of little faith, why are ye so fearful?" He did not call them unbelievers, but of little faith; for if they had had no faith at all, they would have given up all hope of help and been utterly despondent. But they lacked strong faith, otherwise they would not have been so terrified of death, but would have remained confident and courageous in all danger, thinking to themselves: Let the storm and the waves rage as much as they may, but let them not be so strong as to overthrow this ship, on which the sea and the earth are so great.

The Lord of the storm is Christ Almighty, and even if they are able, let us find a vault in the midst of the sea that will protect us from the floods and keep us alive. For we have a God who can keep us alive, not only on the sea, but also in and under the sea, just as he kept the prophet Jonah alive for three days in the middle of the sea. For this is a strong faith, which does not look at the present and is frightened and despondent about it, but at the future, hidden help and salvation, and even in the midst of death retains the comfort that he will be helped through Christ. But it usually happens that even the strong become weak and tremble when the danger is great. They see the danger more than the help. The danger seems greater to them than the protection; for if the trust in the divine protection always remained equally strong, the fear of danger could not move them so violently. This is also confessed by David, when he said in the 30th Psalm: "But I said, when I was well, I shall never lie down: for, O Lord, by thy lovingkindness thou hast made my mountain strong; but when thou didst harden thy face, I was afraid. Only in distress and temptation, when God lets the weather of affliction beat down on us; when he hides his face, and stands as if he were asleep and had no regard for our distress: only then does it become evident how weak or strong our faith is. And if only then there is at least a little faith, then there is no need; for the helper does not become weak because of this, whether our faith is also weak. If only the right helper, i.e. Christ, is sought, whether with weak or strong faith, then the weak faith obtains just as great help as the strong faith.

Christ helped, although the faith of his disciples was small and weak at that time. He helped almightily at the moment when death and destruction raged around the little ship. "He arose, and rebuked the wind and the sea: and there was silence." The creature obeyed the Creator's beckoning; the howling storm-wind and the raging sea fell silent before the rebuke of the Almighty Ruler. The terrible uproar of nature and of the anxious people is suddenly followed by a deep silence; whereas otherwise, when the storm subsides in the usual way, some time passes before the agitated elements calm down. With astonishment and amazement, the people in the ship look at the man who did this. "What kind of man is this," they said, "who is obedient to wind

and sea?" Has it ever been heard that the wind and the sea obeyed the will of a man? Truly, in this man must be God himself! Just as in the holy scriptures the power over the sea is assigned to no one but God alone. Psalm 89: "You rule over the raging sea, and still its waves when they rise." Through this miracle on the sea, Christ glorified Himself as

the almighty God. Those people in the ship had not believed in Christ before, but had taken him for an ordinary man, because he was behaving like other men; they had seen him sleeping only a short time before, how could they think that a man who needs sleep for his rest is the eternal, almighty God? And yet, seeing the miracle with their eyes, they exclaim in amazement, "What manner of man is this, to whom the wind and the sea are obedient?" Now what do the deniers of JEsu Christ and his true Godhead want to say to this? They think, of course, that those people did not see correctly, or that everything happened only in their imagination, that it was a mere excitement of their imagination, only so that they do not have to give glory to Christ and recognize and confess his true divinity from this miracle: But they are to be pitied, for by their unbelief they deprive themselves of the highest comfort which they could have in all distress and affliction, in the hour of death and on the day of judgment, in this almighty and merciful Savior, if they believed in him. Just as the disciples on the sea learned that we can be undaunted in all adversity if we have Christ with us, so too did the disciples learn that we can be undaunted in all adversity if we have Christ with us.

2.

experience the Church of Christ at all times. The little ship of Christ is a picture of the church of Christ and its meetings. For just as Christ is in the ship, so Christ is always with his dear church and community, which hears his word, accepts it and keeps it in the right faith. "Behold, I am with you always, even unto the end of the world," he says to his disciples; and "where two or three are gathered together in my name, there am I in the midst of them." In the same way we find already in the prophet Isaiah the glorious promise: "And now says the Lord who created you, Jacob, and made you, Israel: Fear not, for I have redeemed you, I have called you by your name; you are mine. For if thou pass through the waters, I will be with thee, that the rivers shall not drown thee: and if thou enter into the fire, thou shalt not burn, neither shall the flame kindle thee." The church is that ship in which Christ sails with his disciples; its voyage is through the sea of this world; its rudder is faith; its helmsman is God himself; the angels are the sailors, in that God uses them for his service in the government of his church; the passengers are the multitudes of believing Christians; in the midst of the ship is erected the wholesome mast of the cross, on the same are spread the sails of the gospel, and the blowing of the Holy Spirit drives the ship away to the safe, tranquil harbor of eternal life. Therefore, dear Christian, see to it that you are in the ship with Christ and his church. If you hold on to Christ and his word with true confidence of heart, you are in the ship. Not

The outward fellowship with Christians, but the faith of the heart makes you have fellowship with Christ and all his saints. For the ship of Christ, or his church, is not an outward being, bound to certain persons, place, site, or outward condition, but it is a spiritual, eternal being, as the Lord says, "The kingdom of God is within you." From the fact that the church is compared to a ship, it does not follow that the believers must all be together in one heap, like the people in the ship; but one is here, the other there. Place, time and outward regiment do not bind them together, but faith. No matter how far they are from each other, how unknown they are to each other, how different they are in outward customs, if they have the same faith, and if they hold on with true confidence to the common head, the Lord Jesus Christ, they are one, and in the sight of God, who sees and knows them all, they are only one church, the little ship of Christ, on which he himself is with us, and which cannot sink until the end of the world.

And because they are only one congregation, they all have the same experiences, the same encounters. As it happened to Christ's ship on the sea, so it still happens to his church on earth. Just as the tempest started there as soon as Christ entered the ship with his disciples, so the world rises against Christ, his word and his disciples, as the second Psalm says: "Why do the nations rage and the people speak in vain? The kings of the land rebel, and the lords counsel with one another against the Lord and his anointed." If the world could suffer Christ and his word, why did the Jews not accept him, since he preached to them in his own person, doing miracles and signs? Why did they hate him, why did they persecute and kill him? He had done nothing but good to them and invited them most kindly to the kingdom of God. Why then did they persecute the disciples and apostles of the Lord who preached to them the precious gospel of Christ, salvation from sin and death? This is a factual proof that the world is filled with hatred and anger against Christ, his word and his disciples. Not only the Jews, but also the pagans oppressed and persecuted the church of Christ; the bloody persecution of the Christians lasted 300 years until the first Christian emperor Constantine, as they were led daily to the stranglehold like sheep for slaughter. And when paganism had finally been overthrown and Christianity had won the victory everywhere, even those who prided themselves on the name of the church appeared as persecutors of it. All who opposed the godless abominations of the Roman papacy now became the object of cruel and bloody persecution, as is shown, among other things, by the history of the Waldenses and Hussites, which consists of an almost uninterrupted series of atrocities and atrocities, which the tyranny of the Roman church perpetrated on them. But when the bright light of the gospel was kindled again by the precious instrument Dr. Martin Luther, and the antichristic pabstry had now become quite obvious, what impetuosity broke out against Christ and his church on the part of the pope and his mob! That at that time the true believers could well say: "If the Lord were not with us, when men set themselves against us, they would swallow us up alive, when their wrath would be kindled against us: then waters would drown us, streams would go over our souls. The waters were too high upon our souls."

And let us look at the present condition of the church: is it not the wretched and desolate one over which all weathers pass? It is true that it is no longer the pope who can rage so fiercely; but from the church purified by Luther so many sects have arisen, and now they have become so strong and powerful that they threaten to swallow up the small group of those who still hold fast to the pure word and faith; so that it seems almost impossible before the eyes of men that the little ship of Christ can be preserved against the tides of sects and sects breaking in from all sides.

But why are we surprised when it goes like this, or why would we let this be an impulse of faith? Behind the raging of the world hides the wrath of Satan, who has pursued Christ and his church from the beginning, and yet it has always been miraculously preserved. And so it will remain until the last day. "God is with her within, therefore she shall abide." We are not to let our faith sink, like the disciples on the sea: Lord, we perish, we perish! but confidently despise the devil and the world with all their wrath. Even if Christ pretends to be asleep, as if he does not care that his church is in such danger and distress, he also allows Satan and his hordes to attack his church with great violence: he only wants to prove his power and strength all the more gloriously. He lets his enemies rise up and become mighty, so that he may show his power all the more gloriously in them. When he is silent, they think they have won, and rise up with great pride and iniquity. But this lasts no longer than until he, the lion of the tribe of Judah, awakens and lets his divine power and might be seen and felt again; then they must perish with shame who before defiantly rose up against him. And though we should not see this sooner, because the end of all things is at hand, we shall see it in the great day when Christ shall appear in his glory with the angels of his power. But let us plead and pray that we may be preserved in the little company with whom Christ is, and hold fast the consolation that we have an almighty Lord and Saviour, stronger than all his enemies, who has given us the strength to fight against him.

helps out of all strife and battle to eternal rest. It does not disconcert the mariner that he must struggle with storm and waves as long as he is still on the sea; but he does not look at the present, but his gaze and his hope go on toward the safe harbor where, after enduring hardship and danger, he will enjoy the longed-for rest. So let us also direct our hearts and thoughts toward the harbor of eternal bliss, where our little ship shall finally land. For we have the strong and certain promise of God that it will not sink if we only remain in the ship, i.e. keep Christ with us through a true and constant faith. If the joy of those who sail the seas is so great when they see the land they have longed for, when they are freed from the dungeon of the ship and set foot on land, how unspeakable will be the joy when the perilous voyage across the sea of this world is completed; when we have arrived at our eternal home, in the land of true freedom; when everything that made us fearful, anxious and terrified is behind us, and an eternally golden future lies before us! Bring us all there, O JEsu! Amen.

(Submitted.)

The martyr Henry of Zütphen.

After Luther.

(Conclusion.)

Night fell, and when the Hail Mary was rung, the peasants gathered in all the villages and went to Hemmingstet, where about five hundred people gathered. When they were told of the purpose for which they had been summoned, the common men wanted to retreat and not commit such an evil deed. But the captains commanded them to remain alive and gave them three tons of Hamburg beer to drink, so that they would be all the more courageous. It was twelve o'clock midnight when they came to Meldorf with armed hands. The Jacobites or preacher monks gave them light and torches so that they could see and the good Heinrich would not escape from them; a traitor named Hennings Hans showed the way. They broke into the vicarage by force, and, as the full of nonsense people are wont to do, they smashed everything that was there, pots, kettles, clothes and cups; but what they found of gold and silver they took with them. Then they maltreated the priest, cutting him, stabbing him and shouting: beat him to death! beat him to death! Some of them pushed him naked into the mud and wanted to take him with them. The others shouted that they should let him go, because they had no order to take him prisoner.

After they had shown their defiance to the priest, they attacked the good brother Heinrich, pulled him out of bed, beat and stabbed him, and tied his hands very tightly behind his back. Then they dragged and pushed him so long that even Peter Rannen,

otherwise a poisonous enemy of the word of God, felt compassion and commanded that he should be let go, he would probably follow. Balke Johann was ordered to lead him, who dragged him more than he led.

Arrived in Hemmingstet, Heinrichus was asked: how he had come into the country and what he was looking for there? Friendly he answered his tormentors the truth that they were moved by it. But they themselves stifled this movement of compassion by shouting, "Away with him! If we heard him long, we would become heretics, too."

Then he asked to be put on a horse, because he was very tired and weary, and his feet were sore. For he had walked all night naked and barefoot in the cold and ice. When they heard this, they mocked and laughed at him, saying, "Whether the heretic should be kept on horseback? he would have to walk." So they dragged him in the night to the heath. There they wanted to bring him to the house of a man named Raldenes and to put a stick with iron chains on him. But the father of the house was sorry and did not want to suffer. Then they brought good Heinrichus to the house of a priest, Reymer Hotzecken, who was a servant of the official of Hamburg, locked him in a cellar and gave him to the drunken peasants to keep, who mocked and jeered at him all night. Also came two Papist priests, Simon, of Altenworden, and Christian, of Neuenkirchen, both very unlearned persecutors of the Word of God, who asked him, "for what cause he had laid aside the holy garment?" He answered them lovingly from the Holy Scriptures, but they did not understand what he said.

M. Günther then asked him whether he wanted to be sent to the bishop of Bremen or whether he preferred to receive his wages in Dithmarsen. Heinrichus answered: "If I have taught or acted something unchristian, you can punish me for it; God's will be done. Then M. Günther called out, "Listen, dear friends, he wants to die in Dithmarsen." But the people spent the whole night drinking. In the morning, at eight o'clock, they gathered in the marketplace and discussed what to do. Then the drunken peasants cried out: "Always burn him! To the fire with him! In this way we will win honor with God and man today; for the longer we let him live, the more he will be turned to heresy. What is the use of much misgiving? He must die after all!" So good Heinrichus Unverhört was condemned to the fire. Then it was proclaimed: "All those who would have helped to catch him should accompany him to the fire with their weapons. The gray monks or barefooted men also went around, strengthened the poor people and said: "Now you are going to pursue the matter" and still incited the wretched drunken people.

Then they took Heinrichus and bound him by the neck, feet, and hands, and led him to the fire with a great cry. When this happened, a woman stood in the doorway of her house, saw this misery and misery and began to weep bitterly. Good Heinrichus said to her: "Dear woman, do not weep over me!

When he came to the place where the fire was prepared, he sat down in great weakness. Then the bailiff, Mars the castle owner, came up, bribed with money, as one rightly suspects, and condemned the good brother Heinrichus to the fire with this sentence: "This wicked man has preached neither the Mother of God nor the Christian faith, therefore I condemn him to the fire on account of my gracious lord, the bishop of Bremen. "This is not true, answered Heinrichus, but, O Lord, thy will be done." And he lifted up his eyes toward heaven, and said, "O Lord, forgive them, for they know not what they do: thy name alone is holy, heavenly Father!"

Then a good Christian woman, Claus Jungenfrau, by name Wibe, a sister of Peter Nannen, living in Meldorf, went up to the fire and offered to be beaten so that her anger would be atoned for, and she would give a thousand guilders if only the man would be released until the next Monday, so that he would first be questioned by the whole country and then burned. When they heard this, they became furious and insane, pushed the woman to the ground and trampled her underfoot.

Then they violently beat the good martyr of Christ. One of them hit him in the skull with his rapier. But Johann Holm von Neuenkirchen hit him with a hammer. The others stabbed him in his sides, in his back, in his arms, wherever they could reach him; and not only once, but as often as he began to speak. In addition, M. Guenther incited the people by shouting: "Frey zu, dear fellows, hie wohnet Gott bei! Then he brought a gray monk to Heinrichus to confess to him. But the martyr asked him, "Brother, have I ever harmed you or angered you?" "No," replied the monk. "What then shall I confess to you, replied the good brother Heinrichus, that you should forgive me?" Then the gray monk was ashamed, and stepped back.

But the fire would not burn, no matter how often they lit it. Nevertheless, they exercised their courage on him by beating him with spears and halberds. This lasted for two hours, while the martyr stood naked before his

enemies with his eyes turned toward heaven. Finally, they took a ladder and tied him very tightly to it so that they could throw him into the fire.

Then the martyr started to confess his faith. But one of them struck him in the face with his fist and said, "He should burn first, and then he can pray all he wants. Then another kicked him so hard on the chest with his foot, and tied his neck so tightly to a lyre.

He wanted to suffocate him, seeing that he could not die from so many wounds. For he wanted to suffocate him, seeing that he could not die from so many wounds.

Then they lifted him up with the ladder. One of them put his halberd on the ladder to raise it. However, it slipped and the holy martyr was pierced by it. So they threw him with the ladder onto the wood. But it fell down again to the side. Then Johann Holm ran up with a hammer and hit him on the chest until he died and did not move anymore. And since the fire still would not burn, they roasted him on coals.

This is the story of the holy martyr Henry of Zütphen, of whom Luther writes: "And now to return is the form of a right Christian life, which with sufferings and persecutions is dreadful to behold before the world, but delicious and precious in the sight of God, as the Psalter says: Delicious in the sight of the Lord is the death of his saints; and again Ps. 71: Their blood is delicious in his sight."

Hermann Fick.

(Submitted.)

The martyr, Henry of Zütphen.

The holy martyr has now overcome, In his last hours the Lord strengthened him.

He was hated by the papists, He taught God's word, They dragged him away with lists By night to death.

He had to walk naked through the ice to the fireplace; and yet he could hardly stand, already so weak from pain.

But even though severely beaten, he bore it with patience, forgave the murderers their guilt without complaint.

How he stood so gentle and mild at their raving! His face turned upward, silently praying.

Since his blood was already flowing from many wounds, he was still tied to a ladder sprout.

And when he suffered so

Much bitter distress and anguish, a lance thrust right into the loyal heart.

Then he threw him into the flames of the fierce enemy's hand;

So he sank down: Slain and burned.

O Henry, most faithful warrior!

The most beautiful lot was yours: On a ladder to heaven you entered.

There you now live in peace, And flaunt in the wreath of victory; Your name lives here in eternal glory. H. Fick.

Something refreshing for all Lutheran Christians, especially for the Hanoverians from the European homeland.

In the middle of the Lüneburg Heath in the Kingdom of Hanover lies a small Lutheran church village, whose spiritual care is entrusted to a very faithful shepherd, the young pastor H. as his father's assistant preacher. About the blessing with which the Lord crowns the work of his servant, the following report of a young man who visited the congregation gives some account. He writes that on Christmas Day I left Uelzen early at 5 o'clock in the morning by steam car and after a 1-1/2 hour ride I still had 2-1/2 hours to walk to Hermannsburg. There I met 1-1/2 hours from Hermannsburg with churchgoers from the local community. After the naive way of these heath children, a maid questioned me quite thoroughly and when she had found her way around me, she told the others the result of her research. Then one after the other arrived, greeted me friendly and looked me one so quite faithfully in the face, as if it wanted to say: you do that right, that you come to us. They told me a lot about their dear father in Christ, how he sacrificed himself so completely for them, how his heart was pure love for them, how he preached to them so powerfully through his word and even more powerfully through his walk and his humility. On the evening before, that is, on Christmas Eve, one of them told me, they had also had a beautiful feast. For the children of the poor, a mighty fir tree stood in the middle of the choir of the church, and around it the dear youth sang, among other things, in three voices: o du fröhliche, o du selige, gnadenbringende Weihnachtszeit! On the Christmas tree, however, among many other things, hung large foreign nuts, namely coconuts; but they came in the following way. About a year ago, Pastor H. wrote to Otahaiti (an island in the vast South Seas) to Thomson, the missionary who had stayed there: if he needed yellow, he could write for it, and Pastor H. would send it to him. He writes back that they do not need money at the moment, but they need heartfelt intercession. The children on Otahaiti, whom the missionary tells from the letter, quickly climb the tall palm trees, pick coconuts and ask Thomson to send them along as gifts for the children in the Hermannsburg community. The nuts arrived just before Christmas; Pastor H. had put them on the Christmas tree.

I listened to the words of the simple peasant boy who told me what an impression this story had made. I could tell quite a lot of sweet stories from the community, but here only one, which happened shortly before Christmas. There comes a young unmarried day laborer

to Pastor H. and says how something is heavy on his heart. On further questioning he says, yes, he has too much money, and tells H., who is wounded over such a suffering, that he has often heard from him the bible word: Give

is more blessed than to take, and he said "yes" to this in his heart; but recently he found out that this word still had no effect on his heart. When he left the last missionary lesson, he got a thaler in his fingers when he reached into his pocket; he thought that was too much, and so he only put a few pennies in the money box. On his way home, his conscience reminded him that he was still too attached to money. That is why, he continues, "I must now take all the money I have from myself; here, Pastor, take it. With that, he puts 40 thalers on the table. Pastor H. admonishes him that he should take it back in

do a savings bank, so that he has it when he

to start something for once. He thinks that his relatives had already told him that, but his conscience would not suffer him to keep the money. Now - says Pastor H. - if he had recognized this as God's voice in his heart, he would only like to take it back with him and use it according to his discretion for the Lord. So he quietly distributed his money among the poor of the village during Christmas week, and Pastor H. thought that in his face the saying had been written legibly: It is more blessed to give than to receive. - Now the testimony of a civil servant from that region, a worldling. He expressed surprise that when he had taken a will in the past, he had found fear of death everywhere, but now he found a great inner joy of dying everywhere.

From another passage of the letter we learn still the following:

Almost in every house of the congregation there is at least one awakened soul, and through the tireless activity of Pastor H. the evening and morning blessings, as our fathers knew them, have been reintroduced with prayer, Bible reading and singing. In every village belonging to the congregation, in alternating order of houses, instead of the formerly customary Wirthshausbesuch, there is a quiet orderly meeting on Sunday and feast day

evenings, where a sermon is read. In addition to the sermon, the services are distinguished by beauty and dignity in the singing and in the

Liturgy. On Sundays, as the days of joy, the pastor prays standing with the entire congregation; on penitential days and at weekly services, the pastor and the entire congregation pray kneeling; likewise on feast days and at the evening services, which are held before each feast day in the church illuminated by chandeliers. The catechizations with the children are lovely and touching, with many servants and maids in the ranks. The baptisms are all held in the church and the baptismal witnesses recite the three articles of faith.

itself. On Sunday, after the afternoon church, the people gather in light crowds in the pastor's apartment. There one can see happy faces in God. When all business, such as the receipt of missionary funds and the sale of books, is finished, Pastor H. lights his pipe, sits down on his chair, all the young and old around him, and talks to the people or tells them in Low German what the circumstances give and serves to edify them. On the Reformation Day, he recounted a passage from Luther's life, for he thinks highly of him and had also preached about him in the morning as about the angel of revelation who flies through heaven with the eternal gospel.

So much for the report of the letter; I do not add anything, but I am of the certain hope that the dear readers of the Lutheran will heartily approve of the superscription I have put.

A. Wolter.

Is there a significant difference between preaching the gospel and a private absolution?

As we have heard, some have understood the essay on the power of the keys 2c. taken from Harleß's journal as if it was intended to introduce the doctrine that the general preaching of the gospel is not an absolution, or that something different or more is given by a private absolution than by the mere preaching. Although we ourselves have not interpreted the essay in this way, we consider ourselves obliged, in order to preserve doctrinal purity, to expressly deny the question posed above. *) That this question has always been decidedly denied by the orthodox teachers of our church, may be witnessed by the old, dear Brenz, the well-known great theologian of Württemberg and friend of Luther. In his Latin sermons on the Gospel of John, he writes thus:

The Lord said to his apostles: "As the Father has sent me, so I send you. The meaning and meaning of these words can be seen from what Christ said to the apostles at another time: "He who hears you hears me," and again: "He who receives you receives me, and he who receives me receives the one who sent me. By this Christ means this much: the Father has sent me from heaven to earth to preach my gospel.

One must not think that the Reformed and Methodist doctrine is thereby approved, that a man can only proclaim the forgiveness of sins, but not grant it. On the contrary, it confirms that the preaching of the gospel is not an empty, powerless sound, not a mere announcement, beside which the Holy Spirit works and leads to forgiveness, but that the preached word is alive and powerful and has a power to impart forgiveness, whether it is spoken to many or to a single person (privately).

shall. And he who believes my gospel believes God the Father, whose messenger I am on earth; for he said of me to Moses, "I will put my words in his mouth, and he will speak to them all that I shall command him. But whosoever shall not hear his words which he shall speak in my name, of him will I require it." Since I will no longer remain on earth in a bodily way after my resurrection and ascension, I am sending you apostles in my name into all the world, and I do not want people to receive your words any differently than if I myself were speaking to them at the present time. And this is the meaning of this credential letter. - But let us now hear what is most important, namely the mandate or instruction, as it is called, given to the apostles. He breathed on them, says the evangelist, and said to them, "Receive the Holy Spirit, and to whom ye remit sins, they are remitted; and to whom ye retain sins, they are retained." This is the instruction, this is the mandate that Christ gives to His apostles. He does not speak to them as such, but he blows on them with the spirit of his mouth, which is a spirit of power; and this he does, first, to show and make known that he lives truly, as we said before; and second, to teach that he is true God, who by his power and might gives the gifts of the Holy Spirit. For by this breath of His mouth He gave the heavenly gifts of the Holy Spirit into the hearts of His disciples. He did not give them those miraculous gifts of the Holy Spirit that were poured out on them on the day of Pentecost, but he removed their unbelief and gave them strong faith; he removed their fear and gave them certain hope; he removed the darkness from their minds' eyes and enlightened them with a bright light of knowledge. These and such other gifts of the Holy Spirit are what Christ communicated to the apostles by blowing on them.

What then does he command them to do in this mission of theirs? Here the words of Christ must be taken into account and considered; he does not say: "Take multitudes of soldiers and peasants and subdue the kingdoms of this world. He does not say: "Take Moses and establish a Mosaic constitution and government among the nations"; he does not say: "Take oil and anoint the sacrificers", but he says: Receive the Holy Spirit, receive the gifts and the ministry of the Holy Spirit. For what purpose? To rule with worldly majesty and power? Not at all, but to forgive and retain sins, that is, to preach the gospel, so that everyone who believes in the gospel may receive forgiveness of sins, and everyone who does not believe may have his sins forgiven. For the words which he says here, Whose soever sins ye remit, they are remitted unto them, have quite the same sense and meaning as those which he says in Marcus, Preach the gospel to every creature; whosoever believeth and is baptized shall be saved; but whosoever believeth not shall be damned; and which he says in Lucas, So Christ must suffer and rise from the dead the third day, and preach repentance and remission of sins in his name among all nations. For to forgive and retain sin through the apostolic ministry is not to make righteousness out of sin and sin out of righteousness, according to one's own discretion and will; nor is it to forgive sin by one's own power and authority, even if he does not believe, and to retain sin even for him who believes; but it is to preach the gospel of Christ: To preach the gospel of Christ, who alone is the propitiator of sins, and for whose sake alone God forgives sins, so that he who believes in Christ may have his sins forgiven, but he who does not believe may have his sins retained.

In addition, however, it is also to be recognized and considered how and in which way the apostles are to forgive and retain sin. For the popes also arrogate to themselves the power to forgive and retain sin; for they boast that they are the apostles' successors; but they need another way of forgiving and retaining sin than Christ commanded; but Christ sent forth his apostles with commandment and authority, that they should preach his gospel, and ordain and disciple those that received the gospel by baptism, and strengthen their faith by the supper of the Lord: which is the true and heavenly way of forgiving sin, that is, the **preaching of the gospel of Christ**: Go ye, saith he, into all the world, and PREACH the gospel to every creature; and so Christ had to have repentance and remission of sins preached in his name.

But how? Did Christ alone command the apostles to forgive and retain sin? These alone were present with some others when Christ spoke these words; but this office is not bound to their persons, but concerns the whole church. If he does not hear the church (says Christ in another place), let him be to you as a heathen or a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Also in his prayer John 17 Christ says: I do not pray for them alone, but also for those who will believe in me through their word, and to Thomas he says: because you have seen me, Thomas, you believe; blessed are

those who do not see and yet believe.

Although every devout Christian forgives another's sin *privately* and especially when he holds up the gospel of Jesus Christ to him and exhorts him to be confident, even a devout woman, when she visits a sick person, forgives his sin when she exhorts him to put all his hope in Jesus Christ: Yea, even a pious woman, when she visiteth a sick man, forgiveth the sin of the sick man, when she admonisheth him to put all his hope in JESUS Christ; who alone is the propitiation for our sins, and our Saviour: by these words of such a woman, when the sick man receiveth and layeth hold upon them in faith, he also receiveth and receiveth forgiveness of sins. In the public worship of the church, however, the Holy Spirit has established this divine order that everything be done honorably and properly. Therefore, a woman is not allowed to speak publicly in the church, nor a man who is not called, but the church has its ministers for this purpose, who are commanded to publicly serve the gospel, i.e. to forgive and keep sins.

From the testimonies of the Scriptures, you see that the ministry of forgiving and retaining sin, which is the ministry of preaching the gospel, belongs to the whole church, but is ordered so that the church may be edified.

Therefore, as often as we hear the gospel, whether privately and in particular or publicly, we should consider that forgiveness of sins is truly offered to us, which we also receive when we accept the gospel in faith. But this applies only to the ministry of those who present the true and pure apostolic teaching to the congregation. For it is these who forgive sins, not by their own power and authority, but by the power, command and calling of God the Father and our Lord Jesus Christ, who commanded them to administer this office in His name. The power and authority to forgive sin is God's alone. But the office and administration of this power is the apostle's and all those who preach the gospel of Christ purely and truthfully. Therefore we should love the ministry of the gospel and do it good, so that we may obtain the fruit of it through Jesus Christ our Lord, who is with the Father and the Holy Spirit, blessed forever and ever. Amen.

Of the great consolation that lies in the doctrine that Christ's body and blood are truly present in Holy Communion and are partaken of with the mouth.

Not infrequently, the doctrine of the presence and enjoyment of the body and blood of Christ in the holy sacrament is presented as an entirely useless sophistry. One says: if one really wanted to understand the words of institution, what use could such an article of faith be for Christianity? This was already asked in Luther's time, and thus

is asked even now. Even if one could not answer sufficiently, this would not decide anything about the true meaning of the words of institution, for even if we do not know why God does something, we must nevertheless approve everything that He does and worship it in humility, for He is the Lord who hides His supreme wisdom under what seems to be foolishness to reason. However, it can be clearly demonstrated that faith in the presence of the body and blood of Christ among the blessed elements is not a useless thing, but rich in the sweetest consolation. Old Martin Chemnitz, co-author of the Concordia Formula, speaks of this very sweetly. He writes about it among other things thus:

"First, our faith must take hold of Christ the God-man in the nature by which he is near to us, related to us, and our brother, for the life that is proper to the Godhead dwells and is laid up, as it were, like a treasure in his assumed flesh. Therefore, because we, weighed down by the burden of sins, cannot reach Christ as he reigns in glory, he comes to us to take hold of us according to nature, according to which he is our brother, and because our frailty cannot bear the splendor of his majesty in this life, he is present under the bread and wine and shares his body and blood with us.

Secondly, through sin we were so alienated from the life of the Godhead that our frailty could not bear that the Godhead should deal directly with it, therefore Christ not only assumed our nature, but also restored it to us by offering us His body and blood in Holy Communion, that He might raise us to communion and union with the Godhead by means of His assumed humanity which was given to us.

Third, our nature was created in the image of God in the beginning and therefore adorned with all heavenly and divine gifts, which goods were laid down in Adam, as the head of our race, but through the Fall not only those goods were lost, but our nature was corrupted by sin and destroyed by death. Therefore, the Son of God took our nature, yet without sin, condemned sin in it, destroyed death, and filled it with life. And so he first sanctified human nature in his person; but in order that we might be assured that this also concerns our wretched nature in us and is truly communicated to us, Christ in Holy Communion gives us again the very nature which he took from us and first restored to himself.

Fourth, the teaching of the gospel generally proclaims that through the offering of the body and the shedding of the blood of Christ the wrath of the Father is atoned for and a

But anxious and fearful minds are frightened and dismayed by the sight of their sins, their unworthiness and weakness, and by various temptations, so that they begin to doubt whether they may especially appropriate the promises of the gospel; Therefore, in Holy Communion, Christ shares with them the very body that he gave to die for us and the very blood that was poured out for us, and by this certain and firm pledge he confirms the gift and appropriation of the promise of the gospel.

Fifth, the human nature of Christ, having put away infirmities, is in the glory of the Father, but our nature, though we have the hope of glorification according to the promise, is still stained with dust, weighed down with toil, and exposed to all the arrows of Satan, the world, and the flesh; therefore, that our faith may not be disturbed, Christ gives us his body and blood, that by this pledge we may be assured that we shall one day be conformed to his glorified body.

Sixth, the New Testament is the covenant of grace in the forgiveness of sins; this covenant has been sanctified and confirmed before God by the shedding of Christ's blood; so that we may now be sure that we are to remain in this covenant forever, therefore He communicates to us in Holy Communion the very blood by the shedding of which it has been confirmed.

Seventh, Holy Communion is instituted for the remembrance of Christ's benefits and for the strengthening of faith. Because true faith is more firmly grasped by Christ (Phil. 3,12.), he wants to awaken, preserve and strengthen his true memory in us by grasping his life-giving flesh.

Eighth, Christ unites himself with us in Holy Communion through the nature according to which he is our head, namely, through his body and blood in the most precise way, therefore he works powerfully and actively in the believers precisely through the nature he has assumed and related to us, so that we too, because the head itself is in us, are members of one another. (Scriptum de coena.)

Jaczo, the prince of the Wends.

In 1142, the last Wendish ruler of this land, Pribislav, who had accepted Christianity and was baptized

Henry, died in Brandenburg. Margrave Albrecht the Bear immediately took possession of the land and the city. But Jaczo von Koepenick, a Slavic prince of Polish descent, could not calmly accept that the land of his ancestors should be a prey to foreigners and the religion of his fathers should be eradicated. So he set out with a numerous band of Wends against Brandenburg, which at that time consisted only of the

The castle consisted of a part on which the cathedral now lies. On the Havel there was a brave fight, for the Wends, reinforced by many of their own from the surrounding area, had attacked the castle in barges and seized it. But Albrecht the Bear, supported by the Bishop of Brandenburg, Duke Henry the Lion and many others with whom he had united against this Bohemian invasion, hurried over, marched with a large army before Brandenburg, stormed the castle and captured it with the help of many vehicles, with which they fought on the Havel. Jaczo von Koepenick fled from Brandenburg to the northern side of the Havel with his army before the pursuing Christians in the direction of Spandau. He was caught up in the fields between Groß-Glienicke and Spandau. It came to the battle. The Wends did not hold out for long. They scattered completely and Jaczo saw no way out to save himself. He fled eastward towards the Havel River, which has a significant width here. The enemy pursued him. Thus he reached the bank of the Havel. In front of him, the blue waters were spread out and their waves rose and fell calmly. From beyond, a spit of land stretched across the river and narrowed it. Lord," shouted a turncoat who had followed him, "don't swim across the river, it's very deep! The waves broke playfully at the feet of his steed, as if tempting him to dare the bold ride. Merciless element! cried the prince of the Wends. My gods have forsaken me; so protect me, O God of the Christians, and if I save myself over the flood, I vow to be baptized! - "Seize the prince of the heathen!" cried a voice behind him, and suddenly he plunged with his steed, heavily armed, into the flood that was crashing high above him. Only after a while did the working horse remove him from the shore of the wet depths. Admiring the bold resolve, the enemy stood, not daring to follow, nor even to send a bolt after him. The efforts of the faithful steed became more and more exhausting, it puffed and panted anxiously for breath. Stop, my faithful steed, stop, he cried, you are carrying your master from the hands of the merciless Christians to their merciful God! Hold on, the land is already beckoning! - A few more steps and the horse felt the ground under his feet. It climbed up the top of the headland. Jaczo sank to his knees and prayed to the God of the Christians, to whom he had pledged himself, giving fervent thanks for his miraculous rescue. He placed his shield on the spot where he had prayed, as a sacrificial offering.

The Germans, who were witnesses of his deeds, called this point of land Schildhorn from that time on, and so it is called until today.
Day.

The world and the Gospel.

The world does not want to go the right way, but always the wrong way; either it does nothing and works nothing, or it does not believe; it always leads to the side, that it lets either faith or love go; it does not want to and cannot take the middle road, that it practices both, faith toward God pure and unpolluted, and love toward the neighbor with a righteous heart. The world always remains in such a way that it either boasts falsely of faith, or wants to be too holy without faith. If one preaches about faith and grace, no one wants to do works; if one pushes for works, no one wants to believe, and if one preaches about faith and grace, no one wants to do works.

are quite strange, who keep to the right middle road. Yes, it is also difficult for the devout Christians. - Luther in his sermon on 1 John 4:16-21 about love.

Sinfulness of doubting God's grace.

God promises you eternal life if you trust the world, and you doubt and waver? That is, to know nothing at all of God; that is, to offend Christ, the Lord and Master of believers, by the sin of unbelief; that is, to deny faith in the kitchen as in the dwelling place of faith. Cyprian. serm. 4 äs mortrl.

Voltaire's Hope in Death.

When the Duke of Orleans' physician, named Tronchin, was sent to the old religious mocker Voltaire to treat him in his illness, Voltaire said to him, "My lord, I wish you to save my life: I will give you half my fortune if you add six months to my days. If not, I will go to the devil, and take you with me."

Methodism.

Mr. Köneke makes various attacks on me in the Apologist. I had defended against his unjust accusations my friend Francke, who had recently come with me from Germany to serve the Lutheran Church here, and told him the truth clearly and sharply. This makes him bitter. He answers me with mockery and scorn and thus proves his bad conscience and his bad cause. I do not refute mockery and scorn, I bear them gladly for Jesus' sake, because Mr. Köneke lies about them. I forgive him what he has blasphemed against me; what he has blasphemed against others who are better than he is, God forgive him if he sincerely repents, which I wish him with all my heart.

The owners of the church, into which the Methodists sneaked in, are in the majority members of my congregation. Therefore, they had a right to deny the Methodists entrance. Therefore, it was ungodly that the Methodists broke in anyway. I understand that after two days the lock was returned in a broken state by a Methodist.

The preachers of the Lutheran Church do not forgive people's sins by their own authority, as Mr. Köneke blasphemes, but by command of the Lord Jesus Christ, who has given the keys of heaven, or the power to loose and bind, to the church and through it to the holy ministry of preaching, as he says John 20:23: "For whom ye remit sins,

They are remitted to them; and to whom you keep them, they are kept.

I have said that the Methodists shamefully despise baptism and the Lord's Supper as mere ceremonies. Mr. Köneke calls this slander. In this way his evil conscience bears witness against himself against his will. He would like to deny it, because he feels his wrong; but he cannot, because the most obvious testimonies speak against him. - Ceremonies are external customs, gestures and signs to which a spiritual meaning is attached. Thus the riveting kneeling. This does not communicate heavenly goods, but it expresses reverence for God in an appropriate way. The holy sacraments, however, are not mere ceremonies, for through them we are given the spiritual

The Methodists, however, deny the heavenly goods and leave only the visible signs, to which they attach only spiritual significance. The Methodists, however, deny the heavenly goods and leave only the visible signs, to which they attach only a spiritual meaning. Thus they make of the holy sacraments mere external ceremonies, but that is to change God's holy endowments with sacrilegious arbitrariness, thus despising them shamefully.

It is a sacred, unbreakable principle of the orthodox church that no one may assume an ecclesiastical office unless he has been duly called. For the holy scripture says Ebr. 5,4: "No one takes honor from himself, but he who is also called by God, like Aaron. Now we know from Acts 6, 7 and 8 that Stephen and Philip also preached the word of God. From this it follows irrefutably that they were commanded by the apostolic church to preach in addition to almsgiving. Thus, the apostolic community had the delicious freedom to choose and appoint the servants of the church in the broadest sense. If the apostles gave the congregation the right to exercise this freedom in one case, they would not have denied it in other cases either, given the consistency of their actions. And did the apostolic congregation have the right to appoint church servants, who first had to care for their bodily needs, how much more, where it was the exclusive care for the souls? The same is proved by many other passages of the holy scriptures and the whole apostolic practice. Only Mr. Köneke is capable of denying this.

The Methodist travel plan is praised by Mr. Köneke, of course, because it brings the creep into a kind of system. However, it is consistently rejected by the orthodox church. Mr. Köneke blasphemes the Evangelical Lutheran Church, saying that its preachers, for the sake of gain, seek out other congregations that are more invasive; that they displace themselves, and so on. It is ungodly to hold the sins of individual hypocritical name Lutherans against the entire Evangelical Lutheran Church, especially since the latter has always resolutely condemned such shameful practices up to this point.

I have briefly dismissed my adversary; the emptiness of his evasions is too obvious to lose many words about. God change his mind; may he stop seducing souls. I kindly advise him to leave the Evangelical Lutheran

Church in peace. But if he does not want to accept good advice, he shall be served as he deserves.

Hermann Fick.

Church News.

On March 12 of this year, on the Sunday of Invocavit, Mr. Candidate Franz Julius Biltz, in response to his petition submitted to the Lutheran Synod of Missouri, Ohio, et al. St., received from HH. Löber and Grüber of Perry County, Mo. in the midst of the German Lutheran congregation at Apple Creek, Cape Girardeau County, Mo. who had duly called him to be their pastor, the church ordination. The dear young minister had received his training for this purpose from his youth until his entrance into the holy ministry in the philological-theological seminary at Altenburg in Perry County, Mo. May our dear Lord JEsus Christus, the invisible Head of His Church, adorn this His servant, whom He called into His vineyard, as with His gifts, so with many blessings, for His holy name's glory and many souls' salvation purchased through Him. Amen.

From a letter of Mr. Pastor A. Hoyer we learn that on February 27th of this year a small Lutheran congregation was formed in Harford County, Md., at a place about 24 miles from Baltimore, based on all the public confessions of our holy church. The congregation is headed by the aforementioned Pastor Hoyer. He was examined and ordained by the Consistory of Hanover and came to America last year to serve our church here. Since September of last year he has been assisting Pastor Wyneken in Baltimore in his busy ministry and is currently working in four main places in various areas of Maryland. May the word of the Lord, "You are the salt of the earth," be most gloriously fulfilled in our zealous dear brother minister.

"Above all, seize the shield of faith, with which you may quench all the fiery darts of the wicked one."

(Ephrs. 6:16.)

Blessed Johann Brenz, the famous Lutheran theologian from Württemberg, tells in the preface to the 5th part of his works a strange story about one of his godfathers, a former pious burgomaster in Schwäbisch-HaUe, from which one can see how the devil used to attack souls, but also how he was overcome. One day a man in the form of a scribe came into his room, carrying paper, ink and pen in his hand, sat down at a table and said to the sick man: "Christoph, tell me one by one the sins you have ever committed. For I am sent by God to record them and bring them before God's judgment seat." The sick man soon realized that he was dealing with the devil; he therefore sat up in bed and said: "Yes, but before anything else, a title must be placed over it. So write: "The woman's Saame will crush the head of the infernal serpent". Now, under this title, write all the sins of my whole life that I want to dictate to you in the pen." When the devil in human form heard this, he disappeared on the spot. Brenz correctly adds: "I wanted to share this story to show how necessary it is that we are always girded and armed with the sword of the Holy Spirit to be able to extinguish all the fiery arrows of the evil one."

Get

\$2.00 to the Synobal Mission Fund from the Altenburg congregation. \$2.00 to the Indian Mission from Mr. Kranz in Mercer Co, Pa.

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The 3rd year Mr. Nicol. Frahs.

The 4th year HH. Nicol. Frahs, Heinrich Heve- kette, Mich. Helferich, Mart. Kolbenstädter, k. Kranz, k. Schladermundt, Jakob and Chr. Wmgert.

The 2nd half of the 4th year Mr. Lorenz Frahs.

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(Submitted.)

Christian freedom, in relation to private and general confession and absolution.

Since the multiple benefits of private confession in the Lutheran have been presented and discussed in several detailed essays, but in spite of this it can hardly be expected that this in itself well-meaning and salutary church order will find its way into the American Lutheran congregations everywhere, it is certainly not useless, in order to prevent a one-sided view of those essays leading to dangerous conflicts, to consider the church orders in question from the point of view of Christian freedom and to prove recently that a Christian can not only use one or the other such order with a clear conscience, In order to prevent a dangerous one-sided view of those essays, it is certainly not useless to consider the church orders in question from the point of view of Christian freedom, and to prove recently that a Christian can not only make use of one or the other of such orders with a good conscience, but must even use his freedom in this, as soon as either others impose them on him as a necessary thing binding his conscience, or he himself should do so in good faith.

I prove this 1. from God's word;

2. from the teaching of the Lutheran Church in the Symbolic Books;

3. from the writings of Dr. Luther, and

4. from the practice of the Lutheran Church.

1. special testimonies from God's word stand: Gal. 5, verse 1: "Stand therefore in liberty, that Christ may set us free; and be not entangled again in the bondage of the yoke."

By the servile yoke was to be understood the divine commandment of the Old Covenant, circumcision, which was abolished in the New Testament, but for the sake of love and in order not to give offense to the weak, was still sometimes practiced out of Christian freedom, even by the apostle Paul, for example by circumcising Timothy; but as soon as a necessity, even a necessity for salvation, was made out of it and thus the conscience was caught, the apostle said to his Galatians: "Thus it exists.

now in freedom, so that Christ has set us free," and so on. For consciences can be confused just as well by unnecessary doubting and scrupling whether one may do this or that, as by impudent use of freedom that annoys the weak.

Another passage that belongs here is Col. 2:16: "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or of new moons, or of sabbaths."

Here, too, there are commandments of the divine ceremonial law, which, as far as the Sabbath is concerned, were still observed by most young Christians, about which the Christians of Colossia should not allow themselves to be made conscience-stricken as soon as they wanted to lay them on their consciences as commandments, or they were in danger of binding themselves to them in such a way that the freedom of their consciences would suffer and become a necessary habit. - It will hardly be necessary to cite any more testimonies of the New Testament to prove that the right of every Christian to make free use of one or another church order without offense to his conscience has full foundation in the Gospel. If only everything is done honestly and properly and the freedom is not made a cover of wickedness by us, then all human orders are completely satisfied.

2 The doctrine of the Lutheran Church on means, church orders and ceremonies is contained in many passages of the Symbolic Books, according to which, therefore, also Articles 11 and 25 of the Augsburg Confession, and others dealing with the retention of private confession, are to be understood and taken into account in any attempt to reintroduce it. Confession, and others, which deal with the retention of private confession, and which are to be taken into account in any attempt to reintroduce it. The general advice given by the blessed confessors in the Apology of the Augsburg Confession, Art. 8, is very instructive and cautionary. Confession, Art. 8, where it says: "that without special and moving cause, nothing should be changed in the church customs, but, for the sake of peace and unity, those customs should be kept which one without sin and without burdening the conscience, in that common unity and peace, as much as these could be preserved without burdening the conscience, would be favored above all other minor things. The Concordia Formula, Article 10, on the abolition of means, is very definite: "We also reject and condemn if such means are abolished in such a way that the church of God should not be free to use one or more in Christian liberty at any

time and place, according to the occasion, as is most useful to the churches. It is clear from this passage that even the larger or smaller part of a congregation, if it does not want to have a long-standing church order, such as general confession, taken away, may not have its freedom curtailed, and this applies especially if, on the other hand, the other part is not impaired in its freedom to use a likewise existing order of its choosing.

Concordia Formula Declaration, Article 10. Accordingly, we believe, teach and confess that the church of every place and time, according to the occasion, has good reason, authority and power to change, diminish and increase the same without frivolity or trouble, in an orderly and proper manner, as is considered most useful, beneficial and best for good order, Christian discipline and discipline, evangelical prosperity and the edification of the churches. Rom. 14. Paul softens, and yields to the weak in food and time or days. But he will not give way to the false apostles, who wanted to put this on his conscience as a necessary thing, even in such rings of means that are free to him. Col. 2: ""Let no one make you conscience about food, drink or certain holidays"" 2c. And since Peter and Barnabas gave way in such a case, Paul punished them publicly, as those who did not walk correctly according to the truth of the gospel. Gal. 2, 14. for the article of Christian liberty is at stake,

which the Holy Spirit, through the mouth of the holy apostle, so earnestly commanded his church to preserve. For as soon as this is weakened and the commandments of men are imposed on the churches as necessary, as if the omission of them were wrong and sin, the way is already prepared for idolatry.

Luther speaks of Christian freedom in many passages of his writings, and does so with special reference to confession, as can be seen from the following. In a letter to Joh. Agricola from 1527, he says, among other things: "Freedom is not a small thing, although it concerns a small matter, for it costs the blood of the Son of God, by which it is acquired. It is therefore not necessary to make much boast of love, if one violates freedom; for if this is free for love against freedom, it is also free against the whole gospel.

Luther's great praise of confession had also been used by a Catholic pastor in Esslingen, among others, and he had referred to him in order to obtain auricular confession in his Lutheran-minded congregation; "Luther himself praises and glorifies confession," he had said. The congregation in Esslingen asked for Luther's advice, and in his answer to their letter, he first of all does not reproach the Catholic pastor for referring what Luther said and praised about the purified confession to the actual Papist auricular confession, but rather overlooks this and wants the following to be understood of confession in general. He thus speaks: "In addition, we have taught the other main thing, that the Christian life is love for our neighbor, that we henceforth have no law, nor are we indebted to anyone, but to love. Rom. 13: So that we may do good to our neighbor, as Christ has done for us through his blood. Therefore all the laws, works, and commandments which are required of us to serve God by atoning for sin are not of God, and whoever keeps them denies Christ; such as fasting, feasting, confession, and so on. But which law, work and commandment are demanded of us, to serve our neighbor, these are good, these we should do, as obeying the worldly authority in its rule, following and serving, feeding the hungry, helping the needy. From this follows: Because confession is a work that is not directed toward the neighbor and does not serve him, it is not commanded in any way, nor is it necessary. And whoever does it as if it were necessary and must be done for God, denies Christ; for no work of all things must remain necessary against sin, because Christ's blood alone cancels sin. It is true that I said it was a good thing to confess. Item, I do not forbid fasting, walking, eating fish, celebrating. But so that such things are done freely, and no one who does not do them, as if he had to do them, in his conscience, in a mortal sin, as the pope *) Namely in the stated opinion.

rages with his blind ladders. We want and should have a free conscience in all works that do not serve faith or the love of our neighbor. Confess only confidently, fast only confidently, if you wish; but do not think that it must be, and do sin if you let it be, or want to atone for your sin for God with it; for with that opinion you fall from the faith and are never a Christian." In the interpretation of the epistle on the fourth Sunday of Advent, Luther says in the explanation of 1 Cor. 9:19-22: "I am a Jew with the Jews, and so on. I have become all things to all men, that I might win them all," as follows: "That is, he ate and drank and worshiped with the Jews according to the law, though it was not necessary for him; and with the Gentiles he ate, drank and worshiped without law, as do the Gentiles, since only faith and love are necessary. The rest is free to leave and to keep. Therefore all these things can be held to the will of one, and left to the will of another, and thus made even to each. If a blind and obstinate man were to appear here, wanting to leave or keep one thing, as some Jews did, it would have to be so, and everyone would have to be guided by him, and he by no one, then equality, even Christian freedom and faith, would be destroyed. One should not give way to these things, as St. Paul did, so that freedom and truth may remain. Christ, Matt. 12:1 and Marc. 2, had his disciples break the Sabbath, and often broke it himself when it was necessary; but when it was not necessary, he kept it, and gave the cause, saying, The Son of man is Lord also of the Sabbath; that is, the Sabbath is free; one may break it for the love and service of another, and again keep it for the love of another. Thus St. Paul circumcises Timothy for the sake of the Jews, says Lucas; but he would not have Titum circumcised, because they insisted on it, and would not leave circumcision free. He would have it done both ways for the service of others, but would not have it done either way for the sake of works done for himself, as if it had to be done. So that we come to ours. If the pope commands to confess, to receive the sacrament, to fast, to eat fish, and all his other commandments, and wants to insist that one must do it out of obedience to the churches, then one should only walk freshly with one's feet in it.

And for this very reason do the contradiction that he has commanded, so that freedom may remain. But if he has not commanded, let it be kept to his will, with them that keep it, and again let it be kept, with them that let it,

saying, as Christ saith, The Son of man is Lord even of the Sabbath, let alone of such men's laws. For keeping out of such liberty does no harm, either to the faith or to the gospel. But to keep out of necessity and obedience, perishes faith and gospel." - Dom. I. Htb. L. tol. 795. will et

He also said that "the confession should not be made into a stable of necessity and composed with commandments, but that it should remain free as virginity. - He further says: "If the pope would give his commandments in such a way that he would leave the consciences free, and allow them to keep free whoever they wanted, then the matter would have no danger. Further: "If you do not want to confess the secret sin out of a free heart, then only let it stand; you are bound to it by the pope's laws until devotion comes to you, otherwise you will run to the sacrament for the ghastly dishonor of your souls, of which you are not capable through such unwillingness. But confess to your God with David's Psalm 32: "I have said, I will confess my transgression to the Lord". In this way all the saints have had to confess in the Old Testament, and afterwards up to the Pabst's laws. - One should confess, teach, and do freely, willingly, and gladly; if one cannot do this, then one should also leave commandments and doings in place." - —

More passages from Luther could be cited, but the ones given will suffice to show how he should nevertheless be understood in the passages in which he exalts private confession so much, so as not to interpret him one-sidedly and confuse his own and perhaps other people's consciences, and especially in our time to diminish the Christian freedom of those who, for reasons of conscience, prefer general confession and absolution to private confession.

It remains now all that has been said

4. from the practice of the Lutheran church recently. In the first Saxon church order, the so-called Visitationen (visitation articles) of 1538, i.e. eight years after the Augsburg Confession was handed over, it says, among other things: "Confession should and must remain free, so that a new compulsion on the part of the priest does not arise again. Confession, it says among other things: "Confession should and must remain free, so that it does not become a new compulsion and necessary custom. Dr. Luther speaks of himself: "And I myself go to confession several times without confession, so that I do not make a necessary habit for myself in my conscience; but again I need confession most of the time for the sake of absolution, that is, for the sake of God's word. Furthermore, after it has been rightly mentioned: "that the young and coarse (not well-instructed) people must be taught and instructed differently, neither the intelligent nor the practiced people," it is nevertheless said soon after: "but provided that it all remains free, not forbidden to those who want to need the same absolution, and perhaps would rather have it from their pastor than from a (as which is a) public church person, than from another, and perhaps cannot do without it. Again, those who are well reported in the faith and in the teachings of Christ, who only want to confess to God and take the sacrament, should not be forced to do anything else, because each one takes it on his conscience, 1 Cor. 11, 28." That the blessed Luther himself made use of the freedom allowed here a few times, we see from his own words; how

Whether it was extended to others, however, would be difficult to prove thoroughly. The most probable thing, however, is that in order to prevent disorder and the unreasonable demands of those for whom private confession was mainly to be preserved, namely young and little-instructed people, it may have been permitted only in exceptional cases: but it is known, for example, from the former free imperial city of Ulm, that there the preachers went to the sacrament without prior confession.

Furthermore, it is a historical fact that in and outside Germany there were many Lutheran communities, even entire Lutheran countries, e.g. Hesse, Alsace, Holland, in which private confession had not been introduced, but which were content with general preparation and absolution, but which were nevertheless considered to be good Evangelical Lutherans and were never accused of a breach of faith against their church and especially against Art. 11 and 25 of the Augsburg Confession. In order to confirm what I have just said, I will cite only a few testimonies of proven Lutheran teachers, which could easily be multiplied by several.

v. Krackewitz in his "Confessionals" speaks p. 32: "In our Lutheran congregations, we do not know of any command or appointment of God with regard to private and auricular confession, but use it out of Christian freedom, only in such a way that we do not consider it a necessary part of the divine service, nor do we condemn (reject) the congregations, which otherwise agree with us in the fundamentals of doctrine, for the sake of the abolition of private confession, as it is known that in many noble Lutheran congregations in Germany it is not in complete use to this day.

Grosche, in his defense of the Lutheran Church against G. Arnold, speaks x. 630: "Therefore the preparation for Holy Communion is not the same in all Protestant churches, since in some places only a general confession and absolution precede it. This is also enough, where it is thus instituted, and is not done for the reason that it is wrong to apply the merit of Christ in *ināiviāuo* (for his person) to someone. Our theologians say that where private absolution is not introduced as a church ordinance before the use of Holy Communion, but only general confession and absolution are in use, one should not quarrel about it, but leave it at that, as the general doctrine of our church of the *ritidu8 adiapho- ris* (middle things) also entails."

Spener, *Glaubenslehre* p. 512.: "We have to note here that such a special confession, that one, especially who wants to go to the table of the Lord, must confess his sins to a preacher, is not a divine commandment, nor is it commanded in Scripture, as it has not been in use in the Christian Church for several hundred years; but it is a free fellow-feeling.

telling, and we are bound to the same no differently than to other human ordinances, which, nevertheless, need not disturb the conscience, but are kept solely because of good order, and because of the benefit that is found in it. Therefore, we do not have to punish those churches which, because they keep the true doctrine, nevertheless do not keep the auricular or particular confession."

As a historical contribution, it should be mentioned that in 1706, in the old principality of East Frisia, the decree was made: "that private confession, as it has been customary until now, should also remain so, and everyone who pleases may use it according to his Christian discretion; but whoever would be more at ease with public confession and absolution should have the freedom to use it. (More of this in Heins. *Kirchenhist.* Bd II. x. 1054.)

In concluding these excerpts, I only note that I have sought nothing more than to bring it to greater clarity for myself and others that we can really make use of general confession and absolution or private confession with a clear conscience, depending on our condition, and rejoice and thank God that his holy gospel is a power to make us blessed wherever we believe it by his grace, although, for the sake of our weakness, the voice of the gospel in private absolution retains its great importance in raising a poor sorrowful and desolate conscience.

J.N.
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(Submitted by Dr. Sihler.)

A German Union man about us poor Lutherans.

About three years ago, or a little more, the cathedral candidate Mr. Hengstenberg was sent to America by the Unionist National Church, or more correctly, the Royal Prussian State Church, to report on the American church conditions. He traveled through a part of the United States, gathered more detailed information partly through his own observations, partly through other reports, and then, after his return home, had this information

published in individual articles in the "evangelische Kirchenzeitung," which is published by his brother, Professor Hengstenberg in Berlin.

In one of them it is also said "of the Lutheran Dissenters" or separated Lutherans; that is, those who have not yet united in any special church bodies (synods).

In the following we do not intend to illuminate his views everywhere, but only to look a little more closely at those, to the honor of truth, which concern us, who at that time, when the author left America, had not yet met in a synod.

Mr. H. now first mentions "the Lutherans from Saxony", *) who, although sincere in heart, yet erring conscience and unclear knowledge, followed the infamous Stephan to America ten years ago, and settled in the valley of the Mississippi. Here the writer confesses, in accordance with the truth, that especially the preachers, after they had been disappointed, "confessed their errors with sincere remorse," which indeed the dear brothers did thoroughly and repeatedly, orally and in writing, without the slightest self-excuse and self-sparing.

1.) After Mr. H. has further remarked that these brothers "have led a quiet, secluded life for a while", he then adds that they have, however, recently appeared, especially in their journal, the "Lutheran", and that "in the manner of a created hostile argumentation, more remarkable for bitterness than depth"; there they argued against everything that they consider to be unhealthy Lutheranism, against the Synod of Pennsylvania and its agendas published by Dr. Demme in particular; furthermore against the "Evangelical Society" (association) in their neighborhood, which looks for union, and against unionism in general, wherever it can be discovered. Demme in particular; further against the "evangelical society" (*association*) in their neighborhood, which looks for union, and against the union direction in general, where it can be discovered at all, all "on account of a bigoted, narrow-hearted adherence to the letter of the Concordia formula."

Against this we may now make the following remarks: First of all, as far as the prevailing tone of our journal is concerned, we confidently dare to appeal to the judgment of every unpartisan reader and inquire whether this tone is really sharp, bitter and hostile? Personal, passionate, carnally irritated, confusing persons and things in an unbiblical Pietist and Methodist way, it will not be found, God willing; But we do not deny this, although we prefer to keep ourselves in a position of defense than to go to work in an attacking manner, that we, where God, His honor and the pure, all-salvific truth of His Word, and the confession and pure doctrine of the Lutheran Church based entirely on it, apply to the unadulterated faith of its confessors - that we do not want to wield blunt weapons here against error and lies, no matter how small they may appear, and engage in vain mirror fencing; For first, the sword of the Spirit, the Word of God, with which alone we want to attack and overcome the enemy, is sharp and double-edged (against papists and enthusiasts) and not a blunt weapon. Secondly, it is also our holy and earnest will to follow the Lord Christ, His holy apostles and all righteous teachers of the church in the use of this weapon. For as these have

*) We have to follow the words of the author to the "*Lutheran Observer*", where they are of course translated into English, since the "evangelische Kirchenzeitung" is not available to us.

We, with God's grace, have instructed the ignorant but sincere with all patience and teaching, punished the malicious and persistent false teachers with holy earnestness and zeal, and exposed the dangerous aberrations, deceptions and deceptive works of the devil.

Accordingly, we consider it the purest and noblest love, namely the love of divine truth - and where this love is missing, there is also no truth of love - to fight with all our might against the false union contrary to Scripture, this "powerful error" of our time; And not only where it appears as an angel of light, namely, where it is graciously adorned in the mouths of eloquent spokesmen with stately illusory reasons, but also where it confronts us in detail, as, for example, in unionist agendas. e.g. in unionist agendas, hymnbooks, synods etc. For there was, there is, and there never will be any other true union between Lutherans and Reformers than that based on pure truth for salvation in all articles of faith, in all aspects of salvific doctrine, as founded in the Holy Scriptures, and all the confessional writings of the Lutheran Church, the Concordia of 1580, profess and teach it purely and loudly, and at the same time assert and defend it against papists and enthusiasts.

For in this, our witnessing and confessing, teaching and defending, we know that we Lutherans do not belong to a special church, but to the one that is the pillar and foundation of truth, the teaching and confessing church itself. i.e., those who submit to the Holy Scriptures, as they read, in all matters of the truth of salvation with simplicity and humility, and are protected from the intrusion of soul-destroying errors into their community by the special guidance of the Holy Spirit.

So long as the Reformed do not freely and publicly revoke their particular heresies, e.g. concerning the holy sacraments and the office of the keys, and a large part of them the Calvinistic doctrine of the election of grace, and freely and publicly enter into our scriptural doctrine - so long is a true union between us possible, neither as a whole nor in detail. But the fact that the unionists in Germany and America call the above doctrines secondary doctrines is nothing but sacrilege and wantonness, mischievousness of men and deceit, since the holy sacraments, together with holy absolution, are solemn and lasting endowments of the Lord Christ, and effective means of grace of the Holy Spirit, and appropriate Christ and his merit to us.

As I said, there is no higher and purer love than that for the divine truth in the Holy Scriptures, and all confessing Lutherans

Those who have a true and unfeigned reverence for God's revealed word will show themselves in the same way now, as in the time of the fathers, and until the last day, by God's grace. Namely, before they separate themselves from God's clear undoubted word even in one piece of salvific doctrine, in order to unite churchly with unbelievers or loose people out of false carnal love, out of the fear of man or the pleasing of man, who, even in one aspect of the doctrine of salvation, drag God's word into obscurity, uncertainty or indifference - before they do so, they would rather continue to welcome all the unrighteousness, hatred, anger and contempt of the opponents, the scolding of "narrow-mindedness, literalism, short-sightedness, unkindness" etc., etc., etc. Even where, as in several cases in Germany, unionist authorities are involved in persecution, they would much rather suffer fines and imprisonment, or even death, if God so decreed, than consent to such false union against God, his word and their conscience. That is why it is right and well done when the confessing Lutherans at this time of ours, when the devilish game of jugglery and the power of men of this false union is so prominent, decisively declare their support especially for the Concordia formula, which is so detested and repugnant to the unionists, even if this may be scolded by Mr. H. and others, who see through the rose-colored glasses of unionism, as "bigoted, narrow-minded adherence". For it is precisely this ecclesiastical confession that (as peaceably as it seeks to mediate inwardly the contradictions that have arisen within the church, mostly through oblique and misunderstandable expressions, and then through one-sided emphasis of individual parts in various doctrines) fends off in the sharpest and most definite manner outwardly all false intrusion and makes it recognizable on all sides.

2.) Mr. H. continues: "The leading men (namely of the Saxon Lutherans in Missouri) are without doubt honorable, zealous and sincere people, who act out of conviction and of course cherish and cultivate the German, as the life element of any Lutheran church; but in their Saxon-Bavarian temple on the banks of the Mississippi one is sadly discouraged, since for them there are almost only devil's chapels in the whole world.

Whether Mr. H. himself has been to St. Louis and heard one or two Lutheran pastors preach there is not known to me, but I dare to assert confidently that neither of them anywhere and, as I said, that apart from their German Lutheran Trinity Church there are almost only loud "Teufel's chapels".

For as far as the editor of the "Lutheran" in particular is concerned, this paper itself is a continuous witness that the writer of it not only heartily acknowledges all confessing Lutherans in all kinds of languages and peoples as brothers, but also recognizes the One Holy Spirit, the One Lutheran Church, as a brother.

Christian Church does not consider itself to be concerned in the boundaries of the Church, which in its visible confessional emergence is currently called the Lutheran Church.

It would indeed be a narrow and miserable thing if no one other than those who are called Lutherans had the simple submission to God's Word, the right faith in Christ and the Holy Spirit; on the contrary, we unfortunately know all too well how many thousands of named Lutherans do not carry the faith of their church alive in their hearts, and either secretly cherish dangerous heresies, or even belong to the tares among the wheat. On the other hand, the "Lutheran" has already testified several times that even in the Roman Church and among the enthusiasts there are many true Lutherans, i.e. Christians, who submit to the Holy Scriptures without falsehood, have the right faith in Christ and the Holy Spirit, and truly belong to the One Holy Christian Church.

Summa: We do not say: the church called Lutheran is and concerns the congregation of believers, but the congregation of believers or the true church is Lutheran-minded. Nevertheless, this is not to say that we are indifferent to the name Lutheran; rather, since Lutheran at present means as much as orthodox, and since the Lutheran church alone teaches and confesses the pure and full truth to salvation from God's Word, and as such currently distinguishes itself from all other special churches by this name, we do not want to throw away this name lightly, but hold it firmly above it. If, however, the Reformed, for example, were to abandon their particular heresies and not continue in the footsteps of their predecessors, Zwingli and Calvin, in the hope and carnal reasoning, but were to publicly recant the false doctrines and enter into our absolutely pure doctrine, we would also gladly abandon the name Lutheran and could then justifiably call ourselves Protestant, in contrast to the Roman Papists. That would then be the true and right union, which all faithful Lutherans desire with all their hearts and pray for diligently, partly in the second petition, partly especially.

But also in other respects it is well known to the readers of the "Lutheran" that he has as little to do with gruff and hostile seclusion, with a judicially unloving nature and with carnal churchianity at the expense of love, as with carnal union at the expense of truth. Has he not heartily publicly testified his joy that the District Synod of Eastern Ohio has passed the resolution to commit its candidates to the symbolic books at ordination? Does he not sincerely and heartily sympathize with the increasing ecclesiastical direction of the *Lutheran Standard*, and ardently desire that our worthy

Do you think that the Confessions and other core Lutheran books will soon appear in successful translations into English? For as dear as his German mother tongue is to him, and as earnestly as its cultivation and preservation is dear to his heart, he does not want, out of carnal attachment to it, to narrow the boundaries of his church, which is so adept at blessingly permeating and sanctifyingly transforming all languages, peoples, national customs, constitutions, individuals, classes, ages, and genders.

Furthermore, the "Lutheran" has never said that the Lutheran church is "the only beatifying" one, and everywhere else. There are "devil chapels" everywhere else. He well knows, and we with him - and we boast of this to God with praise and thanksgiving, but also with fear and trembling - that we have the only beatifying doctrine, the pure and full truth. Nevertheless, he has never denied that even in the Roman church and among the enthusiasts, many souls have been misled by pieces of the truth, such as, for example, by the second article, can be blessed if they, as poor sinners, cast themselves on Christ alone, take comfort in his merit and, through the special protection of the Holy Spirit, are not perilously penetrated by the soul-destroying heresies of their faith.

However, as little as we are therefore inclined to exchange our pure gold, i.e. our pure and complete doctrine, for any mixed metal, i.e. for truth mixed with error. i.e., for truth mixed with error: It is just as much an object of holy wonder and adoring admiration of God's incomprehensible love and wisdom - yes, we recognize in it the triumph of his wonderful work and his glorious rule, when we see how he happily brings simple, sincere souls eager for salvation through a few individual sayings of his holy word, through a mass of soul-murdering human statutes and human fetishes, to faith in Christ and therein to the forgiveness of sins, life and bliss, without any special damage.

As therefore only such people are "devil apostles" to the "Lutheran", who against the correct teaching and against the recognized pure doctrine not only inwardly hold on to errors contrary to the Scriptures, but also proclaim them outwardly, around which seduced followers gather and tear themselves away from the true church: So "devil's chapels" to him are also only such places where this seductive devil's work goes on and through such false prophets, thieves and murderers the sheep of Christ are stolen from the Lord and thrown into the jaws of the infernal wolf.

Therefore, no righteous Lutheran sins when, according to the holy apostle's process, Gal. 1:8, 5:12, in holy earnestness and zeal for God's truth and the salvation of poor sinners, he pronounces the curse on obviously malicious, stiff-necked and obstinate false teachers, and does not hold any fellowship with them (2 John 10.11.).

Every righteous Lutheran, however, is bound by the love of Christ to first pray heartily and sincerely for all the ignorant and deceived with the holy church and in his own closet. But to instruct and admonish with faithful love, patience and diligence, to warn and, if God wills, with tears, to plead with individuals of them, whom God especially leads towards him, that they may tear themselves loose from the bonds of the deceiver and return to the fold of the orthodox church. If they do not listen after being admonished once and again, he must also avoid them. Titus 3:10.

(To be continued.)

The first of these was a book about the reprinting of some of Dr. Luther's writings.

(From a speech by Dr. and Prof. G. C. A. Harleß.)

As far as the dissemination of Luther's individual writings is concerned, should this be a superfluous beginning or one that would be alien to the spirit of the Reformer? What a witty man, who in earlier times earned lasting merit for the acquaintance of our people with Luther's writings, said in this regard, has not quite ceased to be truth even today. "For too long," he says, "Luther's writings have been among the books that are more praised than read. - Whoever still wanted to know Luther as a writer and speaker, usually took it only from torn passages found in other books, or from collections of core sayings, which, in comparison with the writings themselves, are only what a bouquet of flowers is compared to the garden itself or the green meadow."

And the fact that it came to this, and still comes to this in many cases, cannot only be attributed to indifference. How many of the people find the large collections of Luther's writings purely inaccessible; how many are deterred by the thought of having to select from such extensive works what is suitable for them and their needs, and how sparse are still, on the whole, the imprints of individual writings, especially those that we may call popular and contemporary above all others.

For the opinion that we no longer need these writings for our people, because we have progressed much further in insight and knowledge and now stand on a higher level, this opinion I will not need to correct, since this has long since been done before me. "A strange conceit" is what the witty man mentioned above calls it,

and he continues: "The world is advanced and progresses in learning, not in godliness; in experience, not in virtue; in the knowledge of books, not in the knowledge of men. One has discovered new seas, but not new virtues; one has discovered all-

The art of art is perfected, not the fortune of men increased. The excellence of any kind is beyond all time, does not fade, does not fade away. What is called the right explanation is good, but not the best. Intimacy of knowledge pampers the soul; he who can lead it to this is the right master."

Yes, if we, and indeed with full right, regard poets, orators and historians of pre-Christian antiquity as imperishable models of artistic beauty for all times, then in the witnesses of that truth, which is not of today and yesterday, but one and the same for all time, an imperishable, for all generations lasting meaning must be invented. And this in the measure, the less they were the satellites and serfs of that weather change in the time atmosphere, which we are used to call *Zeitgeist*, *Podagrists* of the *Zeitgeist*. For all the men through whom, as through Luther, God has done great things in His Church, were only in what is forgotten and lost, In what remains, they were above their time, indeed against their time, as bearers and heralds of a truth against which the world is always in dispute. Enough of what at the time of Luther quite directly emerged from the turbulent waves of the spirit of the times, has wanted to nestle under the pennants of the Reformation and sail with its flag: Erasmian worldly wisdom, like Schwenkfeldian insanity; the sophistry of a stale reasonableness, like the mysticism of those who were "vain spirits." Communist peasant revolt and Anabaptist revolt, like the financial grips of princes and nobility who secularized spiritual goods for their pockets - all these spawns of the spirit of the age sought the reformer's train in order to clothe themselves with his authority; but like dung that sticks to the soles, Luther shook all this off with his foot. What Luther was great at was a mystery or an abomination to the majority of his contemporaries. Because he was something other than the incarnation of the consciousness of the time, that justifies his reputation for all times.

But even if we want to emphasize the contemporary in the dissemination of Lutheran writings, we can do it with justification. For has the struggle, in which the time of the Reformation moved, ceased for our time? Are the old world-historical contrasts no longer present? Is not what we are experiencing now, where something has become different, only a further development and formation of the many and varied contradictions which Luther's work already had to experience during the Reformer's lifetime? The types and models of almost all the entanglements of the present can be traced in the history of the Reformation, in Luther's writings for those who know how to draw lessons for the future from the history of the past. And Luther is still rich in proclamations about the future.

The fate of his church and of our people, which is full of struggle and threat, so that from this side alone our time should feel driven to look into these writings.

But they say: If Luther had lived in our time, how differently would he have written! and mean here not the form, but the matter, and want to judge hereafter about the value of renewed acquaintance with Luther's writings, we hold against them that well-known word of the reformer, when he wrote: "And if someone would say after my death, where Luther now lived, he would teach and hold this or that article differently, because he has not considered it sufficiently, etc.: against this I say now as then and then as now that I have by God's grace all these articles considered by Scripture again often. I say against this now as then, and then as now, that by God's grace I have considered all these articles most diligently, have often traced them through Scripture and again, and have wanted to defend them as surely as I have now defended the sacrament of the altar. I am not drunk or thoughtless now; I know what I am saying, and I feel well what I am saying for the future of the Lord Jesus Christ at the last judgment. Therefore let no one make a joke of me or a loose confusion; I am in earnest." In the face of such seriousness, it is fitting that even those who are Luther's opponents or who consider themselves his opponents should not close their eyes to him, but rather look him in the eye manfully and honestly and investigate his words and consider whether what Luther said in regard to his opponents really comes true: "If I live, you shall have no peace before me; if you kill me, you shall have ten times less peace, and I will be to you a bear by the way, and a lion in the gape, as Hosea saith. As ye deal with me, ye shall not have your will, till your iron forehead and your brazen neck be broken either with mercies or with iniquities. If you do not mend your ways as I would have you mend them, let it remain that you are hostilely angry and I will not give a damn. God grant that you may know yourselves. Amen."

But if we look from the content to the form: which writings speak more popularly and healthily in language and thought than those of our reformer? From this spring of rejuvenating linguistic freshness, those men to whom we owe the restoration of German writing drank to a certain extent. Anyone who has always been able to feel the beauty of the German language with a German heart has refreshed himself with these healthy, elemental tones. No nation of the modern world has writings like these, which in the most diverse times, like the invigorating tide of the ocean waves, would have strengthened aging thoughts and ways of speaking to youthful blossoming. And truly also our time, with its admiration of Gallic smoothness and licked perfection of form, a refreshment from this source of original linguistic mastery will be more than just an external blessing.

For in these writings there is life as if from one cast; they are testimonies of one who is a Christian through and through, the German according to his whole being, and who is the purest, most transparent nature. His faults lie open like the gifts and graces of which God has made him worthy. Thus the mistakes as well as the excellence become in a double way the most instructive example. There is nothing of the courting of appearances, which is supposed to provide an artificial cover for the nakedness, nothing of the manner and the ringing of standing phrases, in which modern, manufactured piety dresses itself like in the skirts of monastic orders, but one senses from every word that it comes from the heart, from the heart, from the heart, But one senses from every word that it comes from the heart, from a heart that has not learned to misuse language to conceal the actual thoughts, but to use it as the herald God has given us to preach the thoughts of divine truth frankly and freely from the housetops.

And which writings, like Luther's, have become such a national sanctuary of the Protestant people? Woe to those who touch such sanctities without putting better and well-founded truth in their place. The significance of a nation in the history of the nation stands or falls with such national sanctities. Either their acceptance was a folly, and then the glory of our Protestant people falls through the fault of its ancestors; or their rejection is folly and recklessness, and then we the grandchildren bear the guilt of betraying our most precious jewels. We, however, who want to remain German and pious, as Luther was, see in his writings the manifestos to our people, which are to inspire them to new battles and new victories under the banner of the old truth.

ssatisfaction with his profession and standing.

(See: Luther's Church Postil on the Gospel on the Day of St. John the Evangelist).

"How is it that no one is content with his own nature, that each thinks that the other's nature is better than his? He who is a merchant praises the craftsman that he sits quietly in peace, if he has to go astray in the country; again the craftsman praises the merchant that he is rich and among the people, and so on; every man

is weary of his own nature and sighs for (that of) another. If he is married, he praises him who has no wife; if he has none, he praises the married state; if he is spiritual, he likes the worldly state; again, if he is worldly, he likes the spiritual state. And if God cannot deal with them, that they may be content, and serve him in the thing wherein he hath appointed them, it shall not be grievous nor hard for them. But now that they are weary, no one complains of them, because they themselves make their lives miserable without any need or cause.

And if God would allow one to change his nature according to all his will, to atone for such weariness, he would become equally, even more, wearied in all others, and in the end remain with his own. Therefore one must not think of the change of the being, but of the weariness. Put away, and change the weariness, and one being shall be to thee as another, and all ranks shall be alike, as it hath come to thee, that thou mayest not change nor desire change.

So some pagans have thought that if all people's misfortunes were brought together in one heap, and they were to be distributed equally there, it would certainly come about that each would much rather keep his own. God rules the world so equally that every advantage is followed by its equal disadvantage. And everyone sees no more than how smoothly another's shoe fits, but does not see where he presses it. Again, he who wears the shoe does not notice how smoothly it fits, but how badly he presses it. With foolishness the world goes on, that every man looks only at his own evil, and at the good of another; but if he saw only his own good, and the evil of another also, he would thank God, and be most peaceably content with him, how little or how bad he was.

Faith is useful and necessary to avoid such restlessness, unrest, and weariness, for it certainly believes that God rules equally and chooses for each person that which is most beneficial and convenient for him, so that it would not turn out better if he himself were to have the same choice. This faith makes for peace, happiness, tranquility, and drives away weariness. But where faith is absent, and man judges according to his own feelings, fancies and sensibilities, there is unhappiness: for he fulfills only his own evil, and not that of his neighbor. Again, he does not see the good of his being, nor the evil of his neighbor; so from his feeling follows weariness, displeasure, toil and labor in his life, becomes impatient with it, and dissatisfied with God; so God's praise, love and gratitude are silent in him, he remains all his life a secret murmurer against God, like the Jews in the wilderness; yet has no more of it than that he himself makes his life sour, and yet earns hell with it.

Therefore you see how faith is necessary in all things, and how it makes all things easy, good and sweet, even if you were in prison and in death, as the martyrs prove, and without it all things are hard, evil and bitter, even if you had the pleasure and joy of all the world; as all great lords and the rich prove, who have the most miserable life all the time.

So then some speak: Yes, if I knew that it was not my foolishness or the devil that had brought me here, and if I were sure that God himself had so provided for me, I would gladly be happy, content and satisfied! Answer:

This is an unbelievable and unchristian devotion, which indicates a faithless heart. Christ says Matth. 6, 28: "Look at the flowers of the field, how they grow. Item Matth. 10, 29: "Not a leaf falls from the tree without your Father's will in heaven, and not a bird comes to the earth without His will; how much more you, who are more than birds, even your hairs are all numbered!

Therefore, if your nature is a state that is not sin in itself, even though you have come into it through sin and foolishness, the same nature and state will not be the less pleasing to God, for all things are pleasing to God, says Moses (Gen. 1:31), without sin. Therefore, if thou art in a state that is not sin in itself, thou art certainly of God, and in the state that is pleasing to God: only watch, and sin not in it. If thou wert to fall from a floor, and break a leg in two, the room or bed would not be the more wicked, or the more displeasing to God, where that fall had brought thee, and compel thee to remain, though another might come in without such a fall.

Yes, let this be a sure sign to thee that thou art in a right godly state, if thou feelest his weariness and displeasure; surely God is there, making thee contest the evil spirit, and trying thee whether thou be fickle or constant or not, and giving thy faith cause to contend, and to be strengthened.

Even when I speak of the state that is not sinful in itself, I do not mean that someone may live here on earth without sins. All estates and beings sin daily: but I mean the estates which God has appointed, or their appointment is not against God, as there are, to be married, servant, maid, master, wife, overlords, rulers, judges, officials, peasants, citizens 2c. Sinful stanv I call robbery, usury, public women being, and as set are, pope, cardinals, bishops, priests, monks, nuns- estates that do not preach or hear preaching. For these estates are certainly against God, where they only deal with masses and singing, and do not deal with God's word, so that a common woman may go to heaven much sooner than this one.

To be spiritual and not to handle God's word (which should be their only work) is just like being married and never being with each other, but putting one out here and the other out there. That there is to be worried about: many monasteries and convents, many warehouses and houses of the devil; to be pious and outward in the body, but vain sin inwardly in the soul."

People who depart from God's word even in one piece and follow their conceit deny God and His word altogether.

(Luther, Church Postil, on the Gospel on the Third Christmas Day.)

"He who does not receive God in one thing, especially in the thing he offers, will not be helped afterward to receive him in the things he himself mentions. If Abraham had wanted to say that it was not God's work, nor God's work, when he was commanded to sacrifice his son Isaac, he would have followed his reason and said, "He did not want to sacrifice his son, but otherwise he wanted to serve God, who created heaven and earth; what good would it have done him? He would have lied, for he would have rejected the God who created heaven and earth, and would have invented another God under the name of the God who created heaven and earth, and would have despised the true God who gave him the commandment.

Behold, all who say that they believe in the true God who created the heavens and the earth are lying, and yet they do not accept his work and his word, but set their conceit above God and his word. If they truly believed in a God who created the heavens and the earth, they would also know that the same God was also a creator above their conceit, and should make, break and judge the same as he wished. But since they do not let him be a creator over themselves and their conceit, in such a small piece, it cannot be true that they believe him creator of the whole creature.

So you say: Yea, how if I were deceived, and it were not God? Answer: Be still, dear man; such a heart, which does not stand on its own pride, God does not allow to be deceived: for it is not possible that he should not come and dwell in such a heart, as the Mother of God says Luc. 1, 53: He fills the hungry. And Ps.107,9.: He fills the single souls. But if anyone is deceived, it is certain that he has stood on his own conceit, secretly or publicly. Therefore an unstruck heart is always in fear, in things that are uncertain whether they are of God. But the faint-hearted suddenly fall upon them, and let it be enough that it shines, and they think it good. Again, what is certain from God, the unmarried quickly receive, but the thin pursue the same.

Now there is no certain sign that anything is from God, unless it is against and above conceit. Thus the conceited think that there is nothing certain that is not of God, unless it is contrary to their conceit: for they are God-makers and God-masters; that which is right to their conceit, that shall be God and of God. So all those who stand on themselves must be deceived, and all those who stand idle and empty of themselves, that is, those who keep the true Sabbath, must come to judgment. And where the same arrogance comes to the point that he leads God's word to his iniquity, and thus falls with its light into the Scriptures, there is no more counsel nor help. For then he thinks that God's word is with him, and he must keep it; this is the last fall, and Lucifer's misfortune, of which Solomon says, Proverbs 24:16, "The righteous fall seven times, and rise again; but the unbelievers fall into all misfortune.

Beaten disbelief.

He made the earth by His power, and prepared the world by His wisdom, and spread out the heavens by His understanding (Jer. 10:12).

The famous astronomer Athanasius Kircher convinced one of his acquaintances, who doubted the existence

of God, of this quite strikingly. He put a beautiful celestial globe in a corner of his room at a time when his friend wanted to come to him. He came while Kircher seemed to be busy with astronomical calculations, which forced him to look around the room during the time. He soon noticed the globe, and asked Kircher after a short pause whether it belonged to him, who had made it, and so on. Kircher answered that it did not belong to him, that no one had made it, and that it must have come there by chance. "You're joking," said the friend, and seemed to become unwilling when Kircher stuck to his assertions. Immediately Kircher seized this opportunity, and said, "You don't want to believe that this small and bad body came into being by itself, how can you believe that the much larger and more beautiful original, the sky with all its planets and stars, came into being by itself, by a mere accident, as we see it now?" - The unbeliever was silent.

Pastoral Wisdom.

If you cannot create something with peace and in good, I do not advise you to fight with violence and hard mind among most of yours. But give place to wrath, and let the tares grow with the wheat. It is better to make a few blessed in peace than to set all at variance because of many. And it is better to tolerate many because of fewer than to bring fewer to ruin because of many. *) (Luther to the provost in the monastery of Leissen. Oxx. Hai. XXI, 576.)

Blessing of intercession for a ""deceased child.

Spener had a son of excellent abilities, who was, however, highly inadequate. All means of love and earnestness were fruitless, and the father could finally only pray - as the only thing he dared to continue with reason - that the good Lord would still save his son, be it when and in which way, he would leave it up to Him.

Some time later, the son fell very ill and lay there for several weeks in great inward struggles, but outwardly almost mute and motionless. Suddenly he rose up with force, threw up his hands, and cried out from his pressed chest: "My father's prayers surround me like mountains! Soon after, the inner struggles ceased, a gentle peace spread over the whole being of the sufferer, and he was saved both physically and spiritually. From now on he was a completely different man, and shortly before his death Spener had the joy of seeing his son employed as a righteous man in an important office and happily married.

Studying for the sermon.

Whoever would say that people do not have to worry about what and how they want to teach, because the Holy Spirit makes the teachers himself, could say that we must not pray either, because Christ says: "Your heavenly Father knows what you need before you ask for it". (^UAUstinl äs ävetr. elirist. I. IV, o.16.)

Luther a weak Lutheran.

"I know well how sour and difficult it has become for me, and still becomes daily, to seize and hold on to this cornerstone. I may be called Lutheran, but I am almost wronged, or I am a small, weak Lutheran. God strengthen me!" Luther on Ps. 118:23.

*) Perhaps the last sentence should read: "ruin a few because of many

Church News.

The "Deutscher Kirchenfreund" and the "Amerikanischer Botschafter" report from Berlin that several men of importance have finally come to the realization, through the poor confession of faith which the Prussian General Synod drew up in 1846 in the form of an ordination form, on how untenable a foundation the United - Evangelical Church is built and that it is a deception if a Lutheran thinks that he can be and remain a Lutheran in the midst of this church. These men are, apart from the Archdeacon Kniewel of Danzig already mentioned in the Lutheran, the Pomeranian preachers Nagel, Hollatz, Hardeke and Meinhold, who in October '47 with a large part of their congregations left the united church and joined the separated Lutherans. In particular, it is reported of the congregation at Triglaff that most of them have followed their pastor Nagel and hold their services in the house of Mr. von Thadden. The "Amerik. Botsch." says that the estate of Mr. von Thadden was for many years a center of Christian life and evangelical missionary activity for the whole area.

Pastor Ernst of Neudettelsau, Union Co., O., received an urgent call from two Lutheran congregations near Marion, Marion Co., O., in July of last year, which he did not dare to refuse. Since it was a matter of conscience for him not to leave the congregations he had served until then, he felt compelled to hire an assistant preacher, whom he received in the person of Mr. Jakob Seidel from Walpenreuth in Upper Franconia. The latter, educated in the theological seminary at Fort Wayne, was duly appointed by the congregations, examined at his request by the synod of Missouri, Ohio, etc., and, after passing, was ordained as assistant preacher by Dr. Sihler with the assistance of Father Ernst before the congregation at Neudettelsau. However, it turned out that it would be more beneficial for the prosperity of the congregations, which are far away from each other, if they were divided into two separate parishes, especially since Father Ernst was still appointed to the parish of Marion. Therefore, the parishes of Neudettelsau and Wittenberg (Franklin Co., O.), on the suggestion of 1st. Ernst, appointed Mr. Hilfsprediger Seidel exclusively as their pastor and left the former to the congregations in and near Marion. Father Seidel has now already been installed in his office by Father Ernst by order of the President of the Synod.

Aoresse: Kev. 3rd Leidei, ^lar^sville 1st. O., lduiou Oo., O.

(Submitted.)

New editions of two old but not obsolete writings.

This new edition is a faithful reprint of the eleventh by Joh. Aurifaber in the year 1566, only that his readable Borrede is missing, in whose place another by the new editor has been put, which of course deserves far less thanks than the historical and other explanations added to the text.

2. Pastorale Lutheri d. i. useful and necessary instruction from the most distinguished pieces

The following is a new edition, published in Nördlingen in 1842, with correction of the citations and improvement of misprints that distort the meaning of the text. Unfortunately, however, so many printing errors have crept into this new edition that the list of them takes up almost two pages. The old style of writing has been adapted to the current one, however, allegedly as unharmed as possible by the peculiar character. More detailed information about this, as well as about the "useless" things that have been omitted, will be given later in this volume. Unfortunately, the entire appendix, consisting of eight chapters, is also missing; nevertheless, all church servants are urgently advised to acquire and make good use of this work, which so far has no equal; the more diligently they will do the latter, the higher they will appreciate this excellent work and learn to bear the lack of what is missing, given the rich gifts of it.

Both books (and the former hardback for H3.00) can be obtained from Radde's Bookstore in New York, through Messrs. Stohlmann in Milwaukee, Franksen and Wesselhoeft in St. Louis, and Rademacher in Philadelphia. W. Keyl.

The gentleman "friend of light" probably likes to joke by declaring the belief that no thing is impossible for God and that God can therefore also "let a body rise into the air, although it is heavier than it is" to be an old Lutheran idiom. We at least consider it madness in all seriousness to want to deny God that power. This reminds us of the doubt of that schoolchild, whether God had created the sun, since the sun is up there too much!

Mr. Lichtfreund, as we have already communicated, also claimed that the Orthodox would hold the old tales of the Nativity of Mary and the like to be true and believe them just as stiffly and firmly as the other biblical miracle stories, if they found them in the Holy Scriptures. In this assertion we allowed ourselves to find a petitio principii. Mr. Lichtfreund now wants to admit this error, but only "after we have clearly shown that the fairy tales told in the Gospels are less absurd than those in the Gospel of the Nativity of Mary, which Mr. Lichtfreund refers to". Probably, Mr. L. is joking again, because they know that the Orthodox accept the biblical miracle stories not because they are less "absurd" than others, but because they are told by men who have irrefutable signs that God Himself spoke through them. Those fairy tales, however, lack this very seal of their truth; if they had this, they would not be fairy tales. Therefore, Mr. L. does not need to postpone their honest and therefore

honorable admission until we have delivered the proof we presume.

Mr. Lichtfreund, urged on by feelings of gratitude, would finally like to do us the honor of presenting a Petition in principle

The reason for this is that we believe in a supernatural revelation without being able to justify it sufficiently as such. But let this serve as an answer: We Christians do not accept the holy Scriptures as a divine revelation because this can be sufficiently justified before the reason of the natural man, but because the holy Scriptures as a divine revelation have justified themselves in us and still justify themselves daily by the divine seal, which they express to all those who give room to the spirit of God, yes, often also to those against their will who resist the same. To all those who want to reproach us with the unprovability of a supernatural revelation before the judgment seat of natural reason, we therefore call out the word of Christ: "If any man will do the will of Him that sent Me, he shall know whether this doctrine be of God, or whether I speak of Myself". (Joh. 7, 17.) We therefore intend to leave the required justification of the supernatural revelation until Mr. Lightfriend has assured us credibly that they have gone the way shown by Christ, on which one comes to believe in the revelation, namely that they have done the will of Him who sent Christ; which will is briefly described Joh. 6, 40.

We are sorry, by the way, that Mr. Lichtfreund appears to be hostile to us, since, as all readers know, we have done everything we could to highlight Mr. Lichtfreund's contributions to the enlightenment of the western jungles. But we must console ourselves with the old saying of the Germans: "Ingratitude is the world's reward."

Registration of communicants with the preacher.

From the "Kirchenboten" we learn that the "Northern Conference" of the Pittsburgh Synod recently decided to recommend to the next Synodal Assembly: "to return to the old custom of our forefathers, to report personally to the preacher before the celebration of the Lord's Supper, so that he may have an opportunity to become more exactly acquainted with the state of soul of the communicants and to be able to give them the proper comfort and instruction. We are pleased with this decision, as well as a sign of striving for the better."

Get

for the mission on the Cass River:

\$14.00 from the municipality in Fort Wayne, \$1.00 from Mr. Georg Raß in Pomeroy.

W. Hattstädt, Rev. in Monroe.

Get

\$5.00 for the same mission from the municipality in Pomeroy. \$1.00 from the Synodal Mission Casie from an unknown.

for the community of Palmyra, Mo:

\$4.00 from the parish of Neudettelsau, Union Co., Ohio. \$3.00 from the parish of Wittenberg, Franklin Co, Ohio.

Bmn

The 4th year of the HH. Joh. Beckfeld, Carl Fleiner, Heinr. Gobbert, Georg Gründler, P. Hattstädt, Fnebr. Haushalter, Friedr. Herion, Jacob Hügly, Friede. Crutch, Geo. Kirchherr, Beruh. Krubop, üücken, Wilh. Meier, Jakob Müller, Friedr. Niehaus, Heinr. Schütte, Steph. Sauer, W. scharf, A. Wagner, Peter Walter, M. Wesia-

Printed by Arthur Olshausen, publisher of ves Anzeiger des Westens.

A German Union man about us poor Lutherans.

(Continued.)

3.) After Mr. Hengstenberg has given a more detailed report on "the Prussian Lutherans", the correction or refutation of which, if it is not based everywhere on authenticated facts, we must leave to those involved, he now proceeds to attack the separation of some of us from the Synod of Ohio. He claims, without exact knowledge of the facts and without having the correct ecclesiastical point of view, that in this separation we "acted unjustly and unwise, as Lutherans so as Germans; unjustly, because especially in the Synod of Ohio the Lutheran confession was never touched; it still stands there as an ecclesiastical guideline; unwisely, because we have deliberately drawn out from the Church the salt of the German and Lutheran element, so that now, with hastened haste, they must inevitably fall a prey to English influences."

Against this, it is now permitted to justify ourselves in accordance with the truth. When Mr. Hengstenberg claims "that in the Synod of Ohio the Lutheran confession has never been touched, that it is still established there as *ecclesiastical rule*," he seems to contradict his own words; for he calls the Synod of Ohio itself, after having called the so-called General Synod: "un-German and anti-Lutheran", "half-German and half-Lutheran".

So why does he call it that, if it is true that the Lutheran confession in this synod, as he says, still stands untouched? How are we to resolve this contradiction between his own statements? For if he thinks that it is sufficient for a synod to profess outwardly the ecclesiastical symbols in order to be Lutheran in essence, why then does he call them

"half"-Lutheran? For he knows well that no preachers and congregations of the Reformed faith belong to it. But if it is really only "half"-Lutheran, then again this does not seem to be correct, that it upholds the ecclesiastical confession. How shall we now set the matter straight and remove the contradiction? Hardly other than this: Mr. H. probably thinks that, although the Synod of Ohio professes all ecclesiastical symbols, its ecclesiastical practice is not appropriate to this confession and, as it were, cancels it out again, namely, that the preachers of this Synod, for example, often serve mixed congregations as such and administer Holy Communion to reformed persons as such; that it furthermore does not commit its candidates to the ecclesiastical confessions at ordination, and the like.

If he really means this and for this reason considers the Synod of Ohio to be only half-Lutheran, then he is of the same opinion with us scolded separatists and we, as all-Lutherans - for we can nowhere and never recognize that childish opposition of old and new Lutheran - would not then have acted "unjustly", to withdraw from such a synod, which in its ecclesiastical conduct denies the confession in its necessary practical consequences and under the Lutheran name favors and promotes the unionist activities of our time.

However, before the occurrence of this necessary separation, we also acted Christianly and according to love by God's grace. For in all humility, and not at once touching all grievances, we first petitioned the Synod in writing to discontinue the Reformed-Unionist formula of giving Holy Communion: "Christ speaks," proving its inadmissibility for Lutheran congregations and ecclesiastical bodies, especially in the present Unionist state of affairs, with sufficient reasons.

This petition was first raised at the Extra Session of the General Synod of Ohio held at Zanesville in 1844, but its disposition was postponed until the Synodal Assembly of the coming year. In this meeting, held in Lancaster in 1845, it was, without any serious consideration and even less overthrow of our reasons, briefly and mockingly dismissed, and it was close to the opposite of the petition, namely, that the preachers of the synod were made bound by a synodal resolution to use the unionist agendas of 1842, edited by Doctor Demme, in which the donation formula is found. At the same time, during the discussion of this matter, strange speeches were made by respected preachers, such as "It would be very inconsistent and unloving towards Doctor Demme if they would now abandon this formula of donation after they had accepted the agendas and had given special thanks to Doctor Demme for them" - words that prove that the speaker's consideration for people seemed more important than for the matter at hand, and that a regrettable misanthropy was involved.

A similar rejection was given to another petition that we submitted to this synod, in that we urgently requested, also based on valid reasons:

1.) That the synod, upon granting ordination, solemnly commit the ordinand to all the symbols of the Lutheran Church;

2.) That they henceforth no longer permit their preachers to serve mixed, i.e. Reformed-Lutheran,

congregations as such, since this would be an approval and promotion of the false union of our time;

3.) That it raises a synodal testimony against the false sacramental doctrine of the so-called Lutheran General Synod;

4.) That a thorough reform of the examination system be ordered.

These requests were now also discussed orally by the author of the petition several times and put in the necessary light; nevertheless, everything was in vain to procure even a prejudice-free willing acceptance of them, and one of the present, so-called "fathers" of the synod expressed here rather impatiently: "Let us go on to business!" By this he meant the investigation of the conditions of the *l'utllsran 8tauckarck*, whereas the closer consideration of those petitions seemed to him, how reasonable, to be a useless waste of time and a mere lark.

Nothing was achieved except that the execution of Numero 1 was postponed to the Ministry, that is, to the meeting of the ordained preachers, and there it was decided to postpone the adoption of a resolution on this request - for three years, namely to the next general Synodal Assembly. - —

In addition, at this synod in Lancaster, with regard to the "German Lutheran Seminary" in Columbus, the majority of the English-minded delegates overturned the Zanesville resolutions of 1844, which restored the basic German character of the seminary, which had been lost through practice contrary to the Constitution, in accordance with the simple meaning of the Constitution.

Why, then, was it, as Mr. H. thinks, "unjust" to separate us from this Synod, which by such conduct made it only too clear that it not only outwardly adhered to the Lutheran Confession, but in heart and deed denied it in such important matters and instead served the churchmen of our time, but which also, after exact correction, persisted in such unionist sentiments?

Or is not the unionism of our day a subtle but nevertheless very powerful persecution of the Lutheran church, where it is important for its children not only to emphasize the confession itself all the more decisively and powerfully and to ward off persecution with it, but also to emphasize the confessional in the individual directions of church practice, in teaching and defense, in worship customs, in private pastoral care, in church discipline, and in church government most emphatically? For if all these vital activities and actions of the church are rightly to be supported and permeated by the one and pure confession of the church in general, how much more does this apply when it must at the same time bear witness with heart, mouth and deed against false unions contrary to Scripture?

Or would it not rightly and through its own fault come under suspicion of church hooliganism if, for example, it adopted or maintained its own reformed or unionist ceremonies, if it took its schoolchildren and confirmands at will, sometimes from the small Lutheran, sometimes from the small Christian church?

The question is whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church; whether the church of the Holy Spirit is a unionist church.

But Mr. H. claimed that we had not only acted "unjustly", but also "unwisely", and that this was because "we intentionally (*deliberately*) took the salt of the clear

He said that the English and Lutheran elements had been "drawn out of the Church" - but of course he could only mean the Synod of Ohio - "so that it" - not the Church, of course, but the Synod - "must now inevitably fall prey to English influences with accelerated haste.

To this now recently this is to be replied:

There has been no question of any particular intentionality among us, and we are almost tempted to return Mr. H.'s accusation of being "unwise," since it is at least very hasty to immediately infer from the mere hearsay of certain actions the disposition of the perpetrators in such a way that the worse motives are attributed to them. Furthermore, we are not, by God's grace, in the position to consider ourselves a special "salt", neither in ecclesiastical nor in linguistic terms. In sum, we have only done quite simply and plainly what became a matter of conscience for us, without looking, in a carnal way, to the right or to the left, backward or forward, or at ourselves, namely, under the above-mentioned circumstances, to separate ourselves from the synod, which, with regard to the common good of the church, rejected our pleas partly so hostilely, partly so indifferently.

To the best of our knowledge and conscience, we would have acted very unwisely to remain longer in this synodal association; for even assuming that a good part of the synod, and especially the synod members who

had grown old in the traditional slovenliness and dead business mechanism, had not yet seen the essentialness and importance of our requests, there was unfortunately also no willingness to come to such an understanding. The influential among the younger members, however, who did not lack this insight, nor did they lack seriousness, striving and zeal, seemed to regard us only with tension and mistrust, as if we, in a carnal way, somehow wanted to take over a regiment. We could not and were not allowed to remain silent during the continuation of the abuses mentioned above; our continued testimony against them would not have helped; so nothing was better for both sides than separation.

And that this was not "unwise", success has taught us in two ways. First of all, just after our departure We hope that our testimony will also give a new impetus to some of those synod members who are more serious-minded and inclined toward church determination, as is shown, for example, by the Lutheran Standard in recent times. On the other hand, it has become possible for us Separates to meet in 1847 in a synod with the Saxon Lutherans, *) the dear brethren in Missouri and other brethren in Michigan, Ohio, Indiana and Illinois, etc., whereby Mr. H. mockingly remarks - "in order to finally form and gather the true Lutheran Church of America, of course completely in the narrow-minded spirit of the old Lutheran Separatists".

What this Prussian cathedral candidate, who sees through unionist glasses, calls "narrow-minded spirit", we have already seen above; he means our adherence to all our church symbols and especially to the Concordia formula. For the sake of our faithfulness to the confession, however, we gladly want to suffer such and similar titles, as Old Lutherans and Separatists, from the far-hearted Unionists, even if this makes us hateful and repugnant to uninformed people, and even if the truth is the other way around. For are these really *dissenters* and separatists who remain faithful and firm to the confessions of the Lutheran Church, which are also legally recognized and guaranteed in solemn peace treaties, and who do not allow any secular authority to impose upon them anything that more or less violates this faithfulness and their Christian ecclesiastical conscience? Or are they not rather separatists who deviate from this ecclesiastical confession in the middle or directly and, like most of them, obey men more than God and give to the emperor what is God's?

By the way, we are not ashamed or afraid to freely and publicly confess that, as our Synodal Constitution shows to the knowledgeable reader, we have only come together for the purpose of directing all the purposes of the church for its healthy formation, fortification and expansion on the basis of our precious confession.

By God's grace, therefore, this shall not be a dead, merely external paragraph of our synodal constitution, not a formal signboard, behind which we, like other so-called Lutheran synods, engage in ecclesiastical mischief, which, of course, brings no unhappiness to the people and money into the purse; nor shall it be merely the bones of the synodal constitution.

It is strange enough that Mr. H., remembering our preparatory meeting with them in Fort Wayne in July 1846, again calls these brothers "successors of Stephan", after he had testified above, according to the truth, that they bitterly repented and sincerely confessed their former deception, as it is then in the day that they have nothing more to do with this unfortunate man since 1839.

We may not only be the skeleton of our ecclesiastical synodal body, but at the same time the heart, blood, marrow and nerve of it and permeate our entire ecclesiastical work according to doctrine, discipline and worship, pastoral care, discipline and regiment in a vital and orderly way. We may, for example, work together for missionary purposes, for the expansion of the church, or the individual among us may, in private pastoral care, exhort some individual, according to his need, according to and with law and gospel, so our procedure here and there shall be in accordance with the confession. In this way, we hope to the faithful and merciful God, our dear Father in Christ, who knows the sincerity of our hearts, that we will also share in our part, In this way, we hope to the faithful and merciful God, our dear Father in Christ, who knows the sincerity of our hearts, that in our part, too, we will gradually emerge from this pathological, confessional, pietistic-methotistic, unionistic, love-serving, humanizing and wash-laden deformation of today's Christianity to a healthy ecclesiastical form, so that the longer we live, the more visible the believing, praying, confessing, teaching, admonishing, educating and self-governing church will again become among us.

But this is not to say and mean that we strive everywhere to restore the outer forms of the sixteenth and seventeenth centuries and in such restoration seek the essence of the church. That is far away. For, for example, in the manner of teaching and defense, in the reception and operation of missionary work, and especially in the constitution and government of the church, the form of the church may now also develop among us differently from that of those centuries, without the church becoming essentially different.

Yes, if we wanted to re-establish and adopt all the external forms of the church from that time, which at that time, ordered by Christian freedom, were appropriate to the place and time, and if we sought the true Lutheran ecclesiasticism therein, and therefore separated ourselves from other Lutheran synods, we would certainly be childish, truly narrow-minded and short-sighted separatists and rightly deserve this epithet. Rather, we are confident that the spirit of the reawakened confession will form new forms in many respects and will sail unscathed between the two cliffs, namely between frivolous innovation and tenacious and purposeless adherence to the old; for this spirit of the confession is not only formative and shape-shaping, but also sober and prudent, far from all self-willed hopefulness and humble of heart. May this spirit, with its courage as a witness and its patience, with its wisdom as a serpent and its simplicity as a dove, with its sharpness and mildness, with its power as a picture and its faithfulness in prayer, be awakened and preserved by God the Holy Spirit among us ever more strongly, for the sake of Jesus Christ, our beloved Lord and Savior. Amen.

(Sent in by Hermann Fick.)

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The Wittenberg Concordia, *) an example of true union.

Blessed are the peacemakers, for they will be called children of God. Matth 5, 9.

Various attempts have been made in our time to bring about a union between the Lutheran and Reformed churches. While the difference of confession was not taken into account, common church government, agendas, hymnals, common works of love, missionary efforts, etc. were supposed to be the means to gradually unite the hearts to the community of faith. These attempts have failed, the Prussian Union is already close to dissolution, and the conviction is becoming more and more widespread that lasting church peace can only be established by true unity in confession and doctrine.

This is an important lesson that recent church history gives us. Church peace cannot be made by means of human arbitrariness. The Lord alone carries the peace; but he gives us his peace only through the means he himself has ordained, through Word and Sacrament. For his Word is the truth from which peace continually blossoms; therefore a true union can be made only on the basis of pure confession.

Such a union is holy to us. Whoever has glimpsed the glory of the kingdom of peace, whoever has tasted the blessedness of a brotherly community that bows unconditionally to the word of God, for him no sacrifice is too great or too difficult that he would not gladly offer for such a union. He does not shy away from the struggle commanded by the Lord for the sake of peace. All reason must be taken captive to the obedience of Christ, if true peace is to unite the faithful otherwise, since it is the errors and lies of carnal reason that prevent unity.

We find this holy struggle for the sake of peace in the Reformation. Not only in sermons and writings, but also in personal meetings and religious discussions the contentious doctrines were diligently and thoroughly discussed, and behold, the Lord gave grace that this struggle bore a blessed fruit of peace, as the history of the

Wittenberg Concordia shows us. - —

After the Marburg Religious Discussion had ended, the Reformed continued to send letters to Landgrave Philip of Hesse in an attempt to win him over to their side, as follows

Sources: Luthers Werke; Ausführliche *historia motuum*, by Valentin Ernst Löscher; Reformation, Lutherthum und Union, by Dr. A. G. Rudelbach. - Concordia means in German: Vertrag, Eintracht.

According to Melancthon's expression, they were not without worldly love practices. Thus he was almost persuaded to regard the difference between Luther's and Zwingli's teaching as a mere dispute of words. Luther sought to strengthen him in the faith of the fathers by heartily exhorting him "not to be moved by the good words of the Adversary." "It is dangerous," he says, "to accept such a new doctrine against such brightly revealed text and clear words of Christ, and to let such old faith, hitherto held from the beginning in all Christendom, go for the sake of such low sayings and thoughts as they have hitherto brought up, which indeed may do no conscience enough against such bright words of Christ. And truly knows that the adversaries themselves cannot satisfy their own consciences with them. But because they have come into the no, they do not want to and cannot go back. And dear God, how many a saying of the Scriptures have they led, wherein they are openly apprehended that they have erred and failed, and must now also let go. Which is enough to show that there is no good reason, but only their own delusion.

Since the Diet of Augsburg was approaching in the meantime, the magnanimous Landgrave wished to bring about a union with the Reformed before then, in order to be able to strengthen the alliance against the emperor with their help, and therefore turned to Melancthon and Brentius: "Let them be granted brotherhood, or tolerate them as weak in faith. To this Melancthon and Brentius replied: "Of course, those who are weak in faith are to be borne as brothers in love, but those who stubbornly defend false doctrine cannot be considered brothers, for one should not consent to unjust doctrine. In general, it would be best if the secular authorities, both Lutheran and Zwinglian, let the teachers answer for their teachings themselves and did not take it upon themselves to protect them against the emperor, as Duke Frederick had done with Luther. They were ready to suffer happily. The cause is God's, one must wait for God's help and learn to practice faith in danger, but not hurry to protect oneself with unseemly force or counsel." The Landgrave accepted this advice and inevitably signed the Augsburg Confession.

It has already been mentioned that Zwingli made his own confession of faith at the Imperial Diet in Augsburg. The four cities of the Upper Netherlands: Strasbourg, Costnitz, Memmingen and Lindau also publicly separated themselves from the Lutherans at that time by presenting the emperor with a special confession of faith written by Bucer and Capito, the so-called *confessio tetrapolitana*. The doctrine of the Lord's Supper was written in very ambiguous words, which could be understood both in the Zwinglian and the Lutheran sense. For this reason, the emperor, on parting from the imperial

The people of the world are reproached for having a religion that is different from all others.

Among those who at that time penetrated from error to the knowledge of truth, this gratifying progress is particularly evident in Bucer, the ever-living mediator of peace, as Dr. Rudelbach aptly calls him. He came to Augsburg with Capito on behalf of the city of Strasbourg and first had a conversation with Brentius, the content of which he communicated to Melanchthon. "You should certainly consider," Melanchthon wrote to Bucer, "if I do not consider your teaching to be right in all things, that I nevertheless disagree with you without bitterness and without hatred. Methinks it is neither beneficial to the common good nor to my conscience that I should burden our princes with your hateful doctrine, which I can neither prove to myself nor to others to be right and true, as it is a testimony against the whole church. Zwingli has sung a confession in which he truly does not want to be regarded as teaching differently with words alone than we do. So he rumbles without need in other articles as well. It seems that it is more a Swiss than a Christian spirit that has driven him to write such a defiant confession. I would very much like that the controversy about the Lord's Supper could be settled and quieted." Bucer replied: "Here, as everyone knows, we have nothing to do with Zwingli. Otherwise, we call our Beatificator to witness that we can see no difference at all between the presence of which Zwingli writes and your essential and yet not spatial presence, or only such a small one that it disappears immediately when one inquires about it.

This view, that the dispute between Luther and Zwingli was only a dispute over words, Bucer also expressed against the Chancellor of Electoral Saxony, Gregorius Brück, to whom he sent nine articles as a basis for agreement. At the same time, however, he confessed that the words: "this is my body" should not be understood literally, but rather in a figurative sense, that the body and blood of Christ are present in the Lord's Supper, but only through the contemplation of faith, and that the ungodly do not enjoy the body of the Lord.

It is clear from this that Bucer was caught in a bad self-deception at that time, in that he confused the real present, which takes place independently of human perception and human thoughts, with the elevation of the mind to that which is not present, as if this were capable of producing it. Melanchthon therefore judged very well when he said: "Bucer deceives himself and others with this imagination. They only make a blue haze before people's eyes by saying that Christ is truly present. And at the same time they add to it: by looking at faith, that in, in thought, so that they again deny the essential presence. We teach that the body of Christ is truly and essentially present with the bread or in the bread; but it seems to us that Bucer is being deceitful in saying that we are one with each other in this article, because we all reject the transubstantiation or transformation of the bread."

Bucer tried to justify himself against these accusations, but he only proved more and more clearly that he was still completely in error, in that he virtually confessed to Melanchthon that Christ could only be bodily present in one place and not in several at the same time. In the holy supper he is only present to the soul and the pure heart, which is exalted to heaven through faith.

It is clear here that Bucer at that time, like Calvin later, was trying to present a middle opinion between Luther and Zwingli. Meanwhile, Zwingli himself admonished Bucer from the futile work of comparing him with Luther. How far, by the way, Melanchthon was from favoring this project is shown by the following decisive statement which he made just then. "As far as the Zwinglische Rotte is concerned," he wrote to a friend, "you should be of good cheer: I have experienced myself, since their most distinguished ringleaders were together in Marburg, that they have no Christian doctrine, but only childish and ridiculous philosophizing. Even if they dispute for six hundred years, they bring no more than this: the flesh is of no use. And these words they force upon the flesh of Christ. I would rather die than stand with them and say that the body of Christ must and can only be in one place.

However, since Bucer insisted that he was in agreement with Luther, he was advised to declare himself clearly against him. Accordingly, he traveled to Coburg, where Luther was staying at the time, during the Imperial Diet. During their conversation, all points of contention were considered most diligently. Luther seriously reproached Bucer that a union could only be concluded on the basis of truth, if a greater evil should not result from it, and Bucer made many remarks which pleased Luther. "You can believe me," he said to Bucer, "that I wish to calm and quiet this discord, and I should also stake my life on it three times. For I have

seen how necessary your society is to us, what trouble it has brought and is still bringing to the Gospel, so that I am sure that all the gates of hell, the whole papacy, the whole Turk, the whole world, the whole flesh, and all that is evil everywhere, could not have harmed the Gospel so much if we were united." Luther again dared to express a great and joyful hope. - —

In 1531 Bucer sent a confession booklet to Luther, in which he declared: he and his own believed with him that the Body and Blood of our Lord was present in the Sacrament, and was offered to souls with the words for the nourishment or strengthening of faith. Our people accept this kindly and hear it gladly from the heart. Luther replied to Bucer: "We thank God that we are so far in agreement. . If we then confess that the body of Christ is truly given to feed souls, and there is no reason why we should not also say that it is offered to an ungodly soul, even if it does not accept it, just as sunlight is offered both to the seeing and the blind, I wonder why you still consider confessing that it is also offered with bread to the mouths of both the pious and the ungodly from without. But if this opinion has not yet come to maturity among you, I think the matter should be postponed and we should continue to wait for divine grace." He could not yet see his way to complete unity, because two different faiths and confessions in one church must lead to the greatest danger for the soul. "After our conversation in Coburg," he concludes, "I had good hope, but such hope is not yet firm; may the Lord Jesus enlighten us and make us completely united! I ask this, I lament this, I sigh for this."

Luther also spoke out against the Elector John in the same way: "I truly cannot give way or give in any further. Dear God, if it is so difficult to believe that an ungodly person can receive the body of Christ in bread, then they must believe that the devil felt Christ in the flesh in the temple and on the high mountain, and that afterwards the Jews took hold of him in the flesh and crucified him. So they must also confess that an ungodly man hears the true word of God. And if it were not the true word of God, he would not be condemned for not believing it, but would be justified in not believing in the glorious or false word of God. The same is to be said of God's name, baptism and sacrament. Everything must be rightly and truly God's name, word and work, through which he acts with us."

Bucer then approached the extremely gentle Duke Ernst of Lüneburg for his mediation. But the matter was not furthered by this. Luther replied to this prince that he had already answered Bucer in the most friendly way, but that he had refused to agree to his opinion in the most amicable way. But if he claims that the quarrel consists only in words, this is a vain pretense; "I would gladly die for it," he says, "if it were so, such quarrels should not last long, nor have they ever begun. At the same time, he draws attention to the danger to the soul when two faiths are in one church, and concludes by emphasizing his great desire for peace: "E. F. G. should believe that next to Christ,

my Lord, nothing could happen better than for these people to be quite thoroughly one with us, there should be no death so bitter to me that I would not suffer over it."

However, the work of union continued in silence as God spoke to the hearts in many ways. Zwingli's terrible death and Oecolampadius' quick end were such obvious wake-up and warning voices of the Lord that many were awakened from their sinful security, turned inward and renounced the community of false doctrine. Luther therefore rightly cited their case as a warning against their errors, while testifying to his sincere compassion: "The poor people! We are heartily sorry for their misfortune." He also wrote to the Upper German cities of Augsburg and Frankfurt to beware of Zwinglian heresy. Such testimonies served to make the truth more clearly known and to increase love for the noble peace of the church. Bucer, although therefore regarded with scorn by the strict Zwinglians, was constantly in lively correspondence with our people, who did not refuse to recognize his efforts as long as they were convinced of their sincerity. Thus Melanchthon wrote to him: "From me you can be assured that you and the other righteous people, your co-workers, are warmly loved by me. You can soon see what my intention from the beginning was, namely that after common consultation both truth would be revealed and harmony would be strengthened. And I do not think that it is useful for the church that each one, disregarding the judgment of the brethren, starts something new; and I wish again with all my heart that the pious and learned men may once discuss among themselves in love and freedom. With knowledge and will, the truth shall not be darkened by me, or the scattered churches even more destroyed; but rather I seek, as much as I can, to unite the churches and to bring the to counsel doubtful consciences."

Then a convention between Melanchthon and Bucer took place in Cassel, which lasted from December 1534 to January 1535. At this meeting, Luther gave Melanchthon a concern about the way in which harmony was to be established. "First of all," he said, "we must not allow it to be said of us that we had not understood each other beforehand, for this would be of little use in such great matters, since we ourselves would not consider it to be true. Secondly, it would not be expedient in any way to set up a new and middle opinion for the sake of unity, for the conscience could not stand that, nor would it incline people to all sorts of strange thoughts and finally lead them to believe nothing at all. Furthermore we would have the bright clear text of the Gospel and many sayings of the Fathers for us, which with a good conscience could not be interpreted differently than how they read, because the nature of the language sounds so strongly with the text. This also is for us, that it is very dangerous to conclude that the Church has not had the true understanding of the Sacraments for so many hundreds of years throughout Christendom, because we all confess that the Sacraments and the Word, though covered with many abominations, have nevertheless remained." He then proves that the sayings of St. Augustine are not against us either, as can be proved from his books, because when he speaks of signs, he speaks of the signs of the present body, in order to refute the error of the Jews and pagans, as if the visible body of Christ were eaten by Christians, and thus he defended the faith of the sacrament. Again he had to teach against the false Christians that the Sacrament must be eaten spiritually, and thus he had driven love in the Sacrament. "If one lets me, Luther adds, these pieces, so now told, all remain, I will not let myself be asked much. For God be my witness, I would, if it were possible, gladly purchase this controversy with my body and blood (if I also had more than one body)."

In another writing, which Luther wrote on this occasion, he briefly summarized the doctrine of Holy Communion as follows: "Christ is present with the bread in Holy Communion not only by its power and effect, nor only according to the divinity, but Christ's body and blood are essentially present with the bread and wine in Holy Communion. It is not true that Christ's body is only spatially, according to length and width, in one place, but the body of Christ may also be in other ways in several places at the same time. Accordingly, the body of Christ is also present in the Lord's Supper, even though unbelievers partake of it.

Luther's above concern was taken as the basis for the negotiations in Cassel. Bucer confessed that he had not quite understood Luther's teaching before the great confession he had published. Incidentally, he declared himself in agreement with him, and only wished to prevent three things (which even ours never claimed): that no natural union of the body of Christ with bread and wine should be accepted; that the body of Christ should not become food of the belly, nor subject to the effects of the same; and that the sacramental union should not be extended to such an extent that whoever receives the sacrament should be regarded as having and

enjoying the food of eternal life as well as the food of bodily life (by which he means that faith is necessary for a blessed enjoyment of the Lord's Supper). At the same time, he promised that he and the like-minded preachers in the Upper German cities would henceforth follow the Augsburg Confession and its He reported that the Augsburg preachers were already doing the same.

Thus Melancthon was able to report of them: "They are now leaning toward Luther's side, there are many honest people among them, and he hopes that a right firm agreement can be reached without deceit and guile, if one negotiates in love with one another about such an important matter". And Luther declared: "Since the preachers thus report, I do not know how to refuse the Concordia for my person. If their hearts stand thus, as the words read, I know not to punish the words this time."

The prospect of peaceful concord thus drew ever closer. However, Luther advised not to hurry, for the discord had been wide and deep from the beginning; there was still a lot of mistrust on both sides; therefore, one should continue to act in a friendly manner with one another, so that the murky waters would gradually settle and finally all would voluntarily agree for the right reason. It is not a matter of an individual, but of the whole church. And raising his eyes to the whole, he said: "Look first at the present, past and future peoples; then at the scriptures, at the sayings of the fathers, at the custom of the church. If we should fall with these, the world may perish, if only the right be preserved."

(To be continued.)

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Continued.)

Another reason that urges and compels us not to take the words of institution in question in a figurative sense is that we are speaking here of a sacrament not of the Old Testament but of the New. We must not think that the sacraments of the Old Testament, namely circumcision and the paschal lamb, were empty, ineffective signs, and did not also offer, administer, appropriate, and seal divine grace; *) no! the Old Testament sacraments had the same purpose, the same power, and the same use as the New Testament ones. They were also the visible word; they

This is denied by the papists. They say that the sacraments of the Old Testament are not *ex opere operato* grace-giving and justifying, but *ex opere operantis*; but by this they understand that the use of the sacraments in the Old Testament was an act of obedience to God's commandment; since Paul says: "Those who do the law will be justified" (Rom. 2,13.), then the Israelites were also justified before God through the fulfillment of the law of circumcision and the paschal lamb. Far from the papists recognizing the sacraments of the Old Testament as means of grace, they rather teach the exact opposite by attributing justification not to faith in the sacraments but to the work of circumcision etc., contrary to the clear statement of St. Paul: Rom. 4, 9-12.

were also external acts commanded by God, with which God had associated promises of grace, which, taken in faith, made man righteous and blessed. For example, circumcision was connected with the promise: "I will be your God" (Gen. 17, 7.); whoever therefore grasped this promise attached to the covenant of circumcision in faith, became blessed in the time of the Old Testament through circumcision just as much as the Christian through his baptism, which corresponds to the former and is therefore called circumcision without hands, Col. 2, 11. However, there is a great difference between the sacraments of the Old Testament and those of the New Testament with regard to their nature and content. The Old Testament ones had only the model, the New Testament ones now have the essence; those had the shadow, these now have the body itself. For this is how the Scriptures describe the difference that takes place between the two testaments. Col. 2, 16. 17. it says: "Let no man therefore make you conscience of (the food forbidden in the Old Testament), or of drink, or of certain feasts, or new moons, or Sabbaths; which is the shadow of that which was in the future (which was reserved for the New Testament times), but the body itself is in Christ." Further, Ebr. 10:1. says: "The law (the Old Testament) has the shadow of the goods to come, not the essence of the goods themselves." Further it is said of the priests of the Old Testament Ebr. 8, 5.: "Which serve the pattern, and the shadow of the heavenly goods."

From this it is clear that those who understand the words of institution of the New Testament sacrament figuratively, lead back from the New Testament to the Old, from the Christian Lord's Supper again a Jewish Passover, from the fulfillment the mere promise, from Christ a Moses, from him, the caretaker of the holy goods and the true tabernacle (Ebr. 8, 2.), a servant of the models and shadows, and thus also make Jews out of Christians. No, as certainly as the New Covenant in general contains the essence of the Old Testament models, so certainly the Holy Communion in particular does not contain another image, a figure, but the essential body and the essential blood of Jesus Christ, the right paschal Lamb Himself, which was present in the Old Testament Passover meal only in the image.

A third reason that requires us to take the words of institution properly is that otherwise there would be no certain doctrine of Holy Communion. It is true that Augustine says: "Nothing concerning faith and morals is obscurely stated in the sacred Scriptures which should not be most clearly stated in other passages." (ve dootr. Oürist. lib. II, 6. 6.) Figurative ways of speaking may well serve to make a doctrine that has already been clearly revealed lovely and vivid, but no doctrine can be proved to have been clearly revealed.

For which one can refer to nothing but figurative, inauthentic expressions. Only such doctrines can therefore be regarded as definite articles of the Christian faith, which are expressed in at least one passage of the Holy Scriptures in clear, unvarnished, actual words. If, for example, we had only the following passage to prove the doctrine of salvation: "I will put enmity between you and the woman, and between your seed and her seed; she shall bruise your head, and you shall bruise her heel" (Gen. 3:15): how bad would it then look for the foundation of the doctrine of salvation! But, praise God! We find this doctrine in innumerable other passages of Scripture with blunt, actual words. How miserable it would be for the doctrine of justification if we had nothing more for it than the figurative representation of it by the healing of those who looked at the serpent of brass in faith! Joh. 3, 14. 15. Finally, what would we know about the necessary self-denial, if we knew nothing about it except what Christ says Matth. 5, 29. 30: "If your right eye angers you, pluck it out and throw it away. If thy right hand offend thee, cut it off, and cast it from thee"?

There is no doubt that the Scriptures would be like those pagan oracles, which gave only ambiguous, mysterious answers, if the doctrines of faith, or even only one of them, were presented to us in vague words. Then no certainty of faith would be possible. Then we could not rely on the Scriptures themselves, but we would have to rely on human interpretations of them. But St. Peter not only says clearly: "And this you shall know first of all, that no prophecy in Scripture is made by its own interpretation," (II, 1, 20.) but Scripture is also of this nature, and as a divine revelation it cannot be of any other nature than that it has no need of human interpretation. It is true that many doctrines are presented here and there in images, parables and secret speeches, but there is no article of faith that is not explained in at least one passage of Scripture with simple, unambiguous, actual values.

Let us now apply this to the doctrine of Holy Communion. It is obviously dealt with specifically (*ex professo*) in the following five passages: Matth. 26, 26-28. Marc. 14, 22- 24. Luc. 22, 19. 20. 1 Cor. 10, 15-21. 11, 23-34.

Let us now compare these *sedes doctrinae*, that is, these main passages in which the article of Holy Communion has its proper seat: do we find even one among them in which the doctrine of Holy Communion, supposedly described in non-proper words, is presented with other proper ones? No; wherever we ask the Scriptures about this doctrine, we always receive the same answer: "That is my body; this is my blood," or, which is the same thing, "This is the communion of the body and blood of Christ; this is the cup, the new testament in my blood." As certainly as every article of the Christian faith is revealed in its main passages with clear, plain, simple, unambiguous, actual words, so certainly does Scripture speak of Holy Communion in those passages with unambiguous words, and so certainly, therefore, we have the right understanding of those words of institution only when we understand them in their actual sense, as they read. There is nothing left for us to do: either we must admit that there is no certain doctrine of Scripture concerning Holy Communion, or we must accept that which is given to us by the actual meaning of the words of institution.

Has not history confirmed more than sufficiently that where one departs from the actual meaning of these words, all certainty and unity must cease? As unanimous as all reformers are, for example, that Christ's body and blood are not true and essential in Holy Communion, so they disagree as to the true meaning of Christ's words: "This is my body; this is my blood. Carlstadt interpreted it differently, Schwenkfeld differently, Zwingli differently, Oekolampad differently, Calvin differently; and even now one can hardly find two among the Reformed who agree on this. It is also not possible otherwise; where one departs from God's clear words, there must be a Babylonian confusion; there one is driven out into the wide, surging sea of uncertainty and is given over to every wind of human thought, which leads one there and the other there. But even though one may stand firm and courageous in the face of such unfaithfulness to men and outside of the challenge, one cannot stand before God and in the challenge. Melancthon rightly writes: "I find no reason why we should deviate from this opinion, namely that Christ is present in Holy Communion with his body and blood. It may be that such an opinion is more agreeable to an idle mind, more in accord with human reason, especially when it is adorned and embellished with pointedly invented reasons, but how will it stand up to challenge when conscience will dispute what cause he had to depart from the ordinary opinion of the churches? Then these words: "This is my body" will be thunderbolts. What will a frightened mind then oppose? With what Scripture and with what Word of God will it protect itself and persuade itself that Christ's words are to be accepted in a blurred way?"

Happy, therefore, are those who hold fast to God's word! There is unity among them. There is no difference in faith, whether one asks the most profound scholar or the most simple schoolchild; for the words: "This is my body; this is my blood," taken simply as they are, must awaken the same conception in the heart of the underage child as in the heart of the most learned doctor of the holy Scriptures. And what is most glorious, the

Childlike, humble and faithful acceptance of the word makes us confident even in the hour of challenge and death, and makes us bold and undaunted even in the face of the God who demands an account. Therefore Luther writes: "Let **it be understood that** our text and understanding is also uncertain and dark (as it is not), as well as their (the Zwinglians') text and understanding, you nevertheless have the glorious and defiant advantage that you can stand on our text with a good conscience, and thus say: If I then and must have uncertain dark text and understanding, then I would rather have that which is spoken from the divine mouth itself, than that I have that which is spoken from the mouth of man. And if I am deceived, I would rather be deceived by God (if it were possible) than by men; for if God trespasses against me, he will surely answer for it and make restitution to me. But men cannot make restitution to me, if they have deceived me and led me into hell. Such a troop cannot have the enthusiasts, for they cannot say: I would rather plead on the text that Zwingel and Oekolampad speak with one accord than on that which Christ himself speaks with one accord. Accordingly, you can speak cheerfully to Christ, both at your death and last judgment, thus:

My dear Lord Jesus Christ, a dispute has arisen over your words in the Lord's Supper; some want them to be understood differently than they read. But because they do not teach me anything certain, but only confuse and make uncertain, and do not want to prove their text in any way, nor can I prove it, so I remain on your text, as the words read. If anything is obscure in it, you have willed it to be so obscure, for you have given no other explanation of it nor commanded it to be given. Thus in no scripture nor language is it found that "is" is to be called "sign," or "my body" is to be called "body sign. Now if there were darkness in it, you will give me credit for not hitting it, as you gave credit to your apostles, because they did not understand you in many things, when you preached about your suffering and resurrection, and yet they kept the words as they were, and did not do otherwise. Just as your dear mother did not understand when you said to her, Luc. 2:49: "I must be in that which is my Father's," and yet she simply kept the words in her heart and did not make others out of them. So I also remain in these words of yours: This is my body' 2c. And I have neither wanted to make any others out of them, nor have I allowed any others to be made out of them, but I have commanded you and secretly asked you if there was anything dark in them, and I have kept them as they are, especially because I do not find them to be contrary to any article of faith.

Behold, no enthusiasts will be allowed to speak to Christ in this way, I know that well; for they are uncertain and divided about their text." Thus far Luther in his great Confession of Holy Communion of 1528.

"Shout confidently, spare not, lift up thy voice like a trumpet, and proclaim to my people their transgression, and to the house of Jacob their sin." Isa. 58, 1.

Samuel Urlsperger (died 1772), a friend of A. H. Francke, was court preacher in Stuttgart since 1714. At that time, things were very dissolute at the court of Württemberg, which was

The court preacher was very pained, but fear of man and favor of man bound his tongue. Francke, who made a trip to Southern Germany in 1717, learned this; he went into his sermon, and after the sermon full of melancholy!) to Urlsperger, and said: "I hear, brother, that your lectures are evangelical, but the sins of your court you touch with no word. So I come to tell you in the name of God that you are a dumb dog (Isa. 56:10), and if you do not repent, and as a public teacher speak the truth freely, you will be lost, in spite of all your knowledge." - Saddened, Francke took leave and left. The following Sunday, the court preacher spoke with much seriousness and frankness. The duke told him that he was already willing to shoot him from the pulpit; if he did not recant his sermon on future Sundays, he would complain to the Imperial Chamber Court, and there he could easily lose his head because he had committed a crime against the majesty. Urlsperger had him answer that he could not revoke under any circumstances, and that he must therefore leave it to His Serene Highness to do what he thought best. Now he was arrested, and all events were made for his sentencing. After he had been questioned once again, the date of his death was set for the coming week.

He then sent for his wife and four children and asked them what they thought of his cause. - The wife answered: "Dear husband! Your death will plunge me and our children into the greatest bodily misery; but I beg you for God's sake, do not deny the truth, or the curse will remain on me and my children." Comforted by this answer, he told the duke that his head would be at his service every day.

The latter now presented the death warrant to his minister for signature, but the minister handed over his office and his sword, and said: "Your Serene Highness! here is my office and my honor, I do not sign blood debts!" The duke was astonished, and in order not to lose his first counsel, he merely dismissed the court preacher, but not only without any provision, but even with the prohibition to seek foreign service, and immediately after that another court preacher was elected.

Some years later, the same minister was with the princess at the guard parade, when the former court preacher just passed by; the minister drew the prince's attention to him, and said: "Your Serene Highness had, as long as this man was still in office. happiness and blessings; but since we have had a flatterer here, everything has gone unhappily. If you want to make up for the evil, at least try to provide for him." This happened. Urlsperger became dean in Herrenberg, and soon after the first Lutheran preacher in Augsburg.

If our gospel is hidden, it is hidden in those who will be lost. 2 Cor. 4, 3.

Dr. Taylor of Norwich said to Newton, "Friend, I have compared every word in the Bible seventeen times, according to the basic text, and I am surprised that I have not found in it the doctrine of reconciliation which you teach." "I don't wonder at it," Newton replied. "I once tried to light my light while the light cap was on it. - Thus do those who, through upbringing and education, form a little light cap for the prejudices that have been taken away. It is not enough to bring the light, one must also take off the little hat."

God's purpose in letting our children die.

A non-Christian couple had lost their only child. They loudly expressed their displeasure against this decision of God and asked their pious pastor why God, if there was still one, and if He was love, could have taken their only child from them. The man of God promised to give information in the funeral oration to be held for the child, and gave it at the end of the same in the following words: "You still want to know from me why God took your child to Himself. Well then! He also wants one of your family to go to heaven. You old people do not want to go to heaven, and if the child had remained yours, you would not have let him in either. Listen to another parable: There was a good shepherd who had laid out delicious fodder for his sheep in his sheepfold. He opened the gate of the stable wide, but the sheep did not want to enter; he chased them around in the yard for a long time, but they always bounced back in front of the open gate. Then he took a lamb from the flock and carried it ahead, and behold! Then the old men ran after it. - The good shepherd is Christ; the open sheepfold is heaven; the lamb is your child; if you still have a parent's heart, run after him! The Lord carries the lambs ahead, so that the old ones should run after! Amen."

"We do not boast about the goal in other people's work." 2 Cor. 10:15.

The spirits of the rotten can do nothing more than fall into other people's work and blame it, and then boast that they have done it, and not the former right teachers and apostles who have left them. It is the bumblebees that eat the honey of the bees, which they have not made.

Luther.

The German Evangelical - Lutheran Synod of Missouri, Ohio a. St.

Holds its next meetings at St. Louis, Mo. from the second Wednesday after Pentecost, June 21 to July 1. The incoming brethren wish to inquire for the residence of Pastor Loci from Mr. L. Pechmann, German Glass and Porcelain Goods Store, No. 22 Main Street, near the Old Market.

Receipt and thanks.

By??. Brewer, of the Lutheran congregation at Addison, Ill, having received H8.00. for the building of a Lutheran church at Saginaw, Mich. certifies, with hearty thanks

F. Sievers.

Letter from a righteous mother in Hungary to her son,

He was a Lutheran who first wanted to study theology, but was discouraged from doing so when Lutherans, and especially Lutheran preachers, were severely persecuted. Translated from the Bohemian. (See Collections for the Building of the Kingdom of God, 1734).

We share this letter, partly for the encouragement of such parents to whom God has given children to dedicate them to the service of the Lord in

We hope that also young people who are already dedicated to the Lord will be awakened by this beautiful letter to remain faithful to their intention. We hope, however, that even young people who have already dedicated themselves to the Lord will be awakened by this beautiful letter to remain faithful to their intention. Finally, this letter, flowing from a truly Christian heart, is an urgent call to steadfastness for everyone who, by God's grace, has decided to become a Christian and to fight for his dear Lord Jesus Christ against the flesh, the world and the devil under the banner of the Creed. The letter reads as follows:

My son!

I was eagerly awaiting your last letter in order to gain some inner refreshment. But instead of that, your letter has caused me no small sadness, in that I must hear, and indeed with astonishment, that you intend to leave the vineyard of your Lord because of such a small tempest that has befallen the Protestant Church; just as if it were completely unknown to you that our Savior will not reward those who have only begun to walk according to his will, but those who persevere to the end. You are already aware of Christ's words when he says: "You will weep and wail, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy". (Joh. 16, 22.) Did not also our King and our Head himself, out of unspeakable love toward us, for our good, endure so much, and that from his childhood to his death of crece, so much so, that he had to cry out, "Behold, if there be any sorrow like my sorrow that hath befallen me"? (See Gerhard's Medit. *) 2., likewise Psalm 88, 4. Is. 53, 3. 4.) Ei why should not his members also suffer something little with him and for the sake of his name? It is not possible to obtain the crown of life, if one does not wait patiently and steadily for the conflict, according to the testimony of Christ; and if one does not lose the temporal life for his sake, he cannot inherit the heavenly one. Even though I love heaven and the crown we are to receive there, it will not be given to me unless I have won it in victory. The state of the church, both Old and New Testament, is not unknown to you. Remember, my son, the times of Elijah. In what a miserable condition was not the little company of the saints then, so that Elijah himself thought he was left alone; yet God convicted him of another. But he also gave him to understand that it must be like this with the church. For when he once revealed himself to him, he first made him perceive a strong wind that tore the mountains and broke the rocks; after the wind came an earthquake, after the earthquake came a fire, and only after the fire came a silent and loud roaring. (1 Kings 19:11.) Under such a banner of creed, which Christ carries forward, all the saints and elect who have ever been and will ever be have also contended, and they would not, as the be. Arnd writes, not even for their brothers

These edifying meditations are also translated into the Bohemian language and could therefore be read by this Christian mother.

We would not be able to recognize the same if we did not also want to argue under such a flag.

sinks of getting the crown of life from God one day.
or sorrow must defeat him in this valley of tears.

It seems very strange to me that I see your hope in God sinking so soon in the present circumstances. Be far from you! Perhaps you are worrying about how you want to get ahead in the world. These are useless worries. God the Lord, whose power is not subject to change, who created you in his image in your mother's womb and at the same time gave you a rational soul to recognize your Creator, will never leave you, as long as you will only let yourself be guided by his Holy Spirit and walk as he wants you to walk, even if he leads you through the valley of death. Your intention stems from your corrupt mind, even from an unbelieving and wavering heart. Consider the words of your JEsu, which he spoke to his disciples, but also to you: "The cup (of suffering), which I drink, you also shall drink, and with baptism, when I am baptized with it, you shall be baptized". (Matth. 20, 23.) Therefore, do not deviate either to the left or to the right from what you once resolved to do, and to which God the Lord has called you. I, your mother, by no means demand that you, my children, should enjoy constant rest and comfort in the world; rather, my only desire is that I may one day sit and remain with your dear father and you at the threshold of the heavenly tabernacle for the service of my Savior.) Take an example, my son, from us, your afflicted parents. You know well how great our persecution has been, so that we have had to suffer much not only from the enemies of evangelical truth, but even from our fellow believers. The world has not wanted to comfort us: But because our Jesus made us taste the sweetness of his discipleship, we have borne all this with joy and patience. Yes, if it were my God's pleasure, I would consider it bliss to lay down my life for His sake. Are you also unaware that the blessed Luther was very sorry that he had to take his blood with him to the grave, which he wanted to shed to please Christ? You pretend that you are not naturally averse to medicine, but these are vain thoughts. I am not unaware of your desire for theology as well as for medicine. Therefore, as your faithful mother, I have always allowed you to look around a bit in medicine, in addition to your main purpose, in order to take better care of the constitution of your body. But because you have left your fatherland to devote yourself to godliness, the little storm that is coming over the evangelical church must by no means prevent you from doing so. Christ has dug his Zion into his hand; therefore it is impossible that he should leave us after he has tested our faith and found us faithful. Rather, ask this of God, bend your knees before the face of God, and ask your JEsu to forgive you these things and to strengthen your faith, as he did those disciples.

O, that all parents would stand in this attitude with regard to their children! D. R.

so that neither death nor life, neither the present nor the future, may separate you from him. . I know better than you that God has called you to his vineyard from your youth. You have also shown it by various undertakings from your childhood; your teachers have subsequently perceived the same in you. Why then should you throw all this to the winds and abandon your previous efforts? The desire you bear to serve God and your neighbor in your homeland is not evil: this will also happen if we trust in God's goodness. But hope in God alone, and do not long for the fatherland; rather, think how you may one day come to the right heavenly fatherland. This is what we must strive and struggle for. There we will all come together, even if the world should separate us from each other. I certainly believe and am assured that God the Lord will use you as one of the least servants to renew his Zion. Here I cannot help but remind you of the words that I often remember with joy, which you let me hear from you in your tender childhood. When you once asked the shepherd in the garden whether he would not rather be a shepherd of souls, and he said no, you answered him: "You would rather be a spiritual shepherd and feed human souls, since the Lord Jesus also called himself a shepherd of souls and laid down his life for the spiritual sheep. When I heard this, and felt a great desire for you even then, I cried out to God with tears, and handed you over to his service, as that mother did to her Samuel, with the request that he might guide you according to his will and prepare you as a vessel, so that you might one day set the lost sheep right in the Christian church and lead them to a healthy pasture. Therefore, do not depart from that which still pleases you in your childhood and to which God has called you, but remain faithful to your Lord; if it would be necessary for you to lay down your life for him, then you must be ready and willing to take it upon yourself; this will also be for your good. For death cannot harm you, but will only the sooner help you to your arch-shepherd in heaven. Hereby commanded to God, 2c.

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(Submitted by Dr. Sihler.)

A German Union man about us poor Lutherans.

(Conclusion.)

Last but not least, Mr. H. reports the following: "The writer (namely he himself) wants to add that the democratic spirit so prevalent here in the country is nowhere found as strong as among these old Lutheran congregations. The preachers, with the exception of Grabau, are everywhere subjected to the most embarrassing supervision on the part of the parishioners, who themselves wish to govern; they are hindered on all sides, harassed, directed, oppressed, and thereby miserably paid. The pastor of the old Lutheran congregation in New-York, a truly zealous man, of gentle, tender disposition, and yet at the same time so thoroughly Lutheran that he has to wear pointed shoes in the pulpit-he is under the tutelage of his breadmasters, who allot him his bread so miserly that he literally has to suffer hunger-a true cross-bearer; and so it is, more or less, in all congregations."

As far as the first part of this statement of Mr. H. is concerned, it has happened to him, as in many other places, so also here, that he either made conclusions about the whole from his own individual perceptions, or from mere hearsay of by no means well-informed and unparticipating people.

It is readily and willingly conceded that the local democratic spirit exerts no small influence on the church government where church and politics touch each other in many ways, or where individual preachers, through their personal attitudes, are human servants and hirelings. However, this twofold evil might be found much more among some English and other German churches than among us so-called Old Lutherans, who have now come together for the Synod. There, for example, it is quite customary and usual for the congregations to appoint their ecclesiastical *speechmakers* from about

and not only spiritual tramps, but also members of ecclesiastical bodies enter into such shameful and disgraceful conditions without hesitation, to let themselves be served like cattle herders; the venerable synods also find this admirably American and in the best order and thereby prove, of course, that they have no trace of ecclesiastical sense of honor in their bodies. Such synods, preachers and congregations are mutually valuable, and it is then no wonder that the preachers are not regarded by the congregations as servants of the church, as ambassadors in the place of Christ, as co-workers of the Holy Spirit, as fathers in Christ, but as their paid and hired spiritual *speakers*. And from this it follows quite naturally that such preachers often allow themselves to be cowardly deprived of their due part in the church government, that they neither publicly nor especially conduct the holy office of punishment with salutary sharpness according to God's order, that they admit all kinds of people to Holy Communion without a more precise investigation of their state of mind, that they are mere zeros or males in the majority in the congregational meetings, yes, that they - in addition, with their own inclination - even end up preaching what makes people's ears prick up. Summa, the congregations do not regard these preachers as their servants for the sake of Jesus, but as their servants for the sake of wages, and the venerable hirelings, if they are "good congregations", i.e. those that pay well, then gladly turn a blind eye and bend and nestle as well as they can, so that they remain popular and are always hired again.

Such a disgraceful and unworthy condition, however, such pernicious encroachments of secular democracy into the administration of the church is, to be reported with favor, not found in our so-called old Lutheran synod, as Mr. H. falsely reports. There is not a single person in our synod who could have temporarily dinged and mied. In this respect, too, there is a proper vocation among us, and each of us would hopefully rather do day labor than submit to such base conditions and, in this alone, lead a kind of popular papism over the Church, which, of course, would bring the most harm to the violators.

In our synodal district, our congregations, God willing, do not regard us as their hired servants, even though, according to God's order, they provide us with food and necessities, but as servants of Christ and stewards of God's mysteries; and even though there are individuals everywhere who would like to regard us as their hirelings and would deal with us arrogantly or contemptuously if they could, this is by no means the prevailing tone and configuration of the congregations.

And therefore it is by God's grace that we, the old Lutheran synod, through fear of man and complacency, through carnal considerations of democratic spirit and the like, do not let our hands be tied in any way to handle

our office according to God's order, to punish publicly and especially, to threaten, to admonish 2c. - as the cause and person require, even if the latter were a rich upstart, a great democrat and a respected talker.

Admittedly, we do not want to and cannot deny that a good part of us has no small struggle with unteachable, suspicious and disruptive people in order to establish and maintain a healthy congregational order, in which the power of the church government between preacher and congregation is properly divided according to God's Word, but it is not impossible because of this.

*) It is true that several times, since the congregations are poor on average and the number of members changes almost annually due to departures or new arrivals, annual lists for the maintenance of the preachers take place; however, this is by no means connected with a new annual rental period.

Even in the worst case, if in spite of all patience, teaching, exhortation, pleading, warning and threatening, a part of malicious people hardens more and more, becomes apparent as the devil's synagogue and finally cries out from the congregation outwardly, the congregation only gains from such loss and can then, without constant contradiction and disturbance, arrive at a healthy ecclesiastical form.

In fact, we know nothing of that "embarrassing supervision, that being hindered, plagued, guided and oppressed" on the part of the congregations, which Mr. H. remembers above, and we certainly move here much more freshly and happily for and in our ministry than many of our fellow ministers in Germany. The latter, however, sigh in many cases under the misconduct that Mr. H. has mentioned and attributed to us, if not on the part of the congregations, then certainly on the part of the secular authorities. The sovereign, the provincial governments, the consistories, as the secular and ecclesiastical arm of the sovereign, even the Ottoman police authorities - in sum, the multi-governmental princely abbey in Germany "hinders, pesters, presses" the poor preachers without ceasing with their cabinet orders, decrees, edicts, ordinances, commands, tables and lists and keeps them constantly "in a punctilious supervision". They have to devote not a small part of their time and take it away from their congregations in order to satisfy the demands of this many-membered bureaucratic monster; and if the Lord does not sooner or later provide help and free the church from these encroachments of the secular regiment, it will in fact be much worse off than we are with these and those encroachments of the democratic spirit. Even in the worst case, as reported above, we can arrive at a natural church regime and a healthy ecclesiastical form, but not our fellow ministers and believers in Germany, if the state of these things remains as it is. But there are all signs that it will not remain. May God grant the princes and their rulers grace and wisdom to recognize this time, not to quarrel against Gort, and to gradually release the church from the bonds of the secular regime in a sensible manner; but may he grant the people humility and patience, so that they do not self-willedly and violently seize more than they are given.

As for our dear brother in office and faith in New York, who, according to Mr. H.'s testimony, should be miserable and "literally suffering from hunger", this statement is, if I may say so, literally untrue. Mr. H. has here, as often, drawn from other people's mouths, who are probably just as unfavorable to the so-called All-Lutherans as he himself and all unionist-minded people. The truth, however, as we know from reliable sources, is that that small congregation of about fifty

The pastor is not only charging the contributing members H300.00 per year for the rent of the church hall and the parish apartment, not counting the amount of wood, but also at least \$250 per year for the parish hooks, not counting the school fees and other voluntary gifts of love. A small proof, however, that Pastor B. does not suffer any shortage is that he does not take any money from the poorer parents of his school children and has often offered to help pay the rent for his apartment out of his own pocket, although the community has never accepted this. From this evidence, however, it is evident that each member there contributes an average of at least \$12.00 annually to the maintenance of the sacred preaching ministry. But where are the unionist craftsmen and day laborers and so on in Germany, who spend only twelve Prussian Thalers annually for other church purposes, since they have little or nothing to contribute to the establishment and maintenance of the preaching ministry, church building and the like?

Since we are now dealing with personal matters, it is finally permitted to add a few words about the judgment that Mr. H. has passed on the writer of this, whom, by the way, he does not know personally at all, and also occasionally makes him out to be a Bavarian, which he is not.

According to the words of said reporter, the sender of this article, Pastor S. in Fort Wayne, "stands at the head and is the soul of it all" (namely, for separation from the Ohio Synod and ecclesiastical union with the Saxon Lutherans of Missouri), "an exceptionally stiff Lutheran and at the same time a very *fond of power*."

On the other hand, it is now permitted to report to Mr. H. a little more precisely. When it was a matter of submitting our first petition to the Ohio Synod, namely for the abolition of the unirritated formula: "Christ speaks", I cannot boast that the first impetus for this came from me; it was two other brethren who were injured in their ecclesiastical conscience by this formula and at the same time were prevented from attending the common enjoyment of Holy Communion, which usually takes place on the Sunday before the opening of the Synod. I myself, having come to the country a year later than them, did not know about this. However, after those brethren informed me of this unfortunate state of affairs and asked me whether I did not also consider the

use of that formula by a Lutheran synod to be unjust and whether I did not at the same time want to submit a petition in their name to the synod for the removal of that formula, with sufficient proof of our reasons, I agreed to both, since my ecclesiastical conscience also took the same offense at those unionist introductory words. But I confess, since in the meantime I had experienced even more serious violations of confessional practice by the Synode (such as, for example, the frivolous giving of Holy Communion to reformed persons, as such), that for my part I would not have begun with that petition; since in I thought it right to join them and to make this petition together with them.

Furthermore, if my little one "should stand at the head of our association and be the soul of the whole" or wanted to, our former conference and present synod would be greatly to be lamented. The truth is, however, that I, in agreement with my like-minded brethren in Germany, have striven with earnestness and diligence, even in my own part, that we might come into ecclesiastical communion with the Saxon Lutherans, the dear brethren from Missouri and Illinois, and, God willing, meet in a synod. Louis in May 1846, accompanied by two ministerial brethren; for I, too, clearly recognized that we were at that time, without the access of those brethren from Saxony, who are far superior to us in gifts, education and ministerial experience, inadequate to form a Lutheran synod, which would not only have the name, but also the essence. If I were really so "addicted to rule" through the devil's and my own heart's deceit as Mr. H. describes me, I would hardly have pursued that association so earnestly, since it could not possibly have come to give me a greater influence than I would certainly have had without it. By God's grace, however, it was and still is the case that I also personally and not merely factually seek and love to stand together with gifted, more experienced and more mature fellow ministers, because I prefer to learn rather than to teach, rather to be led than to lead myself. *) I can also assure Mr. H. as before God that I have already pleaded with the Lord many times and still consider that He would rather put me into the greatest outward disgrace (of course not for the sake of my sin) or into strong inner challenge than that I either sink back into sluggishness and security or that my heart even inwardly rises up against Him and then also shows itself to be hopeful in word and deed.

However, I cannot and will not deny that my external behavior in joint negotiations may here and there give the impression of being arrogant and addicted to Hensch; for where people are present who, like the former editor of the Lutheran K.-Z. (probably the one source from which Mr. H. derived his judgment about me).

Note of the editors. - Under other circumstances, we would consider it the greatest disgrace to print the above statements of the honorable Sihler, with which he washes our feet here in the West before the whole world. But may those remarks, after the reproach made to him publicly that he is "a very domineering man", remain, for the shame of the poisonous slanderer and for the honor of God, who has adorned our Sihler, as everyone who has become acquainted with him knows, with the most admirable humility, so that he has no eye at all for his gifts, but not only sees those of others, but in his humility and love also always sees them greater than they are.

I confess that I tend to be a little short with those who, in the course of the discussion of the case under discussion, mix up more and less essential things, or even factual and personal things, and thereby hold up the handling of the case under discussion, if the president, who is supposed to ward off the impropriety, is too passive for it out of false consideration for people. I also confess that I tend to be a bit short against those who come in rather pompously with many words and who, full of emphasis and importance, nevertheless contribute almost nothing that serves the right decision of the matter at hand. If I have sinned here and there in the manner of my appearance against the love of these or those persons, it has nevertheless, as far as I am aware, only happened out of love for the cause, and by God's grace I do not harbor the slightest resentment and bitterness against them and others, whose rotten and sore spot I have also touched and who are therefore also quite distasteful to me. By the way, I pray daily to the Lord to forgive me even the hidden faults, but at the same time I can assure with a good conscience before God and man that from the bottom of my heart I also curse and condemn every thought that does not come from righteous and sincere love for God and man and is revealed to me as such. - By the way, may the university cathedral candidate Mr. H., the observer and assessor of local ecclesiastical conditions, not be so hasty and careless for the time being to immediately make a conclusive judgment about someone from mere rumors and remarks of individuals, and even to have it printed, who is completely unknown to him personally and whose attitude and way of acting he has not become acquainted with through direct observation of undoubted facts.

(Sent in by Hermann Fick.)

The Wittenberg Concordia, an example of true union.

(Conclusion.)

Much more cordial letters were now exchanged between Luther and Dell's cities in the upper country. First, he sent a friendly and affectionate letter to the city of Augsburg, which aroused unspeakable joy there. In order to communicate this to the Strasburgers, Dr. Gereon Seyler, a famous physician, and Caspar Huberinus hurried there by order of the authorities, whereupon they immediately went to Luther. They brought him letters from the council and the preachers at Augsburg and were received by him and his people in the friendliest manner. This fine example, with which the Augsburgs made the beginning of true union, was followed by the Strasburgers, who reported to Luther that all their colleagues and co-workers in the imperial cities of Costnitz, Frankfurt, Ulm, Esslingen, Memmingen, Lindau, Kempten, Landau, Weissenburg, Biberach, and Isny had accepted the Confession, which Bucer had presented to the

Augsburg had prescribed. Bucer himself was sent by the Strasburgers to Stuttgart to Brentius, in order to remove any doubts from this pious and learned man, while Capito sought to win over the Swiss in Basel and Zurich for the work of peace. These signs of returning harmony filled the heart of Luther in his old days with blessed, inexpressible joy; for as the faithful fighter of the Lord confessed of himself at that time, "he was now old, gray, and almost entirely worn out, wearied by so much toil and temptation, and sick of everything, and wished and longed for the time of his departure, before which he hoped only to see and leave behind him unity." Yes! it is like a delicious high priestly ointment poured over all his words when he speaks of this great hope. "God, the Father of all comfort, joy, and unity," he writes to the Augsburgs, "be praised forever, and accomplish such his fine work to the blessed end until that day, Amen! A heavy stone has thus been taken from our hearts, namely suspicion and mistrust, which, God willing, shall not return to it. Nothing more joyful has happened to me during the whole time of the resurrected Evangelii than that I can finally hope for, even see, a concordiam after the miserable discord. For Dr. Gereon's report and your letter prove to be such that now my wound, that is: suspicion, is healed to such an extent that no scar remains. Therefore I ask you through Christ, who began such a work in you, to continue and persevere in this fruit of the Spirit. Let you also show yourselves with such heartfelt and righteous Christian love toward us, as we receive you with right love and faithfulness; and be sure of this in Christ, that you may not impose anything on us, which we do not gladly want to do, even to suffer, to confirm this Concordia. For when this Concordia is confirmed, I will sing with joyful tears: Lord, now you let your servant go in peace! For I will leave the church peace, which is: the glory of God, the punishment of the devil, and the vengeance on all enemies and repugnants. Be assured that, as much as is in me, I will faithfully and cheerfully do and suffer all that is possible for the completion of this Concordia. For I

desire nothing more, as I have thought, than that I may soon close this life of peace, love and harmony of the Holy Spirit with you. Christ JEsus, the author of life and peace, join us together by the bond of his Spirit to everlasting unity!"

Thus, everything was beautifully and sweetly arranged, when in the beginning of the year 1536 all hopes for peace threatened to fade. In Switzerland, Zwingli's *expositio fidei* (exposition of the doctrine of faith), and Zwingli's and Oecolampadius' letters, writings full of the most objectionable errors. The latter were provided with a short preface by Bucer, in which he openly defended their orthodoxy.

When these writings came to Saxony, people were very alienated by them. Melanchthon lost all hope; Luther also doubted. "But since you consider it," wrote the excellent Elector Johann Friederich to him, "that Concordia should be of little comfort and hope, we really do not like to hear that. But we are undoubtedly hopeful and confident that Almighty God will graciously send it to His glory. At the same time, he faithfully exhorted him to remain firm and constant in his teaching, adding: "as we know, even without our remembrance of constancy, that there will be no lack of you". But because the matters were "great, brave and important", he ordered his chancellor Gregorius Brück to be present at the discussion.

Eisenach was first chosen as the place for the meeting, then, because of Luther's continuing illness, Grimma, which was closer. In May of 1536, the deputies of the cities of the Upper Netherlands, Martin Bucer and Wolfgang Capito of Strasbourg, Martin Frecht of Ulm, Bonifacius Lycosthenes and Wolfgang Musculus of Augsburg, Johann Bernhardt of Frankfurt am Mayn, Jacob Otther of Esslingen, Gervasius Scholasticus of Memmingen, Matthäus Alber and Georg Schradin of Reutlingen, Martin Germanus of Surfeld, came to Gotha, where they were kindly received by the Superintendent Friedrich Myconius. Already there there was a discussion of the main issue; Myconius explained to them briefly and clearly the doctrine of our church, which made several points clearer to Bucer and Capito. Yes, they finally had to admit that our doctrine agrees with the holy scriptures and the holy fathers of the pure church.

Then they all went to Eisenach, where they were joined by the local superintendent, Justus Menius. Because Luther's weakness still persisted, it was agreed that instead of going to Grimma, they would immediately go to Wittenberg. On the way, the talks were continued, and not an hour passed without ours declaring and bravely arguing that the bread in Holy Communion was the true body of Christ. Arriving in Wittenberg, the strangers moved into the inn prepared for them by electoral order, but Myconius and Menius reported to Luther and Melanchthon that they had mostly won the Upper Lands on the way. Melanchthon took heart again, but Luther had doubts whether they were sincere.

On May 22, early in the morning, Bucer and Capito went alone to Luther and handed him the letters of the Upper Austrian cities. In the afternoon of the same day Bucer and Capito returned to Luther's apartment, while from our side, besides Luther and Melanchthon, also

Justus Jonas, Bugenhagen, Creuziger, Myconius, Menius, Weller and Rorarius were present. After Seckendorf, all the Oberlanders were present. In the beginning Bucer testified in a long speech how glad he was that this meeting had come about now and in Wittenberg, how he had been working for four years now so that all would be unanimous in doctrine, and hoped that the same form of church order would also be established.

Luther answered with great earnestness: "He desired nothing more than a true, steadfast, right unity; he also had good hope for it. Now, however, Zwingli's and Oecolampadius' letters had recently appeared in print, with Bucer's preface, in which many ungodly and abominable errors were contained and the doctrine was rejected, which we defended with the apostles and with the church. In addition, he heard that they did not decisively teach the presence of Christ in Holy Communion at home, but only practiced spiritual usufruct.

"Thus the people remain in the error, as if only bread and wine were in Holy Communion, and because they invoke their unanimity with him, he must be guilty of perverting the sacrament. He could not stand that. Furthermore, they still claimed that the discord in the sacrament was a dispute over words. He alone had fought for the truth of Christ's words that his body was in the Lord's Supper, which Zwingli and Oecolampadius denied. Now he would gladly take back what he had written too sharply and too harshly against them, but he had to curse and condemn their teaching as blasphemous, although he commended their person to the judgment of God. If they now wanted to make a true agreement, they would have to revoke and condemn their earlier error, as if only bread and wine were in the holy supper, and further teach with us that the body and blood of Christ are essentially present in the holy supper and are partaken of orally both by the godly and the godless. If they do not want to do it, it is better that it goes as it goes, than that they make the matter, which is bad and evil enough, a hundred times worse by a concordia that is made up and colored. Above all, honesty is necessary, for even if we can deceive the world, we cannot deceive the all-knowing God.

Heavily disturbed by this speech, Bucer began to answer widely, but very confusedly. "He was far from deceit; the Strasbourg writing against the Münster Anabaptists, his own answer to Robert, Bishop of Agranches, testified that he meant it faithfully. Zwingli's and Oecolampadius' letters were not only printed without his knowledge, but also against his prohibition; the fact that a letter, which he had previously written for a completely different purpose, was placed before them as a preface, was only the fault of the printer's greed for profit. They were ready to retract orally what they had preached wrongly, to retract in writing what they had written wrongly, and to retract in writing what they had written wrongly. had been given. But they had never taught that only bread and wine were given in Holy Communion, and not also the true Christ. They had previously thought that Luther and his followers favored the papists with the doctrine of the true and essential presence. But after they had convinced themselves that Luther denied the natural union of the body of the Lord with the bread (consubstantiation), nor did he teach any spatial enclosure of the body in the bread (impanation), nor did he make the sacrament a canal of grace (*ex opere operato*), they freely confessed this in their writings and elsewhere, now into their eighth year. They also confessed the oral partaking of the body of the Lord in Holy Communion, for as the Scriptures say that John saw the Holy Spirit, although with bodily eyes he saw no more than the dove, since the Holy Spirit is invisible, so also, because of the sacramental union between the body of the Lord and the bread, one can say that one takes the body of the Lord in hand and mouth, although hand and mouth by themselves do not reach the body of the Lord. But of the utterly wicked they believed that they received nothing more than bread and wine."

Luther repeated with great seriousness that either a real unity or none at all would happen. For this, however, two things in particular were necessary. First, that they publicly recant their foreign opinion, which is not of the Lord Christ, the apostles, and the church, and which they had hitherto dared to spread. Secondly, that they should teach the true opinion with us unanimously from now on. Luther pointed out how they, forced by the power of truth, had come closer and closer to our church doctrine. First, they had confessed that the bread in Holy Communion was not like other bread, nor the wine like common wine, but that it was a signification and memorial of the absent body of Christ. Then they would have come still closer to us, in that they would have confessed that the body and blood of Christ were present in the holy supper, but in a spiritual way, that is, he was sitting at the right hand of God, but still the Spirit, by his speculation and remembrance, made the body present to the bread and the blood to the wine, just as if one were to represent Hector in a tragedy by another person. "Last of all," he said, "you come still nearer to us, because at Coburg you freely confessed to me, and now in some books write the very same thing, that bread is the true, natural, essential body of Christ, and is received with the mouth of those to whom it is offered or given; but only if they are believers and disciples of Christ, but if it is given to unbelievers, it is no longer separate bread and wine. And so must the body of Christ be with you, not by authority or power of Christ, who thus decreed and said it, but rather by power of our faith and according to our thoughts, which

that Christ, who is at the right hand of the Father, is present to our faith if we believe, but if we do not believe, he cannot be present, but is only an empty sign to those who do not believe. Now therefore it is necessary here, that there may be no doubt nor suspicion left on either side, that ye, and the rest of you which are sent hither, declare unto us whether ye teach and hold that the bread is the body of Christ given for us, and the wine is the blood of Christ shed for us, by the power and appointment of Christ, who hath so ordained it, whether the minister that offereth it, or that receiveth it, be worthy or unworthy. For the evangelists testify with these words, This is my body, and this cup is the blood of the New Testament, that the Lord Christ himself has spoken thus. Now is what he says true, or is it false? or does it only become true when we believe it? or must he be false, and lie, if we do not believe? You must also confess that the sacrament is administered and received by the pious and the wicked, the believers and the unbelievers, the saints and the hypocrites, without distinction, or, as Paul says, by the worthy and the unworthy, and yet the worthiness and unworthiness of those who receive it do not change the institution of Christ, who thus said it. That therefore in the hand also of the unworthy minister, and in the mouth also of the unworthy that eateth and drinketh it, may be true that which Christ saith, that is, his body and blood, not because of this, nor therefore that it is given or believed, but because Christ commandeth and saith it; of these things ye may consult one with another, and tomorrow, what ye may confess and teach with us, answer after good counsel."

On May 23, they met again at Luther's home. Luther repeated the two questions he had asked before, whereupon Bucer explained: "Before this time, he had not understood some things clearly and distinctly and, as a result, had not taught rightly and purely enough; but as soon as he had seen better, he had improved and recanted his error. He is also now ready to revoke it orally and in writing, so that he will not lead anyone into error. Concerning the Lord's Supper, he confesses for himself and in the name of the others that the bread is truly the body of Christ and the wine is truly the blood of Christ, and that the body and the blood are given by the minister of Christ, without distinction to all who take it, unless the institution and words of Christ are falsified. The natural, substantial body of Christ is also truly received, not only with the heart, but also with the mouth of those who receive it, worthily unto salvation, unworthily unto judgment. Only the gross, spatial and natural (capernaïtic) food he wanted to deny, on the other hand he confesses with hand and mouth the food, which happens according to Christ's order and institution".

Luther then asked the other delegates, one by one, if they agreed with Bucer, which they all answered in the affirmative. At the same time, they all asked very earnestly and humbly, because they recognized that the Augsburg Confession and Apology were right and true, that they, as members in Christ, should also be accepted into such a concordia and into the bond of one faith and true brotherly love. For since we recognized one head and unanimously honored the teachings of the Lord Christ, it would be fair for one of us to consider and confess the other as a member.

Luther then went into an adjoining room with his people to consult with them about what should be done next. All agreed that if they believed with their hearts, confessed with their mouths, taught the church in this way, and wanted to teach in this way from then on, then they could be satisfied. However, they should again state roundly and clearly, "whether they confess that the very bread which is given to the unworthy by the minister of Christ with the words of Christ who instituted it (as Paul calls it) is truly the body of Christ? as the name of the Lord, which an ungodly man abuses against the other commandment, is the name of God, and is not taken away by the abuse; or as Judas embraces and kisses the Lord Christ in the garden, and yet is and remains the Lord Christ, and is not changed by the abuse and ungodly desecration."

When they had entered again and all had sat down, Luther directed everything with great spirit and courage, which could also be seen in his eyes and whole face. After all had made a true confession with the clearest words, Luther concluded with the following friendly words: "Worthy lords and brothers! We have now heard all of you answer and confess that you believe and teach that in the Lord's Supper the true body and the true blood of the Lord are given and received, and not only bread and wine; also that this giving and receiving is done truly and not (by means of) the Lord's gift.

mere imagination). It is only because of the ungodly that you are offended; yet confess, as St. Paul says, that the unworthy receive the body of the Lord; where the institution and the words of the Lord are not perverted, we will not quarrel. Because it is thus with you, we are one; recognize and accept you as our dear brethren in the Lord." Thus frieze and unity were established among those present; Bucer and Capito began to weep and all thanked God the Lord with folded hands and godly gestures. Luther also urged them, proving that he was not only a faithful but also a prudent servant, that they should with all forbearance gradually remove the counter doctrine that was still in some hearts, and that the certain true opinion in the most unobjectionable Even if it were so ungodly and contrary to the Scriptures, so that they obviously did not show themselves to be God's but man's servants; others, on the other hand, deceive themselves as authorities, just as if, since they were only called to the office of the word, the right of the sword and civil government were also entrusted to them, since these two regiments were o different than heaven and earth.

On the day after Ascension Day, May 25, Melanchthon delivered the Formula of Concordia. It contains the doctrine in which, as we have seen, they had united. The first three articles deal with Holy Communion, the fourth with baptism, the fifth with absolution. This is followed by a short explanation of the closed church fellowship: "Of the communion and fellowship of the churches, they have agreed that they only exhort to fellowship of the churches with the highest earnestness and that they want to make every effort to maintain such fellowship in word and hearing of sermons, in the holy sacraments and in prayer, seriously and as it is due. Bucerus then exhorted his companions to sign this Formula Concordiä, which was then done on their part as well as ours.

In relation to the announcement and introduction of this Concordia, five points were agreed upon at Luther's suggestion. They are as follows: 1. that nothing of the Concordia should be particularly praised until it is generally concluded; 2. that the true presence of the Lord should be clearly and perfectly taught, but in such a way that the right, true, faithful use of it should be diligently exhorted, and the unworthy use of the sacrament urgently warned against; 3. that the established articles should be presented in such words as would best serve to promote truth and unity; 4. that everyone should promote the acceptance of the articles among his own, but the public announcement could wait. That everyone should promote the acceptance of the articles among his own, but that one could wait with the public announcement until the agreement of the Confederates had been obtained; 5. That after the accession of all churches the public declaration of church fellowship should not be issued on any special articles, but only on the Augsburg Confession and Apology.

The whole Concordia ended with a sermon and communion on the Sunday after Ascension Day, during

which Bucer and Capito went to Holy Communion. Matthew Alber, Luther and Bucer preached on this day. The latter expressly testified that he had previously erred, but by God's grace had now found the way of truth.

When the emissaries from the Upper Countries had returned home and told how kindly and affectionately they had been received by Luther and his people, how faithfully he had presented his teachings to the whole household of the church, and how peace and harmony had been restored among them, then

The two of them were to present the matter in a clear and concise manner, so that the matter would be preserved in the first place, and also, as much as the Spirit of the Lord would come to the aid of our weakness, to explain it clearly. Then they shook hands and went to their inn.

On May 24, the day of the Ascension of Christ, Weller, Myconius and Menius preached. "At vespers, Myconius reported, Luther preached quite gloriously and spiritually on the words Marci 16:14. I have heard Luther preach many times, but at that time I could not help feeling that he was not speaking alone, but thundering from heaven itself in the name of Christ."

After the main discussion, they also compared notes on some other points of Christian doctrine. Both sides agreed that through Holy Baptism the gift of the Holy Spirit, true rebirth and true filiation are imparted to the children, that a beginning of faith and a work of God is in them, according to their measure, even if we do not understand it. The necessity of holy baptism was unanimously acknowledged, because through it the divine promise of salvation was given to them; at the same time the error was rejected, that the children pleased God and became blessed without any special effect of God in them.

Everyone wanted to keep the private absolution, because it was comforting to the confused and shattered consciences. Papal confession with the recounting of all sins was rejected; confession should consist only of a "friendly conversation and council questioning for the sake of absolution and also for the sake of instruction.

Luther emphasized that there must also be a ban in the church to separate those who publicly taught and lived contrary to the Word of God from the community of God. He proved what benefit the use of the same had brought them. The people respected all the actions of the church more highly, preferred to gather for the word of God and the sacraments, and were more easily protected from error. At the same time, Bucer confessed that people used to register for Holy Communion with them beforehand, but that this had changed over time. However, they wanted to search with all seriousness for ways and means to re-establish proper church discipline, as it had already happened in many cities. Finally, as far as ceremonies were concerned, they wanted to leave themselves all freedom in this, and only challenge them if they degenerated into abuses.

Schools and authorities were also discussed. Especially this last point is remarkable, about which only Myconius reports, and from which we get to know Luther's view of the relationship of the state to the church quite clearly. Luther asked the Oberlanders how their relationship to the authorities really stood; for he had heard that some so subjected the ministry of preaching and the honor of Christ to the authorities that they thought they had to teach, believe and do everything that the authorities decreed.

The Lord was heartily praised for such unspeakable grace, and such ardent, blissful joy arose, which no pen is able to describe. Almost all of Upper Germany joined Concordia. "We see from many clear characteristics, the Augsburgers declared, that this Concordia does not come from men, but from God," and expressed their joy about it against Luther very tenderly and nobly in the following words: "We may justly say with the apostle St. Paul: Praise be to God the Father of our Lord JEsu Christ, the Father of mercy and God of all comfort, who comforts us in all our tribulations. For since nothing more burdensome has ever befallen Christendom than this discord between us, who would not take comfort and rejoice in this new blessed beginning of a Christian Concordia? Our Lord Christ, who is our peace, and who came to reconcile us to his Father, and to make the two one: may he constantly increase and maintain this mind and heart, so that we may be united with one another, which he himself has given to his Christianity through his Spirit out of mercy, until the end. ... Because of our letter, Your Honor should not doubt that we have not sent a dead letter, but our living heart to Your Honor; just as we certainly believe that we have not received dead letters, but the living heart of Christian love from you, as Your Honor's words also clearly and expressly read: You shall also show yourselves with such heartfelt and righteous Christian love towards us, as we receive you with right love and faithfulness. Item: You should certainly take care in Christ JEsu that you cannot impose anything on us that we do not do gladly and with joy, even want to suffer.

len, to affirm the Concordia. When we read this, we felt a special sweet taste of a very kind heart, and we wish from God that whoever would dare to turn or disturb such a Christian heart and mind in His Honor would be rejected by God again: on the other hand, whoever helps to promote this Christian Concordia, by which he can, will be repaid by God again. Hermann Fick.

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Continued.)

We now come to a fourth reason why we must believe that these words are actually to be understood, and that reason is:

because Christ is omniscient, and there-

The future is not a mystery to us. - That the short-sighted man often expresses himself in a misleading way is no wonder, because he often does not suspect and cannot foresee how his words might be misunderstood.

and what sad consequences a single dark and ambiguous expression used by him can have. But remember, Christ, the eternal Son of God, could see into the future; everything that happened later in His Church was once bright and clear, as it already happened, before His eyes; He foresaw in how many millions of souls the question would arise: How are the words to be understood, "This is my body; this is my blood"? He foresaw what a heated battle would one day break out over these words; he foresaw how his faithful servant Luther, and many thousands of honest souls after and with him, would be bound in their conscience not to depart from the actual meaning of those clear words and not to arbitrarily subordinate to them an obscure meaning; He foresaw how the dispute about the right meaning of those words would result in a great, dangerous and pernicious separation of his church, the loss of perhaps innumerable souls, and in general unspeakable, nameless sorrow and heartache in the church of the last times. Consider this, and ask yourself: if it had been Christ's will that the words: "This is my body; this is my blood," should not be taken as they are, should not actually be taken, would it not then have been - it is frightening to say - most unwise, uncharitable and cruel that he would not have added that these words have an improper meaning, and what this improper meaning of them is? How? Before Christ's eyes lay the future as well as the present; he saw in advance what discord would arise in his church over these words of his and how innumerable souls would perish over them; he already heard the groaning of the most faithful hearts for truth and clarity; he also knew that he could prevent all this if instead of saying: "This is my body" he would say 2c.

If we were to say: "This means my body or this is my body's sign" and the like - and Christ should not have respected all this and, in spite of the peace of his church, the peace and the salvation of innumerable souls, should have spoken in a vague, dark and ambiguous way? Would not Christ then actually be to blame for all the mischief that would have resulted from the misunderstanding of his words? How could a Christian be persuaded to do so? No, let that be far away! As surely as Christ is responsible for all the destinies of his

church and

Even if he had foreseen their struggles about the true meaning of the words of the endowment of his holy sacrament, it is certain that he spoke in such a way that only he who does not take his words as they read will miss their meaning; it is certain that the words: "This is my body; this is my blood" are not to be understood figuratively and inauthentically, but according to the sound of the letters or actually. A Lutheran Christian can be as sure of this as he can be sure of the wisdom *) and love of his Savior.

There are reformers who, in order not to have to abandon their false doctrine of Holy Communion,

(5) A fifth basis for the actual understanding of the words of institution is given by the scriptural passages which also deal with the Holy Communion. First of all, the apostle Paul writes in 1 Cor. 10:16: "The blessed cup which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?" Of this passage Luther writes: "This text I have praised and still praise as my heart's joy and crown. For once this is a text so bright and clear that the enthusiasts and all the world could not desire nor demand it." (See: Great Confession of 1528.) And who must not agree with this confession of our dear Luther? - If the opponents of the doctrine that in Holy Communion the true body and blood of Jesus Christ are present and are partaken of with the mouth, are held up to the clear, simple words of institution, then they usually say: Yes, it does say: "This is my body; this is my blood," but one must also explain it correctly. They say, "Who can reject Christ's own words? Let it be far from that! If they are interpreted correctly, we also accept them. *) But what is usually understood by the "right interpretation"? Obviously nothing else than an interpretation according to the convenience of one's carnal reason; for whoever really wants to accept the right interpretation that the Holy Spirit Himself has given of Christ's words, cannot but take the words of Christ as they are. Clearly and distinctly the Holy Spirit said through Paul that the blessed cup is not a sign, but the communion of Christ's blood, and the bread we break is not a signification, but the communion of His body. These words are evidently such a glorious confirmation of the very meaning of Christ's words that it could not be more glorious. These words are a real thunderbolt to all those who deny the real presence of the body and blood of Christ, for even a child can understand that if bread and wine in the holy supper are the communion of the body and blood of Christ, then the latter cannot be removed from the blessed elements, but both must rather be united with it, really and truly leaving faith in Christ's wisdom. Thus, among others, the notorious Albrecht Hardenberg, a preacher in Bremen who fell away from the Reformed in 1552, said: "Christ, with thoughts of death, had not known from all too great sadness and great pains of soul what words he should use when instituting Holy Communion. (SeUluvsktil- bur*ii Oatul. Inner Ioin. III, p. 295) Sadly sincere confession!

Others are so sincere, as Hardenberg above, and say downright that one must look at the words of institution only "with the left eye and must direct the right eye to the whole Christian doctrine," as Victorinus Strigelius writes, even Schwenkfeld gives downright the rule: "One must put these words: "This is my sorrow" out of one's eyes; for they hinder the spiritual mind! (See Luther's short confession of 1544.)

are hastily present and administered by means of the bread and wine. The Calvinist, to be sure, says that he also believes, according to that apostolic saying, a communion of the body and blood of Christ in the sacrament; for faith rises to heaven at the celebration of Holy Communion, and in this way enters into the communion of the body and blood of Christ by the power of the Holy Spirit; but according to this doctrine the apostle would have to have said: the bread and the cup are the absence of the body and blood of Christ, and the communion of these heavenly goods is faith and the Holy Spirit. Besides, the holy apostle adds: "For there is one bread, and we are many in one body, because we are all partakers of one bread. (1 Cor. 10:17.) From this it is clear that the apostle is speaking of a fellowship into which all communicants enter, even those who have no faith, who therefore cannot rise to heaven with their faith and enjoy it spiritually.

But this is even clearer from another passage; the same apostle writes 1 Cor. 11:27, 29: "Whosoever therefore shall eat of this bread unworthily, or drink of the cup of the Lord, is guilty of the body and blood of the Lord. Whosoever eateth and drinketh unworthily eateth and drinketh judgment to himself, that he may not discern the body of the Lord." To have read this passage and still doubt whether the words of Christ, "This is my body; this is my blood," are really to be understood, that is, whether according to these words in the holy supper the body and blood of Christ are really presented in, with, and under the bread and wine, and are partaken of with the mouth, seems impossible. For what does the apostle say here? He says that those who partake of the blessed elements unworthily are thereby guilty, not of Christ and His foundation, but of His body and blood, and eat and drink judgment to themselves, because they do not distinguish the body of the Lord. Obviously, he who partakes of the holy supper unworthily also partakes of the body of the Lord, for precisely by partaking of this body unworthily he becomes guilty of judgment, and this unworthy partaking of his consists precisely in the fact that he does not distinguish the meal in which he partakes of the body of the Lord from other meals where the body of the Lord is not partaken of. If, however, he who eats the meal also partakes of the body of the Lord, it is irrefutably certain that the body of the Lord is really and truly present in Holy Communion and that, since the unbeliever cannot partake of it with the mouth of faith, it is also partaken of with the bodily mouth, although not naturally but incomprehensibly.

So it is certain, then, the words: "This is My body; this is my blood", cannot be understood in any other way than actually; whoever, in order not to have to accept the mystery expressed therein, wants to declare these words to be figurative expressions, will therefore also be accused and judged by those words on that day.

(Conclusion follows.)

(Submitted.)

Some candid confessions of a philosopher.

Jacobi, one of the noblest of those who sought to find truth on the path of reason, writes of Claudius: "For him, his faith is not merely the highest and deepest philosophy, but something even beyond that, as I could well wish, but do not know how to procure. To the pious Hamann, the same writes: "We as a whole, richer or poorer in spirit, higher or lower, may attack it as we will, we remain dependent, meager beings, who can by all means give themselves nothing; our senses, our understanding, our will are barren and empty, and the ground of all speculative philosophy only a large, bottomless hole, into which we look in vain." Who does not think of what the prophet says: "They leave me, the living spring, and make them wells here and there, which give no water"; or what the apostle exhorts (Col. 2, 7. ff.): "Be rooted and established in Him (Jesus Christ) and be firm in the faith as you have been taught, and see to it that no one deprives you through philosophy and loose seduction (actually empty deception, enticement from the right way) according to the doctrine of men and the statutes of the world, and not according to Christ. For in Him dwelleth all the fullness of the Godhead bodily." - The same Jacobi wrote to Hamann after the death of his son and his wife: "We will not philosophize ourselves up there with and from our natural body, but if there is a certain knowledge of God for man, then there must be a capacity in his soul to organize it up there. I believe, Lord, help my unbelief!" - The reader will probably not fully understand this, but basically nothing else is said than: I recognize that our philosophy cannot help us to heaven; something else is needed, namely, that which Christ also brings to the mind of Nicodemus, John 3: "Ye must be born again; except a man be born again, he cannot see the kingdom of God." But the apostle says: "If anyone is in Christ, he is a new creature." - Finally, in the evening of his life, Jacobi writes: "You see, dear Reinhold, that I am still the same; a heathen with my mind, but a Christian with my spirit, I swim between

two waters that do not want to unite so that they can carry me away together, but as the one constantly lifts me up, so at the same time the other constantly sinks me."

But you, Christian reader, after all this, remember the prayer of your Savior: "I praise You, Father and Lord of heaven and earth, that You have hidden these things from the wise and prudent, and have revealed them to babes. Yes, Father, it has been well pleasing in Your sight," and join in such praise all the more from the heart.

(Nördl. Sonntagsblatt.)

The doctrine of perfect sanctification according to experience, especially in the Hour of death.

As is well known, Wesley, the founder of the Methodist Church, harbored and preached, among other things, the dangerous error that a complete eradication of sin and a complete sanctification of body and soul is attainable for believers in this life. It is remarkable that Wesley himself never believed that he had reached this high level of a Christian. Even in the face of death, he expressly said the opposite of himself. When he was seriously ill at the Bristol conference of 1783, in his eightieth year, and was worried about a stroke, he said to one of his friends: "I have thought about my past life; I have wandered back and forth for fifty to sixty years, and in my poverty have sought to do good to my fellow creatures, and now I am only a few steps away from death; on what can I now base my hope of becoming blessed? I can see nothing that I have done or suffered that is worthy of consideration. There is nothing to which I can appeal but this: "I am the foremost sinner, but Jesus died for me. (In English a verse from a song: "*I the chief of sinners am, but Jesus died for me.*") - In his last illness, a few days before his death, he referred to this confession, and when someone asked him: "Is this still *the* language of your heart, and are you still of the same mind as you were then? The same told him the verse: "*Bold I approach th' eternal throne, And claim the crown, through Christ*

I boldly go before the eternal throne and ask for the crown that is mine through Christ" and then added: "That is enough, he, our dear Immanuel, has bought it, he has promised it"; Wesley replied emphatically: "He is all in all! And the same evening he said again: "How necessary it is for everyone to stand on the right ground! It is none other than this: "I am the most noble sinner, but Jesus died for me". The following day, the day before his death, in even greater weakness, he said quietly but clearly, "There is no other way into the Holy of Holies but by the blood of JEsu." Thus, until the last moment, he declared himself in need of forgiveness, both for his former life and for that time, and clearly recognized in all his works the stains that made them quite unfit to stand before God according to the demands of His justice without mercy.

A hint for educators.

An abbot, in conversation with Anselm, Archbishop of Canterbury at the end of the 11th century, complained about the incorrigible youth who would not let themselves be improved by all the beating. The archbishop replied, "A good sign for your art of education!" The abbot replied, "Well, then, is it our

Guilt? We try to force them in all ways to become better, and yet we do nothing." "You force them," replied Anselm. "Tell me, my dear abbot, if you planted a tree in your garden, and you immediately enclosed it on all sides so that it could not spread its branches to any side, and then after a few years you put such a tree back into the open, what kind of growth would it have become? Certainly a useless tree with crooked, intergrown branches. And whose fault would it be, other than your own, that you have so constrained the tree?"

"A cheerful giver is loved by God."

An exile for the sake of faith approached Dr. Luthern for a gift. Since he himself had only one Joachim's thaler in his coffers, which he had been saving for a long time, he called out cheerfully after a brief hesitation: "Joachim out, the Savior is here!"

Truth fears nothing but - to be concealed.

Tertullian.

(Submitted.)

Divine preservation of a child.

"The counsel of kings and princes is to be kept secret, but God's word is to be gloriously praised and revealed." Tob. 12, 8.

On the high Thuringian forest, in the area of Hildburghausen, a story happened during the Winter in the year 1819, which as a proof of the special providence of God deserves a renewed announcement and attention. The editor of the Hildburghausen village newspaper tells the story as follows: Our region on the high Thuringian Walte always had so much snow in the deep winter that we old people could grind wood, and our young people could put on their usual sleds, even if they had no fur, but only a good shirt on their bodies. One such shirt-sleeve, a boy of four years, met us last night outside the village and wanted to go to his father, who had gone to Hol. The curly head of the little red-cheeked boy was snow-white with frost, for it was terribly cold. We told him that his father would probably be home by now, and so we brought him back to his mother, crying though he was. She hardly had time to quarrel with him, because she was washing potatoes; she gave him Hübner's biblical history with pictures to play with, and when the potatoes were in the oven, the boy was already out in the snow again. The mother calls in the yard and in the village, but because she sees and hears nothing of him, she is afraid; but she thinks: he will probably come with the father, and puts a piece of wood more in the oven. But the father comes and brings nothing but wood, and has not seen his little boy either. Now the mother's fear awakens and, because the tongue was not to be found in the whole village, drives all of us neighbors with lanterns out into the dark forest, always in front the mother with her oldest son by the hand, so that she does not lose him too, and he can cry out when she can no longer. The whole forest becomes bright and lively, we spread out, call and search in all the ravines, but we fail. We come together again, it is midnight, and still no trace of the boy.

"If only he had on his new shoes with nails," says the brother, "we'd see him in the snow." "Or his new Christmas panties," says the mother, "he must have frozen to death in the terrible cold."

We all tremble with frost, only the mother is burning hot. - And even though we all know that he must be dead, if he is still alive, we do not want to leave the unhappy mother, who runs over the crackling snow into all the ravines and cries hoarsely.

"There he lies dead!" suddenly cries the eldest brother in such a deep ravine, and the mother rushes screaming to her Benjamin, who lies with his face on the snow. Then the little boy wakes up, looks around in amazement at the people and lights, complains that there is no frost, and clings to his mother in a friendly way. Only a mother who has ever been in such a situation, or in a similar one, can imagine how he felt. After the little boy had recognized all of us, he told us: He had run for his father, had always called, but since he had not found his father and it had frozen him, he had wanted to go back home to his mother. But he knew no way and wept bitterly, and there he knelt down, like little Samuel in the picture bible, and called on God for help. Then the good Lord came in a beautiful, snow-white, shining robe, took him by the hand, led him into the ravine where there was no wind, laid him on the sieve, and said to him very kindly: "Sleep there until the mother comes. He fell asleep and continued to sleep until his mother woke him up.

Every Christian who believes the Bible to be God's Word is confirmed anew by this touching story that our little children are under the special protection of God's angels, who, at the command of the Lord, whose face they always see, hurry to extend their hands to our children surrounded by danger, especially where the father's and mother's hand cannot reach the darling. How was not the promise of God Ps. 91, v. 11 and 12 literally fulfilled in the little one! How graciously did not the great God hear the simple childlike prayer of the boy, according to his promise: Ps 103, 18: He turns to the prayer of the abandoned and does not spurn their prayer. Would that all dear children would learn to present their requests to their dear heavenly Father in such a childlike manner, then they would learn from their own experience already in their early youth how good it is to trust in the Lord, who can do abundantly over everything we ask and understand.

This story also shows us parents quite clearly how useful and beneficial it is to present children with biblical pictures and to tell the stories depicted on them in a childlike manner, as soon as their minds are able to grasp something, instead of the many useless pictures that often come into their hands; this often makes a very deep

impression on their hearts, and it would therefore be very desirable that a Christian artist would decide to provide a collection of such biblical pictures at a reasonable price, if such are not already available. J. N.

A word of Luther against false union.

They turn back the Lord's Prayer and seek first peace and tranquility, regardless of where the first thing is, namely God's name, kingdom and will, remain. What is it that you see the gnats and devour the camels? If one wants to seek comparison in religion, then one should first start when the fundamental pieces (main pieces, basic articles) are, as doctrine and sacrament; when these are compared, the other external things, which they call *neutralia* (middle things, ceremonies), will send themselves, as it has happened in our churches, if God were with in the concordia and peace and tranquility would be constant. But where one wants to leave the great things, and act the *neutrals*, then God is forgotten; then peace may come without God, for which one would rather suffer all discord. It will happen, as Christ says in Matthew 9, that a new cloth on an old coat makes the tear worse, and the new must break up all the barrels. Either make it new or leave the patches on, as we have done, otherwise it is all vain work. (Luther's concern, addressed to Chancellor Brück. Oxp. ūal. lom. XVII, p. 835.)

Difference between a rationalist church and a comedic house.

When the rationalist Teller once asked the theater director Iffland in Berlin: how is it that our churches are getting emptier every day, and your theaters are getting fuller every day? - Iffland answered: that's why you give truth as poetry, and we give poetry as truth.

Paul a Lutheran.

A bishop of Augsburg found the New Testament in a tavern behind the table. As he opened it, the words of St. Paul came to his mind, Rom. 3:28: "So then we hold that a man is justified without the work of the law, but only by faith. When he heard this, he said, "Behold, are you also Lutheran?" and threw the book on the bench.

Comfort for preachers and encouragement for listeners.

Dr. Luther was driving across the country one Sunday, and when the church bell rang in a village, he got down with his companions, went inside and listened to the entire sermon. On the way back they talked about the sermon. When one of them said that the priest could have preached the gospel more correctly, Luther said: "Oh, if a teacher can preach Christ from the catechism in a simple way, he is a blessed preacher; there are not only gold and silver dishes in Mosi's tent, but also copper and iron ones, but they all serve the eternal Son of God.

The German Evangelical - Lutheran Synod of Missouri, Ohio a. St.

Holds its next meetings in St. Louis, Mo. from the second Wednesday after Pentecost, June 21 to July 1. The incoming brethren wish to inquire for the home of the local pastor at Mr. L. Pechmann, German Glass and Porcelain Goods Store, No. 22 Main Street, near the Old Market.

Paid.

The 4th year Dir HH. Golmar, Grüningrr, Röbbelen (4 ex.)

Printed by Arthur OlShausen, publisher of the A" zeig er of the West.

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Conversations between two Lutherans about Methodism. *)

First interview.

The headquarters of the disease.

Philip: Were you in the sermon last Sunday night at the quarterly meeting?

Martin: Yes! My cousin from Germany, who arrived four weeks ago, wanted to see the thing for himself and asked me to go with him; for I have already taken my share from it and certainly learned many things there.

Philipp: You sometimes speak so foolishly that one does not know whether you are joking or serious; but I thought you had become an even tougher Lutheran since you were more often in the Methodist meetings a year ago.

Martin: That may well be; the right doctrine and the right custom become even firmer and more certain when one sees error and abuse so tangibly before one's eyes; and if, on top of that, one has been ill oneself, one appreciates the value of health all the more.

Philipp: Does that mean that if you have been a Methodist, you appreciate the Lutheran all the more? You have never been a Methodist.

Martin: Not outwardly, but inwardly I have gone through this school of law;

These talks on Methodism, written by Dr. Sihler in Fort Wayne, Ind. have already been published once, namely by the Pittsburg "Lutherische Kirchenzeitung" (p. year VI). We also include them in the Lutheran, because (apart from the fact that they have remained unknown to the great majority of our readers and are therefore new to them) we wish and confidently hope that with the new printing of these thorough teachings on a sect zealously proselytizing among our countrymen, the apparent blessing of the first printing of them will also be renewed, for the salvation of the deceived, for the fortification of the weak, and for the instruction and edification of everyone. By the way, we intend to have these talks printed in pamphlet form, so that they can be distributed as widely as possible. The editors.

Also, through my heart's haughtiness, under divine patience, I have stayed in this school for more than 10 years to get to know it fairly.

Philip: You speak strangely to me; the actual members of the Methodist congregations, who have passed their probationary period and have perhaps also been to the penitential bench one or more times, boast precisely that they have come into the glorious freedom of the children of God and that they are now experiencing the testimony of the Holy Spirit in their hearts that they are God's children. And you call the whole nature and activity of the Methodists a school of law. How does that add up? Speak more clearly!

Martin: There is very little rhyme or reason between this vague, Methodist sentimental faith and the old and substantial Bible and catechism faith of our fathers of old. There, the pure Word and Sacrament and the sound doctrine of salvation were in force, and people could believe and live rightly.

Philipp: Now you are talking again about emotional faith and shortly before about the law system of the Methodists. Are both the same? Make the matter clear to me.

Martin: Now you see, Philip, the thing is this. The songs, prayers and sermons of the Methodists are all aimed at giving the people as quickly as possible a quite palpable pain of repentance, sweet feelings of grace and a quite palpable joy of faith. They place a special value on this, and their public and home services, as well as their special prayer meetings, are more or less aimed at having these spiritual pleasures again. Thus, for example, in the sermon they attach themselves more to the feeling of remorse, fear and terror that God's wrath in the law causes in them, and then in the gospel again more to the feeling of God's grace and Christ's love than to the word of God itself. From this come the following ills and illnesses, which only the best of men can cure.

who formerly had them himself and who, by God's grace, has also inwardly come to the right standpoint of our Lutheran church doctrine and has become healthy in it:

1.) They get into a kind of subtle, inner sanctimoniousness; for since they always have their hearts in their mouths, i. e. Since they prefer to talk of nothing but their penitential pains, penitential struggles and joy of faith, and how they felt so deeply the nearness of the Savior on this or that night, at this or that knee prayer in the closet or bush; and since they look down rather suspiciously and full of haughty pity on those who do not yet know so much to say about these particular experiences of theirs: It is clear from this that they place a special value on it and thus quite easily think to find in their penitential pains and penitential spasms a kind of

contributory merit for the later feelings of grace and pleasures of faith; but I call this law-keeping and law-work, because it is supposed to help for the acquisition of grace, no matter how much they deny it. And this is pretty much on the plate and can be grasped, that such fine law-keeping and inward work sanctimony at once does four kinds of harm; for it obscures a) the free and undeserved grace of God; b) the all-sufficient and only-good merit of Christ; c) the bestowal of it by the Holy Spirit in the holy sacraments, as in the means of grace ordained by God; d) the taking of these means together with their contents by faith alone, the human means of reception, as it were the hand and the mouth of the soul, even though it too is wrought exclusively by the grace of the Holy Spirit.

I will give you more detailed proof of this damage later, if you feel like it. That fine inner sanctity of the Methodists, however, for their pardon and beatification, I consider to be the main seat of this disease of Christian faith and life, which is called Methodism in America, but in Germany it is called "Methodism".

Pietism. What the Roman church does grossly and outwardly, even teaching that one can earn the grace of God and the merit of Christ through love and good works - as if the grace of God and the merit of man were not things that cancel each other out - that is what the Methodists and Pietists do and practice finely and inwardly; and they are actually the secret allies of the Romans against the pure doctrine and worship of the Lutheran Church, even though they are still mostly ignorant of it, no matter how much they may be zealous against the Roman and papal heresies and abuses.

2.) The other evil, if you will, is actually only the consequence of this one; namely, with their emphasis on their individual feelings of repentance and faith and with their addiction to ever new and spicy, inner spiritual pleasures, they cannot reach the firm state of repentance and faith of true, healthy and fully-grown Evangelical Lutheran Christians, even though these are as rare as white sparrows in our time. Such a person always has God's written word before him and tests his heart according to it; namely, according to the law and its fulfillment of the curse in the crucified one, his repentance and his new obedience, and according to the promises of the gospel and its fulfillment of grace in the crucified and risen one for us, his faith.

In that case he examines himself carefully in view of the ten commandments, which the Holy Spirit interprets to him very carefully, a) whether and which former favorite and habitual sins, be it anger, lust, avarice, arrogance, etc., still stir in him or sometimes even break out in words and deeds contrary to his intention and will, b) whether, by virtue of the baptismal grace he received, he drowns and buries the old Adam in Christ's death through daily repentance and penance, and whether the new man comes forth daily through the power of Christ's resurrection; c) whether he will also continue to do the righteous fruits of repentance and of the Holy Spirit, and keep the faith more and more, pursuing evangelical sanctification and killing business by the spirit of the flesh.

Now it may be that in this self-examination in the mirror of the Ten Commandments and other words of the law of the Holy Scriptures he does not feel any particular stinging and sensitive pain of repentance; but he will not place the main emphasis on this, as little as he will excuse the lack of it, but rather ascribe it to the original hardness and original sin of his heart and at the same time recognize it as his own sin.

During and after this self-examination, however, he will pay close attention to the following three main points, namely, whether he is no longer willing to indulge in the finer temptations of his former sins of shame, and soberly and carefully avoids the external causes of them; and then, whether the godly walk of faith and love is increasingly coming out of him.

and finally, even if others find this, whether he always recognizes himself as the same poor sinner in Adam that he was before he had the first conscious repentance and faith through the grace of the Holy Spirit.

In the same way, the true Lutheran scriptural Christian takes the written gospel of the Old and New Testament before him for the examination and strengthening of his faith, namely the promises of Christ and the fulfillment in Christ, and stands firmly and unwaveringly on the rock of this faithful and true promise of God, no matter whether he feels full or empty, joyful or oppressed; his faith hangs and holds on to this firm and unchanging word, such as Rom. 8,31-39. 5,1- 15. and other similar passages, his faith hangs on and holds fast, even when he does not have the courage to leap over the wall with his God, but when he feels as barren, cold and dry as a skin in smoke, or when sickness and tribulations of all kinds come upon him, or when conscience and law seem to raise the old curse against him again and the devil with his cunning attempts attacks him fiercely and shoots his fiery arrows at him. Even here, where everything in and outside of him seems to have turned to his enemy and to serve the consuming fiery zeal of the holy and righteous God, whom his sins have enraged; - even here, where the feeling of God's filiation has long since disappeared from the heart, and a mere emotional faith would have long since melted like wax, where darkness and gloom befall the soul and the terrors of the Almighty surround it - even here, by God's grace (according to 1 Cor. 10, 13.) the church-minded and faithful Christian of the Scriptures is able to win through Ephesians 6, 10-17 and overcome God through Romans 8, 31-34 as the right Israel. - This and this taken together is the right state of repentance and faith of a true evangelical Lutheran Christian who literally takes God at His word and, similar to Asaph (Ps. 73, 23.), is not despondent in evil time, but rather just then cheerfully consoles himself in Word and Sacrament of the Crucified One for him, but in good time, remembering David's and Solomon's backsliding, faithfully watches and prays against arrogance and security; this is the blessed and cheerful state of a true child of God,

who in good time and in evil time humbly and joyfully says to the Lord Jesus Christ: "Lord, I am your sin, but you are my righteousness!" "O Lord! my iniquity is thine, but thy merit is mine!" - —

You see, dear Philip, this is the way of a faithful Lutheran who walks in the footsteps of the faithful fathers of his church; and even if at times he felt nothing at all of individual sin, yes, he tastes the kind word of God in the gospel, the love of Christ, and the powers of the world to come more strongly than otherwise, so that there is vain joy and sweetness in him.

On the other hand, if he feels nothing in himself but poverty, drought, sorrow, fear, terror, distress, and the natural unbelief of the flesh, he still holds with the hand of faith, through the grace of the Holy Spirit, the comfort of Scripture and the firm prophetic word: "Do not be afraid, for I have called you by your name; you are mine. For I have redeemed you; I have called you by your name; you are mine," Isa. 43, 1. (Gal. 3, 13. 2 Cor. 5, 21. and similar passages). And so he remains steadfast in his righteousness in Christ despite all temptation and tribulation. Here, of course, we must have the finger faith that the Methodists often accuse us of, i.e. clinging with finger and eye to the written words of comfort; for it could easily be that the anxious heart and head would not think of a single passage.

But that the Methodists still seem to know so little about this "finger faith" (which is truly not the dead head and mouth faith that James condemns) and ridicule it, is just a clear proof that they still know very little from their own experience about the true nature of justifying faith and the true freedom of the children of God from the curse of the law, in spite of all the talk and writing about it; Otherwise they would have respect for this finger faith, since it is against all feeling, reason and power of the natural man exclusively a work of the Holy Spirit, whereas in their weak, feminine and immature feeling faith the fine work saint old Adam has his good part.

Philipp: You have given me a clear description of the nature of the right faith, and I find it described and experienced in the sermons and writings of Luther, H. Müller, Chr. Scriver, Joh. But should there not also be Methodists who have this faith? Among the Brethren congregations (Herrnhutern) in Germany at least, from whom Wesley borrowed almost all the orders of worship and so much of the Methodist church discipline, I know several determined children of God who live and weave in that faith, however many a deficiency and disease may be found there.

Martin: Who would deny that there can be and are individual Methodists of this kind? But there it is a special grace of the Holy Spirit, where a soul is really serious about a thorough conversion and a true life in Christ; But it is not the natural fruits of the Methodist doctrine and manner as such, which at most rouse the secure sinner from his sleep and give him a salutary fright, and then in the best case bring to and into his heart the firstfruits of God's grace in Christ and of faith in Him, by way of feeling, but teach him the right doctrine of salvation according to Word and Sacrament.

cannot carefully justify and pass on in genuine evangelical breeding and care.

Philipp: Well, I would like to hear why the Methodist doctrine and way cannot form healthy and well-founded Christians? But you must first show me (as you have just shown me about the right Lutheran Scripture Christians and church children) how the Methodist uses the written Word of God, Law and Gospel, whether in the hearing of oral sermons or in the home use of Scripture itself?

Martin: Certainly not in that right and healthy way; otherwise he would not speak so contemptuously of finger faith and catechism, nor so gladly-whether more out of ignorance or malice, the Lord knows-throw the Roman heresy and the Lutheran scriptural doctrine of holy baptism together and suspect the latter with the appearance of the former, without actually knowing either the one or the other in more detail. But more about this later.

(To be continued.)
(Submitted.)

On the education and moral teachings of the Jesuits.

The Catholic Church newspaper is a zealous defender of the Jesuits. No one can be surprised, because the Jesuits are a mainstay of the Roman Church. Their purpose is to make the Roman Church the sole ruling one and to destroy all other churches by whatever means possible. In defending the Jesuits, the Catholic church newspaper proceeds, among other things, in such a way that it, on the one hand, excoriates the opponents of the Jesuit order as enemies of Christianity in general, and, on the other hand, blames them for bringing forward nothing but fictitious stories about the Jesuits and, moreover, imputes to the entire order the offenses that might have been the responsibility of individual Jesuits. If the Catholic Church Newspaper can prove these assertions, then the procedure of the Jesuit opponents in their attacks would certainly turn out to be very reprehensible; but the cause of the Jesuits would of course still not have gained anything and would by no means be justified. For even the most repeated clumsy attacks against an enemy do not prove his unassailability in the least. Incidentally, we cannot avoid occasionally noting here that the Catholic church newspaper itself practices in the most shameless way precisely that procedure about which it complains. It is precisely this street-boy-like vilification of individual persons, precisely this impudent presentation of slurs taken out of the air, that one can encounter in almost every number of the Catholic Church Newspaper. - Throwing dung at Dr. M. Luther in order to vilify the Lutheran Church is an old custom of the papists, which they will not abandon because they do not accept the Lutheran doctrine.

They are not able to grasp the meaning of the poem and therefore have to hang on to people in order to let out their slobber. They are not content with this, but think up for themselves how a Protestant priest would have acted under certain circumstances, and make this poem known to their Catholic audience. If an impolite figure comes out of it every time, then a fairly certain conclusion can be drawn from it about the Catholic newspaper writers. The writer of this can testify, in accordance with the truth, that he was prevented from taking into account some essays of the Catholic church newspaper, because he would have been forced to publish too dirty and mean expressions, with which he did not want to offend the readers of the "Lutheran," even if the Catholic church newspaper was allowed to tract its readers, whose tastes it will certainly know. But we want to come closer to our cause. It is true that already in the previous volume a sample of the Jesuits' moral teachings was given, and not a fictitious one, but drawn from a very reliable source; But because the Catholic church newspaper still continues to present the Jesuits as the most harmless men and the greatest benefactors of mankind, and even indulges in the hope of thereby silencing their opponents, this hope shall be thwarted for the time being, at least by what follows, and it will not be fulfilled in the future either, until God ceases to preserve for himself a holy Christian church upon heirs, which bears witness against all hypocrisy and lies. I hope to meet the possible accusation of advancing unfounded matters myself by the following presentation; the other possible one, that enmity against Christianity in general has caused this essay, I do not fear, because my conscience testifies to me that it would be unjust if it should be made. - So to the point.

Because the Jesuits are considered by the Roman Church to be particularly suitable to lead the education of young people, and the Jesuits themselves are always eager to get the schools under their leadership, we want to give as a warning to all who want to be educated, 1. something about the Jesuit method of education, 2. something from the Jesuit moral teachings.

The basic evil of the Jesuits' teaching is that machinism which tries to destroy the personal will and the individual development and to make of man a block, a stick in the hand of an old man. This machinism, which in the religion lessons and in the devotional exercises of Loyola (the well-known founder of the Jesuit order) is explained according to exact rules and as infallible, is to prove itself in the entire teaching. As the well-known Exercitien (forced devotional exercises) have proved successful in religious matters, so similar exercises are to be used.

The aim is to bring the youth and through them the nations into shape in all subjects and disciplines.

That the Jesuit method, where it is applied to its full extent, can achieve conspicuous and striking successes, is just as certain as that training and incitement have a more conspicuous effect than free development. For this reason, however, the educational method of the Jesuits, although in many respects it is clever, has a mechanical tinge throughout. The life-giving spirit is missing. They regulate the external, the internal should possibly find itself. It teaches with care to carry the head properly, to always lower the eyes before the one with whom one speaks, to smooth out nicely the wrinkles that form on nose and forehead (see *institut. societ. Jesu* II. 114.) - on lies and hypocrisy, the main root of sin, it does not play any tricks.

The execution of a mechanical education succeeds all the more surely in Jesuitism, because in its closely closed hierarchy (priesthood) it always keeps its members in exercise by strict discipline. - The cornerstone of the building is unbridled, unquestioning obedience. Loyola had consecrated his life to the proclamation of this principle; even in the throes of death, he gathered himself together and dictated his last thoughts on the virtue of obedience. His condition lent him an image for this: "Let man be like a corpse under the hand of his superior." This admonition was so deeply imprinted on the minds of his disciples, and its meaning so well understood, that they unhesitatingly place the virtue of obedience above all else; even the observance of the divine law is inferior to it. The subordinate who obeys his superiors always acts meritoriously, even if he violates the law of God by the deed. The superior orders a murder or perjury; the divine law forbids it; nevertheless, the Jesuit will obey without hesitation, because he knows that he thereby provides for his salvation. Man no longer belongs to himself in any respect. Everyone has surrendered all his freedom into the hands of him who is above him in the hierarchical structure; no one keeps anything for himself, and this treasure of personal freedom, which thus passes from hand to hand, finally falls to the pope, the only free man in the world.

What is valid in the Jesuit order should be the general rule of life and direction in education.

Jesuitism knows how to compensate its students for the loss of personal freedom and independence. The sweat of work is wiped away from learning, and entertainment and amusement are systematically drawn from it. He leads his pupils along lovely paths, which he himself has carefully mapped out and decorated right and left with a lot of cute, delicious resting points; there are little pretty studies in small, daintily polished writings; everything that can amuse the mind and draw it away from high serious thoughts; everywhere

the simulacrum of science, nowhere it itself; public arguments, riddles, Latin verses, eulogies, nothing but useless stuff. Moreover, a philosophy in which it is forbidden to deal with God (hue8tiooo8 æe l)eo praetereantur)! -No one shall ever concern himself with the first cause or with freedom or with the eternity of God. - The pupils shall say nothing, do nothing, mtül a^ant, nitül äioant!- But this philosophical course lasts three years! What will they be used for? Let them go without examination, tran86ant non exawinancko. And if one has no aptitude for philosophy, if there are rather limited and stupid among them, what will they be good for, what will they be used for? To study difficult cases of conscience ("inepti ad casuum atuckia cko8tinentur." Ratio 8tnck. pa^ . 172.)!!!

Just as in the science of Jesuitism the depth, the truth and the whole is deliberately not offered to the fostered, so in the education itself and in the spreading of the Christian nature in general he is not concerned with the deep, truly sanctifying and reborn. He does not confront the heart in its deep pitfall and its estrangement from God, sin as a condition (*habitus*), with the armor commanded in God's Word, Ephesians 6: war is declared on the individual sins, the vices, and rules of prudence, rules of decency, calculations of benefit and harm are supposed to control the deep-seated corruption. If Catholicism in general does not support the Word of God as the most excellent means of awakening, enlightenment and sanctification in its free course of victory and opens all floodgates to its current, Jesuitism in particular knows how to trust a thousand ways and means of human cleverness rather than the quietly and surely working power of the simple Bible word. Where the Protestant educator knows that the awakening of love for God's Word in his pupils is sufficient protection for all cases, a judgment that gives light for all cases, the Jesuit teacher sets cases of conscience above cases of conscience and exhausts himself in the expenditure of wit and cunning to equip his pupils with means and rules for individual cases. - From a book by the Jesuit Father Humbert, approved a few years ago by the Bishop of Nancy and the Archbishops of Lyon, Besan^on and Bordeaux, one can see in a small way and in one direction the whole operation of the Fathers for the salvation of the world and the education of mankind. A reporter says about it among other things the following:

"The work is divided into chapters, each of which contains stories to prove the previous precepts. On each page the author preaches to young people innocence, chastity, abstinence, but by the way he treats this ticklish subject he very often achieves

the opposite of what he wants. He takes it upon himself to explain to the girls the difference between an ordinary kiss and a kiss on the mouth. Everywhere there are descriptions and stories that can fuel the sensual fire rather than dampen it. There is, for example, a novel-like story of an innkeeper's daughter who has given herself to a soldier and, having become pregnant, gives a monk as her father. The monk submits to all punishments, raises the child, and dies; when the other monks wash the corpse, they see that their confrere was a woman: it was St. Marina. St. Marina immediately performs miracles and first heals the innkeeper's daughter, who had been possessed by the devil from the time of her crime. To show the danger of bad company, young people are shown the story of Julianne, who was seduced by her companion Therese, fell ill and died. To discourage boys from drinking, they are told the story of Cyrillus, "who, coming from the inn, wanted to ravish his pregnant mother in the open street; the woman tried so violently to defend herself that she fell too soon. Moreover, the unfortunate drunkard made an attack on the chastity of one of his sisters, who preferred to be stabbed by the disgraceful brother than to consent to such a crime. And when the father came to the noise, the furious son dipped his hands in the blood of the one who had given him life: indeed, he stabbed another sister who wanted to defend her father. O heaven, what horrors and crimes!" (S. 285.)

"What is the use of putting such real or fictional horrors before the eyes of youth, what is the use of imposing on their imaginations by forever preaching to girls that they should not go bare-necked and listen to boys; to boys that they should not preen themselves to please girls; by even giving lessons on communal bathing and dressing?"

We could still quote a whole lot of the most scandalous stories from this book, but we already feel compelled to ask the reader for forgiveness that we have communicated the above; however, the more the books of the Jesuits want to hide themselves from the eyes of the public, the more they must be brought to light. By the way, we ask you not to forget that the book from which the above excerpts are taken is intended for students.

This swallowing of mosquitoes and cameos, this working for what has been very aptly called "conduite

morality," i.e., moral teaching for external performance, is quite the element in which Jesuit education pleases itself.- A secret rationalism prevails throughout Jesuitism, as even the famous Catholic theologian Möhler acknowledges, and this very rationalism cannot help but entrust everything in education to the wisdom that is from below.

What damage this must do to the souls of the children is not at all obvious, and therefore one may rightly call out to the parents who entrust their children to Jesuit schools: watch what you are doing! God will one day claim the souls of your children from your hand if they are lost through your fault. Therefore, do not be blinded by outward appearances. It may be that your children in the Jesuit schools get in a short time an outwardly smooth coating and a kind of superficial education, but what is gained by it if the souls are poisoned in the meantime? Here in America, where, unfortunately, one is only too easily satisfied with an outward conformation and wants to have everything ready as quickly as possible, this warning should be least in the wrong place.

(Conclusion follows.)

Why do the words of institution, "This is my body; this is my blood," actually find understanding?

(Conclusion.)

(6) In the last number we gave the Pauline passage as the fifth reason why the words of institution are to be understood: "He that eateth and drinketh unworthily eateth and drinketh judgment for himself, that he may not discern the body of the Lord" (1 Cor. 11:29). We must return to this passage again; it gives us a sixth reason for the "actual" understanding of the words in question. Apart from the fact that Paul's words already explicitly state that those who do not believe that the body of the Lord is in the holy supper are to enjoy it for judgment, these words obviously contain the explanation that life and death, blessing and curse, blessedness and damnation, grace and "judgment" depend on the right conception that one has of the contents of the holy sacrament. Since this is the case with Holy Communion, there can be no doubt that Christ must have spoken of the contents of this sacrament in such a way that even the simplest person, even a child, can understand it and, if he does not wilfully depart from the words of institution, cannot err. We must conclude this because Christ is love itself; for would it not be cruel if Christ had threatened judgment to those who did not properly distinguish His supper from other suppers, and if He Himself had nevertheless spoken of it figuratively, figuratively, faintly, inauthentically, that is, we will say only for the simple, darkly and ambiguously? Without doubt. Therefore, as surely as Christ is love, so surely he did not put in his atonement a secret fishing rod to catch the simple souls and to lead them into judgment; so surely he spoke in the words of institution in a simple and real way.

But we hurry to the end. Now we want to present to our readers only one reason why we have to hold on to the actual meaning of the words: "This is my body; this is my blood"; this is a reason which deprives the false interpreters of their last refuge and completely cuts off all further disputations. This reason is: because, if one really wanted to take those words of Christ properly tropically (inauthentically, figuratively), the most inconsistent sense would come out.

As is well known, the thing of which one wants to use a tropical or inauthentic expression must have a certain likeness or similarity to the thing which that expression actually and originally designates. For example, instead of "my youth," one can use the tropical expression "my spring," because youth has a certain similarity or resemblance to spring; just as spring is the first and loveliest time of the year and the time of the development of nature, so youth is the first and loveliest time of human life, in which man begins to develop in body and soul. *) Or, taking a biblical example, Christ says: "My food is to do the will of him who sent me, and to finish his work." John 4:34. Why does Christ call this "His food"? He wants to say: as a man's hunger is satisfied by the enjoyment of food, and as the same brings him refreshment, so the hunger or the fiercest desire of my soul is satisfied and my heart is refreshed by doing the will of my Father and finishing his work.

Let us now apply this to the words of institution: "This is my body". If the word "body" here were really a trope or an inauthentic expression, what would be the actual meaning of it? Obviously this: what I hand you here is something that has a certain likeness or similarity to my body, so that I can figuratively call it my body; thus: as my body is the essence of my shadow, so the bread is the New Testament essence of my shadow in the Old Testament. This would be a right trope; in this way also the holy Scripture really uses the word body or bodies in a figurative sense Colossians 16.17.: "Let no man therefore make you conscience of meat, or of drink, or of certain feasts, or new moons, or sabbaths; which is the shadow of things to come, but the body itself is in Christ." So, while we would now have a sense that the institution words could have if the word "body" were a trope, what sense? - What sensible man will maintain that mere bread is the right essence

*) If you want to read a whole series of the most lovely and apt images under which old age is presented in the Bible, compare with attention the strange passage Ecclesiastes 12:1-7.

But the Holy Scripture uses the word "body of Christ" in another sense as a figurative expression, namely, it figuratively calls the church, that is, the invisible congregation of believers and saints on earth. God "has set him," writes St. Paul of Christ, "to be the head of the church over all things, which is his body, that is, the fullness of him who fills all things in all. Ephes. 1, 22. 23. Just as the head is in the most intimate fellowship with his body, so there is also the most intimate fellowship between Christ and the church; and just as the head governs the whole body, and the body, separated from its head, necessarily dies, so Christ governs his church, revives and sustains it. Should anyone desire to interpret the words of institution according to this, in order to be able to say that there is a trope in them? Probably no one; for what could be more inconsistent than to say: the bread in Holy Communion is the spiritual body of Christ, namely his church, the faithful and saints on earth? - It is therefore clear: if one wants to interpret the word "body" in the words of institution according to the rules of the language as a trope, MAN comes to the most inconsistent sense.

Here, perhaps, some will object that there is, however, a trope that gives the most natural and appropriate sense, namely, this is the so-called metonymy, that is, the figure of speech according to which the name of a thing is often confused, e.g., the effect is put for the cause, the vessel for the potion contained in it, the sign for the sign. Such a metonymy is also found in the words: "This is my body; this is my blood," here the signified is put instead of the sign, the body and the blood are confused with the signs of the body and blood. *) The answer to this is twofold: first, the body and blood cannot be taken for signs of the body and blood of Christ, because Christ expressly says of the former: "which is given for you" (Luc. 22,19.), and of the latter: "which is poured out for many for the remission of sins". (Matt. 26:28.) Now not a sign of Christ's body, but His true body was given for us, and not a sign of His blood, but His true blood was shed for us. A second reason against the assumption of such a metonymy in the words of institution, as the one given, is this, because such a one occurs neither in the holy Scriptures, nor in any writing of an understanding scribe. Luther already reproached Oekolampad for this; he writes in his great confession: "On the other hand, it is also not true that such a trope of Oekolampad's is in some common speech or language in the *) This is the interpretation that first Oekolampad, and after him

Calvin, gave of the words of institution: "This is the sign of my body and my blood."

and whoever brings me a constant example of this, I will give him my neck. No one has yet appeared who could have produced such a proving example demanded by Luther. There are expressions in which the sign is mentioned and the sign is meant; this seems to occur among others in the exhortation of Paul: "Therefore the woman shall have power upon her head, because of the angels." 1 Cor. 11, 10. Even orthodox theologians interpret this as follows: the woman should wear a covering on her head as a sign that she is subject to the power or authority of her husband. But even though other similar expressions may be found, no sensible man will or can call a thing a sign of it; for example, no one will or can say: "The scepter is the royal power, the scales are the care of justice," although these are symbolic signs of these things. Some have indeed wanted to use the expression here that, pointing to the image or statue of a man, e.g. Paul, Luther, Huss, one is accustomed to say: "That is Paul, that is Luther, that is Huss"; but everyone understands, even with a little thought, that in the case of images and statues there is a very special reason why one can speak in this way; a reason that is omitted in the case of other things. At the sight of such pictures or statues, one really sees the depicted persons before oneself; one can therefore also say: this is a painted Paul, a marble Luther, an iron cast Huss. But does one also see Christ's body and blood in front of him at the sight of the bread and wine, so that one could say: this is Christ's body in the frying pan?

As repugnant as it is to examine closely the reasons with which those have sought to support their delusion that one cannot actually take the simple words of the Lord: "This is my body; this is my blood," it is, however, strengthening to faith to see how lazy these reasons, seen in the light, prove to be at any time, and how the apparently greatest wisdom, which one uses up to destroy divine truth, finally comes to shame as ridiculous foolishness.

Before we conclude this article, we must mention one more objection that is raised against our church's teaching on Holy Communion in particular. Not infrequently we are told that if we must stick to the letter of the words of institution and take them in their proper sense, then not the Lutheran but the Roman doctrine of Holy Communion is the correct one; then we must not believe that the body and blood of Christ are present in, with, and under the bread and wine, presented and partaken of by the mouths of worthy and unworthy alike, but that the bread and wine are not the same.

truly be changed into the body and blood of Christ, and neither bread nor wine remain, for Christ clearly says: "This (bread) is (not bread, but) my body; this (cup) is (not wine, but) my blood."

To this we reply as follows:

If it were true that the doctrine of transubstantiation is based on clear scriptural grounds, then the fact that the Roman church confesses this doctrine would of course be no reason to reject it; indeed, we say it frankly: if we could be convinced of it from God's word, we would not ask the least about the judgment of men, but would also accept this doctrine with joy, confess it before all the world without hesitation and fight for it to the death. But far from the Roman doctrine of transubstantiation having a basis in holy scripture, it is rather a miserable birth of human speculation, which not only goes beyond the word of God, but also flatly contradicts it.

It is true: if Christ had really said: "The bread is my body", then one would have to admit that according to these words of Christ the bread would either have to be his body in a figurative sense or would have to be transformed into his body by means of the word of Christ, because what is bread is not body, what is body is not bread...) But where does Christ say: the bread is my body? Nowhere! He says: "This", that is, what I give you with what you see, "is my body". The apostle explicitly mentions both the bread and the cup in 1 Cor. 10:16, but he does not say that this is the body and blood of Christ, but only "the communion" of the body and blood of Christ. The reader will see from this that it is an empty poem to claim that the actual and literal meaning of the words of institution leads to the Roman doctrine of transubstantiation; rather, this doctrine, like the Reformed one, is based on the fundamentally false assumption that the word "that" alone refers to the bread, whereas Christ does not say that the bread is my body, much less that it has been transubstantiated into my body. The true reason of this doctrine is therefore human addition to Christ's words and falsification of them. In addition to this, this doctrine is also given to several

It should be noted that Lutheran theologians also use the expression that the bread is the body of Christ, but this is done in an orthodox sense. They do not mean to say that the bread is essentially, nor that it is meaningfully, but sacramentally the body of Christ, namely by virtue of the sacramental union that takes place between the body of Christ and the blessed element. Just as, speaking of Christ, one can say: "Man is God, and God is man", because a personal union takes place between the two. Although the expression "the bread is the body of Christ" can be justified, this ecclesiastical expression is not to be confused with Christ's way of speaking, least of all is the latter to be interpreted according to the former.

We cannot stand here and refer our readers to passages in which what is eaten and drunk in Holy Communion and what is partaken of is not only the body. We cannot stand here and refer our readers to the passages in which what is eaten and drunk in Holy Communion and of which one becomes a partaker is not only called the body and blood of the Lord, but also explicitly bread and wine (1 Cor. 10, 16, 17, 11, 26-29.) and these visible elements are called the communion of the body and blood of Christ.

Finally, as far as the Lutheran doctrine of Holy Communion is concerned, it is based on the literal, proper and simple understanding of the words of institution. The Lutheran Church teaches that both the external elements and the body and blood of the Lord are present, for the simple reason that (1) as far as the bread and wine are concerned, the evangelists expressly say that Christ took and presented the bread and wine, and (2) as far as Christ's body and blood are concerned, Christ said at the presentation of these visible things: "This is my body; this is my blood."

That Christ speaks in this way, that he does not say: this is bread and my body 2c., cannot be strange to anyone, since it is a common way of speaking, which occurs both in daily life and in the holy scriptures. If someone is presented with two things that are connected with each other, one of which is contained in the other, especially if the one meets the eye and the other does not, then as a rule, referring to both, one calls only the more important thing that really matters and the thing that does not meet the eye; e.g. If a purse with money or a glass with wine is presented, one says: "Take it, this is the money I owe you; take it, this is the wine I have made", by which one neither wants to indicate that the money is changed into the purse and the glass into the wine, nor that money and wine are only meant by purse and glass, but that both are contained in it and are thus handed over. It is the same way of speaking when it is said in the Scriptures: "You are the Son of the living God", Matth. 16, 16. "This is my dear Son", Matth. 3, 17. The "you and that" in these words point to the whole person of Christ, who was God and man at the same time, and yet only the divine nature is mentioned, as the more important and not falling into the senses, which of course does not happen because the man JEsus was transformed into the Son of God, or only signified him, but because divinity and humanity were

united in Christ and in him the whole fullness of the Godhead dwelt bodily. John the Baptist also says: "I saw the Spirit descending from heaven like a dove", John 1:32. At the sight of this dove, John could have said: "Behold, this is the Holy Spirit", by which he would not have indicated that this dove had been transformed into the Holy Spirit or that it was the Holy Spirit.

The Holy Spirit is in the dove, has come with it and manifests itself under this form. *) So when Christ says: "This is my body" 2c., with the pronoun "this" he points to both, what he presents, to the bread and the body that is served in, with and under the bread; but he does not name the bread, because the eyes of the disciples saw this without his remembrance; he names only what could not be seen, the most important thing, what man could not know in addition and what was to be held up to faith above all, namely his body and his blood.

Thus we hope to have thoroughly proved that the words of institution, "This is my body; this is my blood," are not to be taken improperly and figuratively, but according to their proper and original meaning, if we do not want to depart from Christ's words, make him a liar, and follow the groundless thoughts of our reason, which hears nothing of the Spirit of God and to whom divine truth is foolishness. We hope to have rendered a small service to those in particular to whom the greater works of our theologians are not accessible, and who are nevertheless eager for an all-round contemplation of Christian truth. We have not tried to persuade, but to convince by clear reasons. May our little work not be entirely without blessing; should it only help to strengthen some reader in the simple adherence to the word as it is written, that would be for us the great reward which we alone seek.

Lord, keep your word for us, for it is the joy and comfort of our hearts! Amen!

Even Calvin cannot but acknowledge that the words: "This is my body", and, pointing to the dove: "This is the Holy Spirit", are in the same relationship. He writes in his interpretation of the 1st letter to the Corinthians C. 11- thus: "Why is the name of the body attached to the bread? I mean, all will admit, in the same way as John calls the dove the Holy Spirit. Now the Holy Spirit appeared in the form of a dove, so the name of the Holy Spirit is attached to the visible sign. Why do we want to deny that the same way of speaking takes place here? ... And I say that the name of the thing signified is not attached to the sign merely because it is a figure, but rather because it is a symbolic sign with which the thing is presented. For I cannot accept the comparisons that some make of earthly and worldly things, because they have something different from the sacraments of the Lord. The statue of Hercules is called Hercules. But what is this but a mere empty figure? The dove is called the Holy Spirit, because it is a certain sign of the invisible presence of the Holy Spirit. Thus the bread is the body of Christ, because it certainly testifies that the body of Christ is presented to us, which it symbolizes, or because the Lord, in presenting this visible symbol to us, at the same time also gives us his body. For Christ does not deal in deceit, that he should deceive us with empty signs, therefore this is beyond doubt to me, that the real thing is here connected with the signs." If God had willed, Calvin would have pursued the course entered here, then through him the division of the Protestant church would not have been widened, but healed!

Something of Dr. J. Albr. Bengel's educational principles.

"In the case of young people, I never make much of the so commonly occurring foolishness and youthful recklessness; I declare it to be a sin in general, but I do not punish it in every case that occurs, because it cannot be otherwise with people who do not pay attention to inner discipline. It is a different matter when harmful and dangerous outbursts occur, then one must certainly look into it and, if necessary, also brush off the rough stuff a little, but only let it be seen that one means well and that nothing is held against one.

"If one looks after the children too carefully, they tend to run away afterwards, when they get a little air, and one has to distinguish between necessity, nature and grace in those who are so carefully looked after".

"It soon becomes apparent how young people want to become. Where there is lively freedom and openness, there is no need; but where there is falsehood, lies, unchastity, and frolic, there is little good to hope for."

"Educators must beware of anger and not try to force their respect or break the stubbornness of their subordinates by force, otherwise, when children are provoked to anger, they like to roll over, get hard heads and become even more depraved. The final purpose must be solely to help them right. Often, when a minor fault has been punished, a mind can be shamed and won over by the uncourteous and thoughtful overlooking of a greater one. Avoid all artificiality in education. Give the children good opportunities to become acquainted with the Word of God; if not everything remains, something will remain here and there. But begin with history and not with proverbs; examples give pleasure; commands do not. It is not advisable to overload the children with many interpretations and insinuations, otherwise they will be closed to everything and have an adverse disposition. A well digger only clears the obstacles out of the way, and the water will flow by itself. If one only cuts off the children's opportunity for rough excesses, it is better, by the way, to leave them in their mostly innocent activity more to their own will than to the will of others, e.g., in jumping and other actions to which a youthful friskiness encourages, since some supervisors often scold everything for frivolity, one should not be so exact.

"Children should be encouraged to pray at least in the morning and evening, either by praying before them so that they can then take a sample, or by letting them pray themselves. By the way, one should also pray diligently for them in silence.

"Girls are kept away from priggishness and loutishness, they are instructed to be quiet, they are taught a disgust for the gossip and the moron-

I have not desired to make my daughters refined in the physical and spiritual spheres. I have not desired to make my daughters refined in the physical and spiritual spheres. They have been raised in simplicity according to the ways of the patriarchs, and for that very reason have been protected from gallantry, romance and other folly. What is still lacking, a man can supply himself, and accustom them as he wants them; this would not be so easily possible if I had given them a more definite form."

"The intercourse of single persons of both sexes with each other is always dangerous, even under the best of appearances. A certain *austeritas* (strict seclusion) in it is good and beneficial."

The consequences of an education built on these basic principles were that Bengel could say:

"Just as I have taken care to educate my children well, so I have experienced no heartache in my children and my children's children, but only joy, and the fatherly and grandfatherly blessing will rest over them."

(From Burk's Pastoral Theology.)

Comforted!

(Löhe.)

Do you find no more justice on earth? I tell you and will be right against you, that as true as righteousness is in heaven, so is righteousness on earth. Is He not alive who went to the Father, Jesus Christ? Is He not in eternal glory on the Father's throne? He is our righteousness! Our righteousness has been raptured from the realm of sin; it is inviolable and undetachable. But you have a part in it, if you do not see and yet believe that He is yours. Whoever believes in Him, believes that He was humbled in our name, condemned in our name, justified in our name by the resurrection and glorified by His ascension, is not unrighteous before God, but has come, already come with the thief and taken up with the thief to Mount Zion, to the heavenly city, to the spirits of the perfected righteous. You do not see the righteous, but you will see them. They are hidden with Christ in

God, but they live, they are marked, as surely as the word of the Holy Spirit speaks of him who went and is not seen.

Do you still complain? It is, you say, a raging of Satan on earth, an unbearable power of wickedness. But what would you have said on the day of the crucifixion? You would not have said with the Lord, "The prince of the world comes and has nothing on me." You are short-sighted, you may have insight into the evil that is still present, but you are blinded by looking into the night for the light, you do not see that "the prince of the world is judged". But Christ speaks, the spirit preaches it. What Satan excites, however it storms, not the power, but the death pangs, not the triumph, but the defeat of Satan is revealed. In all defeat JEsu's members are victorious. The history of the church, however, is a history of victory of our Lord and His church, which the gates of hell do not overcome.

Good courage, good times I preach to you! We walk in travail, but also in the beginning of eternal life. The last times are also the first at the dawn. More and more we are led into all truth, the light in Gosen shines brighter and brighter, the darker it gets in Egypt. All the words of the Lord are becoming clearer and clearer, we are wandering further and further into fulfillment! - Oh, give us, Lord, eyes to see, a heart to understand, so that as long as Christ is the Lord, it will become more glorious from day to day!

The outcast father.

Dear child, take care of your father in his old age, and do not deceive him as long as he lives. And keep him well, if he become childish, and despise him not, because thou art more skillful. (Sir. 3, 14.15.)

At Hilgenbach, a former Nassau, now Prussian market town, there lived at the beginning of the eighteenth century a married couple who still had an old father and a little boy about five years old. The father was getting weaker and weaker, he was trembling and could not bring the spoon to his mouth without spilling. The son and daughter-in-law were disgusted with him and took him away from the table behind the stove. Because he had no table and had to hold his earthen bowl on his trembling knees, it often fell and broke. Then they gave him a small wooden bowl to eat from. - The little grandson of the old man noticed this and crept away from the table and began to gather boards and lay them next to each other. When his father asked him, "Son, what are you doing?" he replied, "I'm making a small bowl for you to eat from when I grow up. These words were a thunderclap for the parents, they stood up, asked the old father with tears for forgiveness, and gladly kept him at their table as long as he lived.

The powerful mirror.

The Son of God made it so sour to take away our sins, therefore it is necessary that we often imagine the crucified one and let us be deterred from sin by his lamentable image. The Florentine monk Galatinus tried this with luck on another person. In his neighborhood lived a voluptuous woman whom he would have liked to bring to the Lord Christ. For this purpose he devised this means. He had the image of the crucified Jesus painted on a panel that was framed like a mirror, hung it on a window into which the woman could see from her house, and often stood in front of it as if he were looking at himself in the mirror. She becomes aware of this,

and wonders what such a famous spiritual man is doing so often in front of the mirror. When she once watched him with laughter, he turned his mirror around disdainfully and held out to her with a sad face the sad figure of her crucified Savior. At this unconscionable sight, the woman changed to such an extent that she desired this mirror from the monk, saying that she had resolved not to use any other from now on, and to hold this image up to her lustful flesh as often as it would do her harm.

Private correspondence from Elberfeld, April 4, 1848.

... Conditions here are developing terribly, so that the local Christians believe in the end, and begin to ponder whether America is the promised place of refuge, or Jerusalem.... The whole ecclesiastical and educational system is overthrown.... You will ask: what will the proletariat (the poor) do? - Destroy in blind rage; and a judgment of a terribly serious nature against the merchant class, at whose feet Europe lay enslaved, is being brought up, that it is now realized: it is not good to make so many people dependent on the will of a rich man, it is a serfdom worse than that in the Middle Ages of the monasteries and knights; they respected even more in man than this proud, cold money people. The hungry, unemployed workers are already destroying the factories in Solingen, here, Jserlohn, in broad daylight, in closed coils, down to the ground; in Westphalia, South Germany, they are burning the castles.... Now one begins too late to think about how one should and can help the poor people. Result: the political revolution is over, the social, communist revolution is beginning, and because Christianity has not been communist in the noble sense here with us, communism will hold a terrible judgment.- It will not surprise you that crowds are preparing to emigrate, and if all could sell their goods (but no one wants anything now), many would go now, especially Christians. The conditions are so feverish and dangerous that we may soon have to cross over at any cost to those who still ask for Christianity.... Many Christians are thinking of founding colonies there, and so on.

(The Free German Catholic.)

Example of papist Marian devotion.

In Mecklenburg, where the Reformation had already taken its eleventh root in 1523 under Duke Heinrich, a church visitation was finally held in 1534 and a protocol was recorded, from which Dr. Engelcken (in the preface to *Schomeri Collegium Antipontificium*) reports the following: At Muchan near Grabow there is a papal preacher, named Heinrich Wackerbecke, who still to this day preaches seductive doctrines instead of the Word of God. Among other things, he preached on the day of the Visitation of the Virgin Mary: "There was a wicked, evil, murderous man who had committed all shame and sin all his life. Since he wanted to die, he asked for the sacrament, which the prisoner (priest) refused him, since he did not want to do penance. But he asked that the sacrament be placed on his chest for the sake of the Blessed Virgin. Thus

He died and went to heaven. At that time Jesus was walking with Mary and did not want to look at the sinner. Then Mary said: Oh, dear Son, have mercy on this man and let him go to heaven. Jesus answered: "He has not served me nor believed, therefore he shall not be saved: neither can he, for I alone am the door to heaven. Mary continues with her pleas, but Jesus does not listen. So Mary says at last: "Now, dear Son, though thou alone art the door to heaven, yet am I also a window; if thou wilt not let him in at the door, let him come in at the window. With these words she draws the sinner through the window into heaven, for he had called upon her while still dying, and so he is saved. You see, the speaker finally concluded, dear brothers, that not only Christ, but also all other saints, and especially the Blessed Virgin, can help us to heaven.

Be gentle in confessing your sins.

"Then, O soul, you must be very careful in such confession. Some beginners in Christianity think, when they are oppressed by the fear of sin, that they must reveal everything to everyone, by which imprudent procedure they often cause more trouble and harm than good. No, O soul, if you have secretly offended your neighbor, e.g. by stealing, you must first check whether the offended person can gnaw away at such a confession, so that he does not thereby fall into an irreconcilable hatred against you. In the same way, you must not reveal your other secret sins to everyone: But you must carefully watch whether the one to whom you want to confess your secret sins, whether he is a common Christian or a church servant, is faithful, discreet and able to give you instruction, advice and comfort in your hidden soul, to be patient with your weaknesses and infirmities and not to deal with you harshly; otherwise you would do yourself the greatest harm or remain desolate and miserable. In general, note the following. If you had offended someone who was weak, you would only have to confess what he already knows to have been said or done by you against him; the rest, however, what otherwise happened in your heart, unknowingly against the offended person, you would have to confess and beg God alone. But if you are dealing with the wicked, you must be even more careful and cautious, because they are likely to abuse your confession partly to your detriment, partly to increase their own sins, partly to the annoyance of others. Therefore, if they want to harden themselves and become more angry by not confessing, you must confess to them that and how far you have offended them, but you must not give them any weapons against you unnecessarily, so that they can become more heavily indebted to you. In short, your confession must flow from love and aim at the welfare of the offended neighbor as well as your own and others. If,

however, by untimely and unrestricted confession, you were to give your neighbor cause for several sins, you would become guilty of such several sins and, instead of the intended benefit, cause harm to yourself and others. Be warned of this!" (Joh. Porst's Ueol. vintoruni xraetia oder die göttliche Führung der Seelen. II. Bv. 22. B. § 13.)

The binding and loosening key.

"The binding key does the work of the law and is useful and good for the sinner, so that it serves him, reveals his sin to him, admonishes him to the fear of God, frightens and moves him to repentance and not to destruction. The ransom key drives the work of the gospel, entices to grace and mercy, comforts, and promises life and salvation through the forgiveness of sin. And Summa, they are *executors*, executors and drivers of the gospel, which (during this) **badly** preaches these two pieces, repentance and forgiveness of sin. Luc. 24, 47."

(Luther's writing about the keys from 1530.)

Nope. We think that this statement of Luther's shows that also those words in Harleß' journal allow an orthodox (orthodox) interpretation: "The authority to forgive sin is not one and the same with that to preach the gospel. It is something else to teach by whom and how one can obtain forgiveness of sins; something else to communicate this forgiveness." ("Lutherans," Vol. IV, p. 84, column 3.)

Shoes from the baker.

The preacher Dr. Lysius, a Christian distinguished by firmness of faith and zeal for prayer, was once so in want that he had to walk in torn shoes; and to conceal this from his wife, he cleaned them himself, and always kept them in his study. Then a baker sent him some new shoes. His wife was surprised that the baker did not send bread, but shoes. But the believer replied: "Our heavenly Father knew that there was bread in the cupboard, but not a whole shoe on my feet. With this he showed his wife his feet, and she was amazed at this proof of God's fatherly love.

To the wicked man the Scriptures seem bad, to the foolish unclean, to the vain superfluous; but to the wise they are full of wisdom and truth.

Bonaventure.

The German Evangelical - Lutheran Synod of Missouri, Ohio a. St.

Holds its next meetings in St. Louis, Mo. from the second Wednesday after Pentecost, June 21 to July 1. The incoming brethren wish to inquire for the home of the Oris pastor from Mr. L. Pechmann, German Glass and Porcelain Goods Store, No. 22 Main- straÙe, near the Old Market.

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Volume 4, St. Louis, Mon. June 13, 1848, No. 21.

Something about the custom of inviting people who had not confessed to participate in the celebration of Holy Communion.

"I will sooner give up my own life and limb than permit the body of the Lord to be given to someone unworthy; and I will sooner permit my blood to be shed than permit his most holy blood to be given to someone unworthy."

Chrysostom. (Lom. 83-inLLrMü.)

Quite a few preachers in this country, when they arrange for the celebration of Holy Communion, address all those gathered beforehand and invite everyone to participate, even the present members of other confessions. In particular, the German Methodist preachers here use this means to gain acceptance among the German Protestants who live scattered here. The latter have often had to do without public preaching and communion for years; if a Methodist preacher comes to their loneliness and not only preaches to them, but also does not make it the least bit difficult for them to arrange a communion celebration among them and to accept everyone without further ado, he has usually already won the people over. He uses the Holy Communion as a bait, that is, as a subtle means to lure the souls into the net of his enthusiasm and sectarianism. But would not many so-called "Lutheran" preachers follow a similar practice (way of acting)! We have, however, unfortunately! that quite a few even of the preachers who call themselves Lutheran (in the opinion that this is rightly Protestant), when they have prepared the holy table for the administration of the Sacraments, now summon everything that wants to come to this donation of grace and allow it without examining their faith and life; Yes, it is to be feared that many act in this way for the dishonest reason of being regarded among the members of all parties as quite "dear, broad-minded" men and to be praised as such; it is to be feared that many will not accept the holy Sacra For this reason, they give the Lord's Supper to everyone and even to the apparently ungodly, because they also have a good reputation with the ungodly, do not want to incur the wrath and hatred of the world, and do not want to lose their possibly lucrative pastorate. For it is certainly true that there is hardly anything in all pastoral care that causes a faithful minister of the church more trouble than when he wants to act conscientiously in admission to Holy Communion. If a orthodox Lutheran preacher takes over a new congregation and will not let any of its members sit at the Lord's table until he has spoken to each individual and heard from his own mouth that he knows what Holy Communion is, that he knows himself to be a poor sinner, that he believes in God's word with all his heart, that he sincerely desires grace and forgiveness of sins in Christ's blood, that he also has the earnest resolution to follow Christ in a holy life unstained by the world, and the like, what a hard resistance he then usually immediately encounters with it! How seldom does it go off without divisions arising! How often does he then find himself compelled to continue his wandering staff at once, and to be accused of having wanted to rule over the congregation!

How can a preacher do right if he prefers to let everything pass him by, and even prefers to spend his office, rather than admit everyone to Holy Communion without examination? Is the generosity of many preachers in this country really so reprehensible in this respect? We answer: Yes! But in order to be able to judge correctly about this, it is necessary to consider first what the actual meaning of Holy Communion is.

This is quite different from the preaching of the divine word. The word is not only given to keep a believer in faith, but also to awaken man from his sleep of sin, to bring him to the knowledge of his sins, to repentance and faith, and to convert him; indeed, without the word all this is impossible. From

No one can and must be rejected by the preaching of the word, because that would mean closing the door of grace to him. This is not the case with Holy Communion; through it a person is not first to be brought to repentance and faith, but to be strengthened therein; through it a person is not first to obtain grace and become a Christian, but the grace obtained through the Word is to be sealed to him and he is to be preserved, preserved and encouraged in Christianity; through this food a person is not first to be awakened to life from God, but, if he is already spiritually alive, to be nourished and refreshed. Therefore, whoever wants to enjoy Holy Communion worthily and for his salvation must have already come to repentance and faith; he must have already attained grace and become a true Christian, must have already been awakened to life from God and born again. *) Therefore, only he who has already become a child of God through the bath of regeneration, that is, through holy baptism, may partake of Holy Communion; just as in the Old Testament only he who had already been received into the divine covenant of grace through the sacrament of circumcision was allowed to partake of the paschal lamb. Enjoying Holy Communion is not in itself a good thing; rather, it depends on how

one enjoys it. It is not like a medicine,

*) Luther writes about this in his church postillon: "So Christ also did: He let the sermon go out in heaps over everyone, as also the apostles did afterwards, so that everyone heard it, believers and unbelievers; whoever caught it, caught it. So must we also do. But the sacrament is not to be thrown into heaps among the people, as the pope did. When I preach the gospel, I do not know who it will be preached to.

meets; here or shall I take it for that it is

If I have deceived him who comes to the sacrament, I must not doubt it, but be sure that he to whom I give the sacrament has grasped the gospel and believes righteously, as when I baptize him; just as he who takes it or who is baptized should not doubt it. (On Easter Day, from receiving the Holy Sacrament.)

It is rather a treasury, the treasures of which can be taken, grasped and held only by the hand of faith. He who has no faith enjoys the real and whole sacrament, namely, he enjoys not only bread and wine, but in, with and under these elements the body and blood of Jesus Christ as a delicious pledge of grace and forgiveness really and truly with his mouth; but of the blessing therein for the salvation of his soul he goes away empty; for what can a pledge, however delicious and precious, help a man, and how can it serve him for the assurance of a thing, if he does not believe it to be so delicious and precious a pledge? - But whoever partakes of the Holy Communion without right faith and unworthily, not only does not partake of the grace contained therein, but instead of grace he finds therein wrath, instead of life death, instead of blessing a curse; he becomes, as St. Paul writes, "guilty of the body and blood of the Lord; he eats and drinks judgment to Himself, that he may not distinguish the body of the Lord." Terrible, then, is the sin which he commits, and terrible the destruction which he brings upon himself who partakes of Holy Communion unworthily; and those who say, "we ought to be glad that people still come to Holy Communion," thus reveal how sad is the state of their knowledge of this sacred Sacrament.

Another peculiarity of Holy Communion, as of the sacraments in general, is that it is one of the "characters," one of the marks of the church and one of the seals of doctrine. Therefore, in whichever church one partakes of Holy Communion, one confesses the church and its doctrine. There cannot be a more intimate fraternal communion than that which one enters into with those in whose communion one partakes of Holy Communion. "For," says the holy apostle, "as often as ye eat of this bread, and drink of this cup, ye shall proclaim the death of the Lord, until he come," 1 Cor. 11:26. and, "One bread it is, and we many are one body; because we are all partakers of one bread," 1 Cor. 10:17. There is a big difference between listening to a sermon in a foreign church community and taking part in the celebration of Holy Communion. One can listen to the sermon at times, perhaps in order to become acquainted with the doctrine of such a party, without thereby participating in a service of false faith; on the other hand, holy communion is an act of confession; if one communicates in a foreign church, then one actually joins the same, appears as a witness for the doctrine of the same and declares the members of the same to be one's brothers and sisters in faith.

What is now, this presupposed, of the custom

Do preachers who do not believe that the body and blood of the Son of God are present in Holy Communion and are partaken of by all communicants? That this is done by preachers who do not themselves believe that the body and blood of the Son of God are present in the Holy Supper and are partaken of by all communicants, preachers who regard the Holy Supper as a mere commemorative supper, a mere ceremony, as do the Reformed, Methodists, and most Unitarian-evangelicals: this is quite natural; but when those act in this way who want to be Lutheran preachers and are convinced of the truth of the Lutheran doctrine of Holy Communion, that is irresponsible.

First of all, such preachers act against the commandment of God: "Do not make yourself partaker of the sins of others. 1 Tim. 5, 22. For whoever can prevent a sin, and not only does he not prevent it, but he himself promotes it, makes himself an accessory to it. Now those preachers could very often prevent the terrible sin of unworthy communion, but they not only do not do so, partly out of fear of man, partly out of complacency, but also encourage that sin by their careless invitations; oh how terrible their responsibility will be one day! How frightened they will be one day, when God will impute to them as their own all the guilt of the body and blood of Christ, which the impenitent, unbelieving and false believers, admitted by them without any examination, have brought upon themselves! Certainly, if unworthy communicants are once condemned, those who enticed them to do so will have to suffer a tenfold damnation. Luther writes in the Instruction for the Church Visitor[^]: "Nor should anyone be allowed to go to the Holy Sacrament unless he has been interrogated by his pastor in particular as to whether he has been sent to go to the Holy Sacrament. For St. Paul says, 1 Cor. 11:27, that those are guilty of the body and blood of Christ who take it unworthily. Now not only do those who take it unworthily dishonor the Sacrament, but also those who with diligence give it to the unworthy."

In addition, a preacher sins in particular by becoming an unfaithful, careless and unscrupulous pastor. The word of the Lord in the prophet Ezekiel 3:17, 18 applies to every preacher: "Son of man, I have set you as a watchman over the house of Israel; you shall hear the word from my mouth, and warn on my account. If I say unto the wicked, Thou shalt surely die; and thou rememberest him, and tellest him not, that the wicked may beware of his wickedness, that he may live: then shall the wicked die for his sin, but his blood will I require at thine hand." Furthermore, every preacher should be told the same thing that was said to Petro-

The word of the Lord, Matth. 16, 19: "I will give you the keys of the kingdom of heaven. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." To every preacher the apostolic word applies: "Make thyself a righteous and blameless worker unto God,

rightly dividing the word of truth. And punish the unruly; whether God will give them repentance from time to time, that they may know the truth, and recover themselves out of the snare of the devil, by whom they are taken captive to his will." (2 Tim. 2, 15. 25. 26.) Of all righteous preachers it is said, "They ^watch over your souls, as they that should give account thereof." Ebr. 13, 17. Of all the things that are incumbent upon a preacher as a pastor, he does the opposite who allows everyone to partake of Holy Communion without examination. He shall proclaim to the wicked, "Thou must die," but by admitting him to the table of grace he speaks to him, "Thou shalt live." He shall bind the impenitent, and he looseth them. He shall punish the unruly, that they may come to repentance, and he shall justify them, that they may only harden themselves the more. He shall watch over the souls, and he proves to be a "dumb dog, who", as Isaiah 56, 10. says, "cannot punish, is lazy, lies down and likes to sleep". He is supposed to help souls out of sin and damnation, and he strengthens them in their impenitence, only plunging them deeper and deeper into sin, God's wrath, death, hell and damnation. Oh, certainly, even if a preacher is so zealous in other respects, if he does not protect the souls, as much as is in him, from enjoying the most holy sacrament unworthily, this one thing will already make him reprehensible and bring down a heavy judgment upon him as a hireling, as a faithless pastor, yes, as a corrupter of souls. Therefore, Luther wrote in his incomparable "Admonition to Pastors to Preach Against Usury" of 1540: "If such usurers want to be angry that you do not absolve them, nor pass the sacrament, nor bury them,.... then say: First of all, it is forbidden to you by God that you should not consider a usurer to be a Christian. ... And how would I come to set my soul for thee, and to thee, and to condemn myself with thy sin, if thou wert such a creep? Even so it does not help you, and condemns me, if I absolve you right away. For God and the emperor do not accept it in their right. Therefore repent and do right; if not, you can just as easily go to the devil single-handedly without me and my absolution as you can go to the devil double-handedly with my absolution, and take me with you through your fault, without my fault. No, companion, it is said, you go, I remain here; I am not a priest, that I go with everyone to the devil, but that I bring everyone with me to God."

Of course, a preacher also has to remember that he is appointed by God as a "steward of God's secrets. 1 Cor. 4,1. But a steward cannot do as he pleases with what has been entrusted to him without heavy responsibility; rather, he must be guided by the instruction he has received for the administration of his office. However, we preachers have such an instruction for the proper administration of the holy sacrament in the holy scripture, and it is the most measured one. In clear words, it tells us who can be admitted to the sacrament and who cannot. Among other things, Christ says: "You shall not give the holy things to the dogs, nor cast your pearls before swine, lest they trample them under their feet, and turn and rend you. Matth. 7, 6. Furthermore Christ says: "If he does not hear the congregation, consider him a Gentile and a tax collector." Matth. 18, 17. Furthermore St. Paul writes: "If any man be called a brother, and be a fornicator, or a covetous man, or an idolater, or a blasphemer, or a drunkard, or a robber; neither eat ye with him. Put out of yourselves him that is evil." 1 Cor. 5:11, 13. Further, the same apostle writes: "But if any man obey not our word, mark him with a letter, and have nothing to do with him, that he may be ashamed." 2 Thess. 3, 14. Finally John writes in his second epistle: "If any man come to you, and bring not this doctrine, receive him not at home, neither salute him. For he that saluteth him maketh himself partaker of his evil works." (V. 10. 11.; compare: 2 Thess. 3,6. Rom. 16,17. 1 Tim. 6, 3-5. 2 Tim. 3, 1-5. Tit. 3, 10,11. 2 Cor. 6, 14-18.) According to this, Christians should not deal with any obvious sinner, with any despiser of the Christian community, with anyone who does not want to be punished, and with any unbeliever or false believer as if they were in brotherly faith fellowship with him. Hereby, then, every preacher has the measured instruction which God's Word gives him concerning the administration of the sacraments, for it is obvious that all those with whom Christians do not hold any brotherly faith fellowship and whom they should exclude from themselves, should also not be admitted according to God's Word to the enjoyment of the sacrament, through which the most intimate brotherly faith fellowship is expressed and established. So what do the preachers do who admit all without distinction? They prove themselves to be unfaithful, careless stewards of God's mysteries, they take hold of God the Lord's office, and set themselves up as lords over His holy Sacrament, of which they alone are ministers. Woe to them if they do not enter into themselves in time, always and forever! A day will come when they will have to pay terribly for having robbed the Lord of his goods and used them for their own improper purposes. have abused. Then the Lord will summon them before him and call out to them, "How do I hear this from you? Give an account of your stewardship, for you cannot be stewards anymore. Luc. 16.

But, some may say, what should a preacher do to save his conscience? Finally, I will let Luther speak about this. He writes in his writing: "Christian Way of Going to the Table of God", from the year 1523: "In this one should have the same way or order that one keeps at baptism, namely that first of all the bishop or parish priest should be informed of who those are who want to receive the sacrament, and they themselves should ask him to give them the holy sacrament, so that he may know their names and what kind of life they lead. After that, even if they ask for it, he should not admit them sooner, because they have given an answer to their faith, and especially to the question: Whether they understand what the sacrament is, what it is good for and gives, and what they need it for, namely, whether they can say the words of the sacrament with their interpretation by heart; And to signify that they come to the table of the Lord because of sins, or troubled conscience, or fear of death, or any other affliction of the flesh, or of the world, or of the devil, hungering and thirsting after the word of grace and salvation, to receive of the Lord himself by the ministry of the minister, that they may be comforted and saved; as Christ of unspeakable love hath given and instituted in this supper, with these words: Receive and eat 2c.

"But I think that it is enough that he who desires the sacrament should be asked and investigated once in a year; indeed, he should be so sensible that he should be asked only once in his life, or not at all. For by this order we want to prevent the worthy and the unworthy from coming to the Lord's table at the same time, as we have seen so far under the papacy, where nothing else was sought but to receive the sacrament alone. But there has been neither talk nor thought of faith, consolation, and the right use and benefit of the sacrament; indeed, they have concealed the words of the sacrament, namely, the bread of life, with great diligence; indeed, they have dealt with it with the greatest folly, that those who received the sacrament were doing an awakening that would be good on account of their own worthiness, not that they were receiving and strengthening the faith through Christ's goodness. But we want those who do not know how to answer for the above-mentioned things

to be excluded and set apart from the communion of this sacrament, as those who lack the nuptial garment.

"After that, if the parish priest or bishop sees that they understand all these things, he shall also
If he sees a fornicator, an adulterer, a drunkard, a gambler, a usurer, an adulterer, or anyone who is notorious for any other public vice, he must exclude him from the sacrament, so that he can show that he has changed and reformed his life. Others, however, who sometimes fall and are covered again, and who are sorry that they have fallen, should not only not be denied the sacrament, but should know that it was instituted primarily for their sake, so that they may be refreshed and strengthened by it. For we all lack in many ways, Jac. 3, 2, and bear one another's burdens, because one is burdensome to the other, Gal. 6, 2. For I am speaking here of the despisers, who sin brazenly without fear, and yet boast great things about the gospel.

"Of secret (private) confession before communion I still hold as I have taught hitherto, namely, that it is neither necessary nor to be demanded, but useful and not to be despised." (See Luther's Works. Hall. A. X, 2764-67.)

Incidentally, the same thing that Luther says here in private we also find in our public confessions. For example, in the 25th article of the Augsburg Confession it says: "This custom is kept with us, not to administer the sacrament to those who have not first been interrogated and absolved. Furthermore, in the 15th article of the Apology: "With us, the people need the holy sacrament willingly, without hesitation, every Sunday, who are first interrogated as to whether they are instructed in Christian doctrine, know or understand something in the Lord's Prayer, in the faith, in ten commandments.

Conversations between two Lutherans about Methodism.

First discussed.

The headquarters of the disease.

(Conclusion.)

He now uses the word of God in a sensitive and pleasurable way, and thus, for example When he hears or reads the words of the law, he attaches great importance to the special stirrings and shocks he experiences inwardly, and he gladly strives to relive those first powerful feelings of repentance from which he derives the beginning of his conversion; for he finds the greater or lesser degree of his repentance in the stronger or weaker feeling of repentance, but not in the stronger or weaker repentance and confession of his sin.

At the most, there are now those serious souls, especially guided by the Holy Spirit, who find the above-mentioned test table for heart and conduct also in the law and that same salutary fruit for their whole inner and outer life.

The Methodist masses, however, are and remain emotional hunters and are satisfied with these and those emotions, perhaps even tears and the painful pleasure they have had in the process. And they want to have this pleasure again in their later smacking of these little experiences of theirs.

It is similar when they hear the gospel, the good news of God's grace in Christ, in the sermon or read the Bible. The main thing is and remains that they feel and enjoy something special here, too, something sweet and lovely, that they want to feel the closeness of the Savior and the blowing of the Spirit powerfully. Here, too, they strongly desire to feel again those first sweet feelings of grace and joys of faith, and to experience again those stormy raptures which, however, the Holy Spirit sends to some souls in the early days of their conversion, in order to tear them powerfully away from the lust of the world and to impress upon their souls deeply, lastingly and unforgettably the difference between flesh and spirit, well and kingdom of God, Satan and Christ. These are the love kisses of the Father (Luc. 15, 20.) against the returning Prodigal Son. But when these especially tender expressions of love, which should give even the stupid and despondent sinner more and more courage to return to the Father's house, cease later on, i.e. when perhaps the same gospel heard or read again no longer makes the former deep and sweet impression on their feelings, even when they feel empty and barren, then they easily become misguided and uncertain and fidget anxiously back and forth with their emotional faith. Their preachers and pastors often have no other advice to give them than to try to regain that former feeling of grace through special prayer efforts, and in the best case it is only those more serious and deeper souls who, by the grace of the Holy Spirit, gradually come to realize that God Himself is in the process of withdrawing from them the formerly so powerful and glorious taste for His Gospel, and this for several reasons: 1) In order to lead them away from their former emotional faith, which only clings to the impressions of God's word, and into the right faith in Scripture, which clings to the word of promise itself, even without the feeling of faith, for the sake of God's faithfulness and truthfulness; 2) in order to thoroughly cut out the former human and sinful addictions of fine arrogance and selfish self-indulgence and vain self-reflection which had crept into the emotional faith; 3) in order to practice, substantiate and build them up in the bare, naked obedience of faith to the Scriptures. The mass of Methodists, however, although they think they have enlightened eyes of understanding, nevertheless do not experience this educating love and wisdom of God. to swim again in vain joy and sweetness. The main means, however, are those loud and violent screams, which they like to call Zakob's wrestling with the Lord and doing violence to the kingdom of heaven, which they may well be in other cases.

Therefore, instead of first examining carefully whether the main cause of the spiritual drought does not lie in themselves - e.g. if they take it a bit too much with weakness sins or even with an old sin in which they have again given the devil a little finger, or have not done so. If, on the other hand, they take it a bit too much with the sins of weakness or even with an old shameful sin and have given the devil in it a little finger again or have not withdrawn it - but then, instead of turning among themselves to the firm unchanging word of promise and fulfillment in Christ and there gaining a firm foundation of faith for their dry or anxious heart, they gape at themselves and expect from their prayer efforts to taste the nearness of the Lord again just as sweetly and abundantly as before.

I once asked a Methodist preacher, who has been preaching for twelve years, what it means when it is printed in the Apologist from the report of Mr. Previger N. N.: "yesterday (usually after application of the penitential bench) ten souls entered into the glorious liberty of the children of God."

Answer: Well, they felt the grace of God and the forgiveness of sins in Christ strongly in their hearts and also testified to it loudly through their mouths.

Me: But if they don't feel anything tomorrow, then how?

He: Well they need to pray and plead earnestly that they feel it again!

Me: But if this does not help and the dryness increases rather than decreases?

He: You need to pray and wrestle more earnestly.

Me: But if they cannot do this, even if in the end conscience and law rise up against them again and the drought becomes fear, how then?

He: Then they are not thoroughly converted.

Me: But they were at the penitentiary and mercy seat, and in the Apologist it was printed, "they came into the

glorious liberty of the children of God."

He: Yes! There are also some who fall away again.

I: Well, you should at least be a little more careful and not always so hastily and confidently state the certain number in the apologist, as if you were a discernor of hearts like the Lord himself, and knew exactly what is in man. But this incidentally. But to come back to our case: can you not imagine that those souls who are spiritually dry or even frightened again by Moses did not fall back into sin again wilfully and yet cannot regain the feeling of joy in Christ and the comfort of the Holy Spirit after they have prayed for it often and earnestly, even that they can no longer pray properly?

The Methodist preacher was silent for a good

It seemed almost unbelievable to him that souls who had come to the glorious freedom of the children of God at the penitential bench, perhaps after special groaning and shouting, would not be able to pray properly afterwards without falling away again.

Finally he said, "God is greater than our hearts. Right, I answered him; but where else is that but in the word of God; into that, into the comforting promises of the faithful God in the holy scriptures, those distressed and challenged souls must be directed, if one is first assured that sinful relapses have not caused this state of drought or fear, but one must not, as it were as a new law, burden them with that prayerfulness. Hereupon he said nothing more and I went my way. - —

You see, dear Philip, that is how miserable it is on average with the poor Methodists, who, however, likewise according to their deceptive feelings, at least consider themselves to be the apple of God's eye and regard pretty much everything as "outside" that is not Methodist or Methodist-minded.

They do not have a firm state of grace, because repentance and faith, as we see, are morbid and legal; for, as I said, they attach themselves more to the individual emotional impressions of incipient repentance and incipient faith through the effects of the Word of God in Law and Gospel, than to the Word of the Lord Himself. And therefore, when we consider their repentance and faith together, the following evils arise:

- 1 They easily despair of their faith when they feel sin more strongly.
2. they think themselves unworthy of faith when they feel the sin weaker; for the stronger the penitential pain, the more worthy they think themselves of grace and faith.
3. they like to complain and wonder about new discoveries of the old sinful corruption, as if man by nature could be more or less than just a sinner.

But who is surprised here, he reveals that he did not consider himself so bad and depraved before.

4. they easily forget this poor sinner when they feel their faith stronger.
5. they get caught up in the law when they feel drought or fear and sorrow, instead of taking the comfort of Scripture in the gospel; and conversely, they comfort themselves too hastily with grace in the so-called sins of weakness, instead of examining themselves a little more sharply beforehand in the law.

They consider this beginning of faith to be the right state of faith. But it is quite different with the orthodox and right believing Lutheran scriptural Christian and right son of his church; because:

1. he stands firm in faith on the promises of grace and consolation of the Word of God, namely in its testimony of the Crucified and Risen One for him, if he accepts the

He feels more strongly about sin when God unleashes the conscience, the law and Satan against him to test his faith.

2. he does not consider himself worthy of the comfort of grace and faith, whether he feels sin strongly or weakly, because he knows that even the weakest and faintest stirring of faith in the Lord Christ is the free and undeserved grace of God and the sole effect of the Holy Spirit, who also works this weaker or stronger recognition, repentance, and confession of sin (repentance) beforehand.

3. he never complains and wonders about newly discovered black spots on his heart, because he knows from the Scriptures that he is by nature from the vertebra to the sole nothing but - a sinner in Adam, as of himself.

4. and 5. he is and remains in himself the same poor sinner in Adam, even if joy and delight are over his head and blessings rain down on him in torrents. But he is and remains the same righteous man in Christ, when tribulation, fear, nakedness, hunger, peril, sword, even death, hell and the devil storm against him.

(6) He never seeks the reason and source of this true state of grace and faith and his blessedness in himself, but outside of himself, namely a) in the divine counsel of his eternal election of grace in Christ before the foundation of the world. (Ephes. 1, 4.; 2 Tim. 1, 9.) b) in the divine execution of this decision when the time was fulfilled, i.e. in the incarnation of the Son of God and His sole meritorious life, suffering and death, as well as in His glorious resurrection, which testifies to His substitutionary atonement for the sins of the whole world. (Gal. 4, 4. 5.; 1 Joh. 2,1. 2.) c) in his personal calling through the preaching of the gospel and his implantation in Christ through holy baptism by virtue of the grace of the Holy Spirit, which also alone obtains in him the faith that grasps the grace of God and the merit of Christ in these means of grace. (Rom. 8, 28-30. Acts 2, 37. 38. Joh. 6, 29.)

Second interview.

The Doctrine and Ways of the Methodists.

Philip. You said the other day that the Methodist doctrine and method could not produce and train healthy, unfounded Christians, but in the best case could only wholesomely awaken and awaken from the sleep of sin and bring the firstfruits of God's grace in Christ, and of faith in Him, to and into the heart by way of feeling. Now you owe me the proof.

Martin. With God's help I intend to give it to you. Have you ever had before your eyes the booklet: "Doctrine and Church Order of the Methodist Episcopalians", published in English by the General Conference and translated from it into German, Cincinnati 1841.

Philip. No!

Martin. Now this pocket-sized booklet that I have with me right now consists of 212 pages, and how many of these do you think are devoted to "teaching"?

Philip. Well, I think more than half; for though I am no scholar, I can see this much, that confession and doctrine are the first and most important thing in every particular church; for if this is false or erroneous, the worship, life, and constitution of that church, on the whole, must necessarily be false and erroneous also; but if that thing is pure and true, at least these things may also be pure and true; and it is not the fault of the doctrine if they are not.

Martin. You are quite right, my dear Philip, and I see that you are more clever than many a scholar who cannot see the forest for the trees.

But let's stick to the point. Listen and wonder a little! Of those 212 pages, only 12 were devoted to the poor "Doctrine", while 200 were devoted to the "Church Order". From this alone, you can already see what value the Methodists place on the doctrine and what value they place on their special discipline and constitution. So they hardly seem to agree with you. Friend Philip, and not to consider doctrine as the most important thing. But if this distresses you, I will comfort you with the apostle Paul. He was certainly of your opinion! For the largest part of all his letters consists of doctrine, partly in simple exposition of it, as e.g. in the Epistle to the Romans, partly in defense against and combating e.g. the Jewish teachers of the law. the Jewish teachers of the law among the Galatians, whom they charged with the law of circumcision at the expense of the gospel and the sole merit of Christ, in order to be blessed, similar to how fanatical Methodists charge the penitential bench for

the same purpose to the poor people; likewise, the apostle shows what value he places on doctrine when he punishes the secret teachers and fanatical spirits among the Colossians, and vice versa in Rom. 14,15. 1 Cor. 8-10, the essence of right evangelical freedom and at the same time warns against carnal abuse; but the words of discipline and exhortation, which he partly intersperses between the teaching and partly speaks in the final chapters as a father in Christ, are few in comparison to the words of testimony and teaching. Even in his so-called pastoral letters, i.e. in the letters to Timothy and Titus, his assistants, in which he is most detailed about the constitution and discipline of the church, he always lays the main emphasis on the purity of doctrine, partly to establish the churches, partly to ward off false teachers (see e.g. 2 Tim. 1, 13. 3, 14. 1 Tim. 6, 3. Tit. 2,1.). So you see, my Philip, if we consider confession and doctrine to be the most important things, as our church does, that we call the apostle Paul to account.

against those 12 pages of "Doctrine" and 200 pages of "Church Order."

Philip. Is there then talk of a certain confession, and is the unanimity and unity of faith with the Apostolic Church attested by the literal inclusion of the ancient church faith in the Apostolic Symbol and its two most important extensions in the Nicene and Athanasian Creeds? At least this is what our church fathers and reformers did, in that these generally recognized testimonies of the Christian church precede the Augsburg Confession.

Martin. Where are you thinking? The much more important church order would have had at least 6 pages less, i.e. only 194. In addition, the Methodists are also known to be the city on the mountain, which is seen and heard from afar; why do they need to be so anxious and concerned to prove their connection and unanimity with the original Protestant Apostolic Church by way of confession?

Philip. I understand your joking seriousness quite well. But will you now show me why the Methodist doctrine and way cannot form healthy and well-founded Christians?

Martin. Let us first take a look at the teaching, namely the one written on those 12 pages. There we find the following irregularities:

Apart from the unchurched and unhistorical omission of the original confession, several important articles of the doctrine of salvation are missing, such as that of the ministry of preaching (according to Acts 20, 5, 2). 20, 28. 1 Pet. 5, 2. appointed and decreed by the Lord), of law and gospel, of repentance, of election by grace and others.

Some of the existing doctrinal articles are partly erroneous and partly misunderstood. Thus, for example, in Article 7, "On Original Sin," it is finally said that "man has departed very far from original righteousness and is perpetually inclined to evil by his own nature. It is not clear what this distance is, whether it is a mere weakening and deficiency or a definite contradiction to the "original righteousness" of man before God; for only in the latter case would it be correct and in accordance with Scripture (Ps. 51, 7. Gen. 8, 21. Rom. 7,14.), but in the former case it would be an inclination toward the Roman doctrine. This inclination, however, is suspected in article 2, that Christ "offered Himself as a sacrifice not only for original sins, but also for real sins. From this it seems to follow that Article 7. regards that distance from original righteousness and that constant inclination to evil only as an involuntary original evil, but not as a voluntary original sin; now the latter is the opinion of the Roman church, but this is taught by our church in Article 2. of the Augsburg Confession "of original sin". Here it says, "that

all men after Adam's fall, being born naturally, are conceived and born in sins (Ps. 51:7), that is. that they are all from the womb full of evil desire and inclination" (but this is something more and different than merely having an inclination to evil) "and can have no true fear of God, no true faith in God by nature" (but by this latter word the possibility is already cut off as of itself), "that also this inherent pestilence and original sin is truly sin and condemns all those under the eternal wrath of God who are not born again through baptism and the Holy Spirit."

"Besides, the Pelagians and others are rejected who do not consider original sin to be sin, so that they make nature pious through natural powers to the shame of the suffering and merit of Christ. This condemnation, of course, does not fully meet the doctrine of the Methodists; for in Article 8, "Of Free Will," they teach again that, since Adam's fall, man by mere natural power and by means of his own works cannot turn to faith and invocation of God and make himself proficient; likewise, in Article 9, "Of Man's Justification," it is said: "we are counted righteous before God solely on account of the merit of our Lord and Savior JESU Christ, through faith, not on account of our own works or merits."

Although the doctrine of the Methodists rightly testifies against the Roman Church, it still makes itself suspicious of an inclination to the latter, since it does not actually call original sin sin, but only guilt, as if a son, against his inclination, had to take over his father's debts, which he had not made. Paul says (and not about the outward sin) Rom. 7, 7: "I did not know sin without the law. For I knew nothing of lust, where the law had not said, let not thy lust be." Matth. 5, 28. 1 Joh. 3, 15.

So God proves to us in the 9th and 10th commandment that the lust of the heart is already sin.

Philip. What then is their doctrine of baptism in that printed booklet? In their oral sermons it is not at all clear to me what they think of it! But it is certain that they do not think of it with a single word when they praise the miraculous effects of the penitential bench or invite the penitent souls to it.

Martin. You are taking the words right out of my mouth. For I was about to tell you what is written in that booklet about baptism, namely the following:

"Baptism is not only a sign of Christian confession, by which Christians are distinguished from the unbaptized, but it is also a sign of the new or rebirth. The Baptism of children should be maintained in the church."

Philip. Is that all that is said about baptism?

Martin. Yes, in Art. 16 "of the sacraments" it is said only in general, "that God works in us through them in an invisible way and not only enlivens, but also strengthens and fortifies our faith in Him.

Philip. What then might this mean, "that baptism is a sign of the new or rebirth"?

Martin. In no case something else than that it is an external image of the rebirth; but not that it is an effective means of grace for the rebirth and in the external sign of the water also really presents and communicates the designated heavenly good by virtue of the word of the command and the promise of the Lord Jesus Christ.

It is like the washing of the feet, for example, in which the Lord only depicted humility to His own, but did not essentially present it.

This opinion, at least of baptism as a mere sign and image of an internal purification occurring elsewhere, is the prevailing view of the Reformed Church in all its branches.

But one branch of this is the Episcopal Church of England, to which Wesley belonged and from whose doctrine in the 39 Articles the Methodists, as far as I know, do not essentially deviate. The difference between the two lies more in the different forms, ways and customs of public worship, and in the special institutions and means of the Methodists for the "revival of the true religion of the heart and godliness". (See the First Section: "On the Origins of the Methodist Episcopal Church.")

Philip. But what do the Methodists do with the weighty proofs of Holy Scripture, which unanimously testify in their simple, straightforward understanding of the word that Holy Baptism is not a mere outward sign and image of regeneration, but an effective means of grace, that regeneration is essentially effective in all who do not resist the grace of the Holy Spirit in evil! Who do not resist the grace of the Holy Spirit in evil unbelief? For is it not expressly said in Titus 3:5, "God makes us blessed through the bath of regeneration"? Does not the apostle Paul call it Ephesians 5:26, "the bath of water in the Word, by which Christ purifies His church"? Does not the same apostle Gal. 3, 27. say: "for as many of you as were baptized put on Christ"? And the same Lord and

Savior, who by the almighty word of His command (Matth. 28, 19.) and His promise (Marc. 16, 16.) made holy baptism exactly what it is - did He not Himself say to Nicodemus Joh. 3, 5.: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"? And in this last passage, does not the word from belong as much to water as to the Spirit, so that both are together, which does not happen in any other way than through the word of the command and promise of the almighty Son of God, so that the Holy Spirit works regeneration through the word in the water? - And does not Peter also say Ap. histr. 2:38 to those whose hearts were pierced by his preaching and who said, "Men and brethren, what shall we do?" does he not say, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost"? Does one not have to put on colored glasses by force in order not to see or not to want to see that only through holy baptism, as the water bath in the Word and the means of grace prescribed by the Lord Jesus Christ and therefore essential and effective, the forgiveness of sin, the gift of the Holy Spirit, the putting on of Christ, the death of the old and the revival of the new man (Rom. 6, 3. 4.), in short the rebirth? I am only annoyed that the Methodists everywhere pretend that all their teachings and ways are absolutely in accordance with the Scriptures, although here, for example, in this important article they are downright contrary to the Scriptures.

(To be continued.)

Methodism.

In No. 13, the apologist makes some statements about the change of the Augsburg Confession, which, however, need correction*), since they do not contain the pure historical truth.

Melanchthon had changed the tenth article to "that in the holy supper the body and blood of Christ be truly represented (*exhibeantur*) to the eaters with bread and wine"; and omitted the words "therefore the contrary doctrine is also rejected. At first glance, we can see how unstable, uncertain, and ambiguous this version is, while the original confession expresses the truth with the greatest sharpness and definiteness. The apologist now admits, to be sure: "since the Confession was the common property of the Lutheran Church, Melanchthon had no right to make this change on his own authority." However, he also gives as a reason for this: that the peace-loving Melanchthon sought with such improvements to remove more and more the cause of dispute between the Lutherans and the Reformed.

In contrast, the true Lutheran Church has always disapproved of Melanchthon's procedure with the greatest seriousness. Unfortunately, it was sinful love of peace and complacency,

*) Sources: Ausführliche *historia motuum*, by Löscher, and Handbuch der Kirchengeschichte by Dr. Guericke.

which drove him to break with the recognized truth. For in his own conviction he still agreed at that time with the Wittenberg Concordia, to which he still professed in 1540 in a testament, which he drafted himself during an illness in Weimar, after he had expressed his agreement with it several times in public letters shortly before. Thus, at first, he only wanted to use milder words instead of the earlier ones, and to remove the offence that the Swiss took at the counter doctrine that was valid for them, in order to hinder the work of the Union. But precisely with this presumptuous arbitrariness he committed a great injustice against the church, for which reason the Protestants had just cause to complain about his arbitrary switching to a public and general confession of faith, and soon enough even the supposed improvements concealed the decided error. Yes! Finally, the amended Augsburg Confession became the common banner of all Calvinists, Crypto-Calvinists and Philippists, under which they first secretly, then publicly, threatened to overthrow the Lutheran Church, until the Lord put to shame their attempts, especially through the salutary work of the Concordia formula. Since that time, the unchanged Augsburg Confession has had sole validity in the Lutheran Church.

But far be it from us to want to condemn Melanchthon because of that wrong. We hope that he recognized his mistake before his end and renounced God. Thus, in 1558, two years before his death, he confessed that he persisted with the "Confession, delivered to the Emperor at Augsburg in 1530," whereby he himself described the amended Confession as a mere private enterprise. But may his stumbling warn us to be all the more faithful and conscientious about the treasure of truth entrusted to us by grace.

The apologist further says: "The Jesuits also used this circumstance to their advantage and constantly reproached the Lutherans: "You do not have a certain faith, because you change your confession from time to time. For this reason in particular, the Lutheran princes were not satisfied with the changed confession. This reproach, however, was often made to the Protestants by the papists, and it also opened their eyes to Melanchthon's arbitrary procedure, since, as is well known, our enemies discover our errors more easily than we do ourselves. But that the Lutheran princes should not have been satisfied with the changed Augsburg Confession "for this reason in particular," namely out of mere offended vanity, is a slanderous assertion. It was rather conscientious confessional loyalty on their part. The matter is as follows:

After Melanchthon had initially, according to his habit, only improved some of the expression, he dared to change the content of the confession itself in some points. This happened from 1540 on. At the colloquium held at Worms between the Lutherans and the Papists, the Augsburg Confession was to be adopted as the basis. This served as the basis for the discussion. Melanchthon knew how to arrange it in such a way, without consulting the estates, Luther and the other theologians, that the modified Augsburg Confession was handed over in the name of the imperial estates. However, the papal collocutors, especially Eck, soon noticed and publicly recalled it. The same thing happened the following year at the Regensburg Colloquium, where the other Lutheran theologians and statesmen declared in the name of their princes to the chief president Granvella that they would stick to the copy that had been handed over to Emperor Charles V in 1530. Yes, they forced Melanchthon to remove the most important change in the article on Holy Communion and to publicly sign that he shared the unanimous confession of the entire church of the true presence of the body of Christ in Holy Communion and rejected the contrary doctrine.

In particular, the pious Elector John Frederick of Saxony strongly protested against the change of the Augsburg Confession. He had his old chancellor Brück seriously reproach Melanchthon how he could have presumed to change the Augsburg Confession in some points without the prior knowledge and approval of the Elector and the other estates; in the Elector's opinion, he should have refrained from doing so, since the Confession was primarily the responsibility of the Elector and the other estates.

Nevertheless, Melanchthon always had the Augsburg Confession printed in a modified form. However, as often as something was said about it, the princes expressed their displeasure. But how was it possible that Melanchthon could always do it unhindered? We have seen that the princes did not lack faithful warnings. They did not think of violent measures, since the Lutheran Church enjoyed a wonderful freedom at that time. In addition, Melanchthon was held in such high esteem that, blinded by this, many remained silent. Many remained silent. Others, who did not use the necessary prudence, harmed the good cause more. Also, the princes and estates at that time cared little about the printing of the Augsburg Confession, because they knew that it depended mainly on the original handed over to the emperor. It was not until 1580 that they had it printed under their own authority.

It is wrong for the apologist to say of the altered Augsburg Confession: "Luther probably did not like it either, but he never spoke out publicly against it." Anyone who has only a superficial acquaintance with Luther's character knows that such twisting and interpreting of clear truths of the Holy Scriptures was always anathema to him. In addition, Rorarius, a confidant of Luther, and obsolete Chancellor Brück also testify to his dissatisfaction with Melanchthon's procedure. Schlüsselburg, *de signis Sacramentar*, wants to have certain information that Luther had some sheets brought to him from the printing house and was angry about it. But also downright Luther chastised Melanchthon for his high-handedness. "Philippe," he said, "the book is not your confession, but the confession of the church; therefore you have no power to change it so often."

Luther did not speak out publicly against the change of the Augsburg Confession, but at that time it did not yet cause any public outrage; that happened only later. Melanchthon considered the printing of the Augsburg Confession a private matter, and Luther punished him privately for it. What more could he do? It was not his fault that Melanchthon did not listen to him. For this it was in Luther's last six years, when he was much ill and busy with innumerable important things.

Finally, the apologist says: "In 1561, the Lutheran princes held a meeting in Naumburg, at which a preface to the modified Confession was written, but not signed by all. In this preface it is remarked that the altered edition is somewhat clearer and more detailed than the original." Since the brevity of this account could lead the unbiased reader to erroneous assumptions, we add the following.

The Protestants were constantly reproached by the papists for their disunity and their deviation from the true Augsburg Confession. To remedy this, they held the famous Naumburg Princes' Day in 1561 at the instigation of the Elector August of Saxony. After the various copies of the Augsburg Confession had been compared with each other, the Wittenberg edition of the unaltered Augsburg Confession of 1531 was chosen, which was to be signed by all. So far everything went well; but then the two chancellors Ehem and Cracovius, two secret Calvinists, requested a preface to be placed anew before the Augsburg Confession and handed over to the emperor, in which they said that all the signed states (thus also the Electorate Palatine*) had hitherto tolerated no other doctrine than that which was founded in the Holy Scriptures and known in the Augsburg Confession, but that the disunity of which they were accused did not exist at all. The Electorate Palatine was also prepared to sign all this.

But Duke Johann Friederich of Saxony protested against this orally and in writing. "He could not sign the preface with a clear conscience, nor could he recognize the Electoral Palatinate, a protector of the Calvinists, as a comrade of the Augsburg Confession. This would only cover up the error and make the meaning of the Augsburg Confession uncertain. One should rather explicitly name the infirmities of the church and also remember the Schmalkaldic Articles" When his protestation did not succeed, the Duke went home again with his family.

After his departure, the Calvinist-minded party not only left the words criticized by the Duke in the preface, but also expressly added that the Confession changed by Melancthon was "somewhat more stately and more extensively repeated, also executed and enhanced on the basis of the holy Scriptures; one did not want to deviate from it at all; yes! it was also called the improved one. The article on Holy Communion was very ambiguous.

However, this protestation of the duke was not alone; for also many absent princes, namely the Lower Saxon estates and all well-meaning theologians, refused to sign that preface. It also fell by itself soon thereafter.

In the future, may the apologist make it his duty to adhere to the strictest love of truth in his communications about the Lutheran Church and to stick only to pure sources. Hermann Fick.

The Elector Friederich III of the Palatinate had already converted from the Lutheran to the Reformed Church in 1559.

Ecclesiastical message.

A few months ago, a number of Lutherans living in Jefferson County, Missouri, who, for the most part without knowing it, had allowed themselves to be lured into the unevangelical church, rejoined the Lutheran church; they then formed their own congregation of evangelical Lutheran confession and appointed the candidate for the holy office of preacher, Mr. J. Michael Johannes, a former student at Fort Wayne Seminary, as their pastor. The same has already been publicly and solemnly ordained to his office by the President of the Synod of Missouri 2c. on the last Sunday Eraudi at his and his congregation's request in their midst. May the Lord of the Church, our dear Lord Jesus Christ, take the young congregation under his special care and custody and let it grow in knowledge, faith and love, adorn the teacher with many blessings and let him receive one victory after another, so that it may be seen that the right God is still in our Lutheran Zion. Ps. 84, 7. 8.

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(Submitted.)

On the education and moral teachings of the Jesuits.

(Conclusion.) 2.

Something from the Jesuit moral teachings.

Jesuitism is especially characterized by a truly outrageous sophistry in the assessment of such things that fall into the area of Christian moral teachings. Even the Catholic theologian Joh. Ad. Möhler says of this sophistry that it often has a poisoning effect right into the innermost marrow of Christian life, and that religious depth, strict holy morals and serious church discipline must be subjugated by it. The same theologian says that the striving of the Jesuits is "to hollow out the whole church and to rob it of all strength and life". - To prove that even in recent times the moral teaching of the Jesuits has become no different from what it was when the famous Pascal exposed all its shamefulness to the eyes of the world, we will give a few samples from a book by Bishop Bouvier of Mons, which has been introduced as a textbook in the spiritual schools in France and is already in its sixth edition.

p. 605 of the 6th edition: "The princes are actually not bound to any state law, because they could only be bound to laws that would have originated from others than themselves. Now, however, this is not possible, since they recognize no superior in worldly matters and their own laws can have no binding force for them, because no one obligates himself. - It is certain that the usurper who has put himself in possession of power by force or by cunning is, according to the words of the Scythian in Curtius, a great thief. He has no right over the people he wants to rule. Nevertheless, he makes laws, issues orders, imposes punishments. What should or what are loyal subjects allowed to do? They are obliged to obey the lawful prince as long as he demands it and considers it useful, because by the mere fact

They are not released from their oath of allegiance in the case of usurpation, i.e. the usurpation of the throne. At the call of the lawful prince, they must take up arms against the usurper, besiege him, defeat him, chase him away. Even more, they must **murder** him like a malefactor, if the lawful prince expressly commands it." - In the Ten Commandments it says: thou shalt not kill, and here a bishop preaches assassination in the name of religion and philosophy. Let us hear how another Jesuit defends the teaching of the bishop: "To kill is an ugly word, I know it well; but it is also a beautiful thing about logic (i.e. the doctrine of logical thinking)! Well, the question is put: What should an oppressed people do? - Free itself. How? - By means of gentleness and prudence, if possible, if not, by an uprising, which is rebellious only if it has no cause, as the Chancellor, the author of the Succession of JESUS, says. But the tyrant finds ways and means to thwart the dethronement; he has powder magazines, bombs, in short, he has taken precautions; shall the people put their hands in their lap and remain in ignominious carelessness as if dead? A bold thrust would give it freedom and life; say: what is a people, and what, on the other hand, is a man?" ("The Jesuits" by a hermit.) According to this doctrine, the notorious regicide Ravailac, who murdered Henry IV of France, must be acquitted, for since he had a good intention in his deed of infamy, it can hardly be called a sin. - The writing of the hermit enjoys, by the way, the special distinction that it was announced to be read at all church doors in France.

We add a few more examples in which the Jesuit moral teaching is made clear in Pascal's manner.

An old country gentleman lets himself be heard in confession: My father, one of my neighbors is disputing my leasehold. We are in a lawsuit over it. He is in the wrong, but he will win, because he will produce a false deed, the falsity of which I, unfortunately, cannot prove. The family would settle with me, but he insists on his head. After that I will lose my leasehold. But now he and I are great hunting lovers. As soon as I meet him in the bushes, I want to put a bullet through his head. What do you think? - Don't do that! You would be arrested, brought to court and ... - Oh, as far as the court is concerned, that is my business. I have only the religious side in mind with my question, because I am a very anxious man. - And this leasehold is worth something? - A considerable amount. - Very much so. Is it necessary for you to be able to live? - Not that, I am! otherwise very rich. - Under these circumstances, your opponent may be as unjust as he likes, it is doubtful whether what you want to do to him can be excused. - Doubtful, my father? - No different, my son. You do understand Latin, don't you? "*Dubium est, utrum liceat occidere injustum aggressorem bonorum temporalium magni momenti, quamvis*

ad vitam non necessarium, si utiliter defendi nequeant" (i.e. It is doubtful whether it is permissible to kill someone who touches important goods, although not necessary for subsistence, if they cannot be defended with benefit). So Father Moullet speaks after Liguori and all of our most respected teachers. - Indeed, but there is still something: "*Sententia affirmans videtur probabilior* (the opinion which is in favor seems more probable)". I have such a high respect for your fathers that I follow their opinion without further ado, which you consider to be the more probable one. Also, the reason for which you prefer it to the other seems to me to be really convincing; for you say that "love does not demand that someone sacrifice a considerable part of his fortune in order to preserve the life of his neighbor. I thank you, my father; before the week is over, the neighbor will have his shot, I will have my leasehold, and that without sin! - —

Two people appear whose case is one and the same: one is a servant, the other a tailor; the former steals from his master, the latter from his customers. They are questioned according to the instructions of the "manual". The one says: my wage is too low for the services that are demanded of me: the other one: I get too little maker's wage. - Demands more. - No, my master would send me away, and for the money he gives me, find a valet who would hold himself harmless, like me. - It is just the same with me, the tailor adds. My customers would leave to turn to my guild mates, who steal as much as I do, or even more, and I will die of hunger with my family. - If things are like this, respected theologians absolve you of the sin and remit the restitution, because their principle is this: "Theft is excusable if it consists in a secret compensation by which the creditor brings to his side from the goods of his debtor just as much as he has to claim." Just as much, that is what matters; if you take more, you sin. Who judges the right measure? The servant and the tailor. It is true that they are judge and party in one person, but that does not matter: both belong to the arch brotherhood or to the Association for the Propagation of the Faith, and are therefore honorable, pious people.

We have nothing more to add now than that we have selected the most innocuous of the samples of Jesuit moral teachings at our disposal, because we found the others too offensive to share publicly. Nevertheless, we hope to have to some extent spoiled our readers' desire for the Jesuits, even if they seemed a thousand times more innocent and were praised by all Catholic newspapers at the same time. A. Wolter.

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Regret Address.

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The German Evangelical - Lutheran Synod of Missouri, Ohio a. St.

Holds its next meetings at St. Louis, Mo. from the second Wednesday after Pentecost, June 21 to July 1. The incoming brethren wish to inquire for the home of the local pastor at Mr. L. Pechmann, German Glass and Porcelain Goods Store, No. 22 Main Street, near the Old Market.

Printed by Arthur Olshausen,

Editor of the Scoreboard of the West.

Second interview.

The Doctrine and Ways of the Methodists.

(Continued.)

Martin. This pretense is a traditional custom of such faith parties, which deviate to the right or to the left from the old evangelical-apostolic church faith (which by God's grace has come to light again in the confessional writings of our church against papism and swarm spirits), especially in important articles of the confession and the doctrine of salvation. It is just a tempting signboard for curious guests, and bait to catch fish. But, friend Philip, where does such wisdom come from you? I have never seen you in such ecclesiastical zeal.

Philip. This is simply because I followed your advice and diligently studied the small and large catechism.

I stupid, arrogant fellow that I used to be, thought that this was only for the students and confirmands; but the more faithful and careful I have recently made myself about it, the more I also make the experience of Luther, who says (in the preface of the large catechism) that he diligently practices the catechism and must nevertheless remain a child and student of the catechism and also likes to remain so.

Martin. Would to God that our dear compatriots and fellow believers here in the country would do the same, especially since they have no preachers, or no believers, or no preachers based on the church; there would not be the swarming and fluttering spirits of any kind making special conquests among them, if they thus remained in what has already been entrusted to them by the fathers for over three centuries.

Philip. But if for the Methodists, as for the Reformed in general, baptism is nothing more than an empty sign and image of regeneration, without this itself being essential and causal, then it is a sign and image of regeneration.

What does it say in article 16 "of the sacraments" that "God works in us through them in an invisible way, and not only enlivens but also strengthens and fortifies our faith in Him"? For so you said before that in that booklet the Methodists taught. Since they consider baptism to be a sacrament, they seem to ascribe to it the same efficacy of reviving, strengthening, and fortifying the faith.

Martin. So it seems, indeed; but, in the first place, you will hear little or nothing even of this efficacy in their oral sermons; secondly, the expression about this efficacy of baptism is much too general and indefinite, and does not correspond to a single scriptural expression of the efficacy of holy baptism; for e.g. also every special hearing of prayer, every single salvation or preservation of body and soul is for those who already believe a revival and strengthening of faith; finally, however - and this is the main thing - this expression in an improper way already presupposes faith, consequently also that which it grasps, as hand and mouth of the soul, namely the forgiveness of sins, the putting on of Christ, in short the rebirth.

However, according to those passages, such as Ap. 2,38. Gal. 3, 27. Tit. 3, 5. Joh. 3, 5. which you mentioned earlier by name, these goods of grace and salvation are just derived from the effect of baptism, which appropriates them to the individual after Christ has acquired and earned them for all; therefore baptism, as the divine means of administering grace, must be there earlier than faith, the human means of receiving it, but not the other way around, as those words of the Methodists invert the divine order of salvation.

Philip. But where do the Methodists get faith, i.e. actually the grace of God and the merit of Christ, which faith takes hold of, since they do not want to have this through baptism and this already exists. strengthen and revitalize? What is written about it in their teaching in that booklet?

Martin. Nothing; not a single article deals with the acquisition of salvation and divine means of grace. And this is what I called earlier the first defect of those 12 pages, that several important articles of the doctrine of salvation are completely missing. And so there is not a word about the ministry of preaching, and that God alone gives the Holy Spirit and the right faith in Christ through the gospel and the holy sacraments, as our Augsburg Confession clearly testifies in the fifth article.

In their oral preaching, on the other hand, they do not fail to testify that faith comes from preaching; and they are right in this, for the apostle himself testifies to this in Rom. 10:17. But they are wrong in this, and with them the Reformed in general, in that they take from baptism what the Lord has given to it, as we saw earlier, and give what they have taken to preaching. Hence it is that they regard this alone as an essential and effective

means of grace of the Holy Spirit, which brings about regeneration and sanctification; baptism and the Lord's Supper, however, are only outward images and signs, which as such do not essentially present any good of salvation. This tearing apart and disturbing of the divine order for the bestowal of salvation in Christ has just as evil a root as it bears evil fruit. This is the unbelief that in and with the water, bread and wine, by virtue of the word of promise of the almighty Lord Jesus Christ, the promised heavenly good, i.e. in short, Christ, the crucified and risen One for us, together with all that he is and has, is essentially and truly offered and received. The evil fruits, however, are 1. an overestimation of preaching, although they do not believe the proclamation and promise of the Lord himself in the institution of the holy sacraments; 2. an underestimation of the latter, in that they attribute their effects to the preaching of the sacraments; and 3. an underestimation of the preaching of the sacraments.

3. a kind of superstitious workmanship with their faith. For what they generously leave to the sacred sacraments in terms of value and essence is not based solely and exclusively on and in the words of institution of the almighty Son of God, but their faith helps to make it what it is.

Philip. I do not quite understand the latter, but illustrate it with an example.

Martin. Now you see, Philip; in the case of Holy Communion, for example, they quite obviously claim, and so do the Methodists, Article 18 (according to the 28th article of the 39 articles of the Episcopal Church of England), that only believers are spiritually made partakers of the body and blood of Christ (i.e., that their faith goes up to heaven, while their mouth receives the signs of the bread and wine, and there unites with the exalted Christ). (i.e., that their faith goes up to heaven, while their mouth receives the signs of bread and wine, and there unites with the exalted Christ); but he who has no faith receives nothing but bread and wine. From this you see clearly that for the Reformed, faith in Christ and his atoning death helps to make the holy sacrament of the altar, but not the words of the almighty Lord Christ: "This is my body, this is my blood. The unbelief in these words of the Lord, in their simple and crude sense, produces, as a just blindness from God, the superstition in the miraculous power of their faith. - It would be as if I claimed that the sun's body, which is dark in itself, only gets its illuminating and warming glow through my eye, or that the food only gets its strengthening and nourishing power through my stomach. Sun and food, however, have their essence and effect through God's word and order, and my eye and stomach are only the human means of reception, although they are also ordered by God; if these two are healthy through God's grace, then I will see and digest correctly, if they are sick through Adam's and my sins, then I will see and digest badly, but of course sun and food are innocent of this.

It is similar in the spiritual sphere with faith, which is the human receptacle for the divine means of grace of the gospel and the holy sacraments, which enlighten and nourish us spiritually, for their blessed appropriation; But that we may see and grow strong unto eternal life that these spiritual gifts of love from our God and Savior have the nature and power to enlighten and nourish us spiritually, our faith does nothing to it, our unbelief nothing to it, but this rests essentially and exclusively in the words of institution, command, and promise of Him through whom the Father also created heaven and earth. Therefore, even if there are unbelieving hearers of the word and recipients of the holy sacraments, they retain their essence and effect; but the preaching of Christ becomes a stench of death to them.

and by unbelieving eating and drinking they eat and drink judgment to themselves, in that they do not distinguish the body of the Lord (1 Cor. 11:29.). But if in those sensual things it would only seem childish and silly if I claimed that my eye would help the sun to shine or my stomach to strengthen the food, here in these spiritual things it must rightly seem sacrilegious and presumptuous to any unprejudiced person if I claimed that my faith would help to form the essence and work of the gospel and sacrament; for by the will and word of the Lord they are what they are, before, without and above all faith of man. - Moreover, there could be nothing more comforting in the Holy Communion for the weakly believing and challenged man, for whose consolation it is especially, than if his oppressed faith had nevertheless to swing up to Christ in heaven in order to share in the blessing of the Sacrament.

How much more comforting and heart-strengthening it is to take the Lord from heaven at His word and to receive Him humbly and faithfully in His mysterious omnipotence and love, which descends to our weakness, in and under the bread and wine!

Philip. Now it is clear to me what you used to call a superstitious workaholicism with faith; and as strange as this expression was to me then, I see now that you are right in it.

By such an overestimation of faith and such an underestimation of the means of grace, it seems, the right healthy viewpoint of the gospel in general can be obscured and diminished; for there is only one step missing, as it were, that one regards faith for itself and even considers it something meritorious to acquire grace.

Martin. Bravo, Philip! I see that you are making good progress in the healthy knowledge of salvation; indeed, Luther's small catechism, even without the large one, is an excellent teacher if the dear Word of God, inner experience and the blessed cross are present. You are quite right that this misjudgment and disregard of the holy sacraments in their proper place in the order of salvation can easily drive the Reformed, and with them the Methodists, into this subtle Catholicism of ascribing to faith a contributory merit to conversion and beatification.

And that is why the prevailing preaching and teaching of the Methodists has something sick and defective about it: for they drive so violently on the feelings of repentance and emphasize faith so excessively and singularly that God's work and deed, namely the law, the cause of repentance, and the gospel, the cause of faith, are very much overshadowed.

And this seems to me to be one of the chief infirmities of their preaching; for that they are at large- In accordance with the truth, we do not want to deny them their repentance toward God and their faith in our Lord Jesus, and we place their sermons high above all unbelieving moral sermons and the colorful tinsel of eloquence. Nevertheless, it is and remains just as true,

1. that they do not deny the divine fact of law and gospel, i.e. God's holiness and righteousness in his law, and God's grace and mercy in his fine gospel, and that is, Christ crucified through and for us, there and here, according to history and doctrine, not diligently enough interpreted, not carefully enough painted before the eyes; and this manner of preaching alone, together with the right doctrine and administration of the holy sacraments in their place, is able, under God's grace, to produce and preserve deeply, thoroughly, and lastingly the right and healthy penitential and faith state.

2. that they prefer, for the sake of a quicker, albeit superficial, effect, to use the law and the gospel unilaterally to appeal to the feelings of the people.

They try to penetrate the hearts of the listeners in order to bring forth visible pain of repentance and joy of faith as quickly as possible. They forget the important word Marc. 4, 28.: "For the earth brings forth of itself first the grass, then the ears, then the full corn in the ears. They are like children who dig up today what they sowed yesterday to see if and how far the seed has grown. For this reason, their preachers undoubtedly consider many things as conversion, where the seed had only fallen on the rocky ground and therefore quickly died out, because there was no deeper soil for it to take root more firmly; i.e., where they accept the word with joy, but fall away at the time of the challenge. Yes, it does not even require tribulation and persecution for the sake of the Word in order to fall away; but since the main thing is the excitement of the feelings and the clear and healthy knowledge of salvation is a great secondary matter to them, it is no wonder that many of the Methodists fall away and fall into such sects that excite the feelings even more. It is like a person who looks more at the spiciness than at the nourishment of a dish and prefers the pleasant taste of the tongue to the healthy nourishment of the whole body, who changes from salt to hot pepper and ginger, or from weak whiskey to strong whiskey; for the dulled tongue needs ever sharper stimulants from outside to feel the same stimulus.

3. that the Methodists, instead of the right teaching and handling of the holy sacraments, as the means of grace and salvation ordered by the Lord Christ Himself, have fallen into various human and artificial stimulants and methods, of which J. Wesley and Whitefield did not yet know, and which they would hardly approve of in part. These men also needed,

The Church of England, which God used to discipline and revive the Episcopal Church, did not use these artificial pumps and presses; for they preached on their missionary journeys with proof of the Spirit and power, and the grace of the Holy Spirit worked many a revival from the sleep of sin through their preaching, which the dull sons try to force by means of self-made engines and steamworks. To these revival levers belong mainly:

a. The *protracted* and the field meetings (*camp meetings*). What used to be a necessity at the time of those two men, has now become a standing form, mostly without necessity, because there seems to be no shortage of Methodist preachers and churches.

Furthermore, what was natural in this earlier state of emergency has now become an unnatural and grimacing distortion. For can one think of anything more mad and crazy in the spiritual field than this assault, lasting days and even weeks, by several of these violent preachers on the feelings of an inflowing and outflowing mass, which is, as it were, constantly entertained with spiritual drinks, from cider to double-spiced mulled wine, but not with bread and healthy, more nourishing food? What can be the fruit here, even in the best case? The violent arousal of individual feelings of repentance and faith, which, in the absence of later careful care and proper guidance, either end in weariness and emptiness, or go astray, so that man seeks only the renewal of that first bittersweet indulgence, but not a thorough conversion and change of heart. But even supposing that some of these, by that special grace of the Holy Spirit of which I spoke earlier, should later come to a healthy state of repentance and faith, should this exciting and drifting way be approved for the sake of it? Not so; for it is a gross and palpable contempt of the apostle's admonition 1 Cor. 14:40: "Let all things be done honestly, that is, decently and orderly" and "God is not a God of disorder, but of peace" (1 Cor. 14:33).; it also makes a mockery of all ecclesiastical and worshipful custom, since, as has been said, the outward occasion for Wesley's and Whitefield's former field sermons and the former state of emergency no longer exist; it rests on a secret confidence in the power and effect of this urging and driving on the feelings of the hearers; it works, finally, on the whole, multiple evils. For it provokes mockery of the sacred and is not an innocent cause, but a guilty cause, that the mockers sin even more; it gives righteous offence to God-fearing and church-minded people; it nourishes and promotes the idle, curious desire of the people to listen and to look, who flock here as if to fairs and market criers.

and chattering, laughing, eating and drinking, etc., during the sermons, prayers and songs. It also does not give the person who has been wholesomely affected by the word of God time and rest to process the impressions received and to arrive at a healthy knowledge of sin and salvation; rather, on the average, it only leads to that morbid arousal of individual feelings of repentance and faith, which, as in a spiritual intoxication and stupefaction, confuse and intertwine themselves; This is followed, as I said, either by dullness and emptiness, even disgust and weariness, or mostly only by the desire to have this bittersweet emotional intoxication again, similar to what opium eaters and brandy drinkers do sensually.

b. The so-called *anxious seat* (*mourners bench*) or the calling out of the penitent souls to a certain place after an address. During Wesley's and Whitefield's sermons, it sometimes happened that, especially in areas where the law and the gospel had not yet been preached or had not been preached properly, individual souls were so powerfully struck in their hearts that they cried out loudly and jumped up, sobbed and wailed with fear or shouted and rejoiced with joy. And who would dare to measure the richness of God's grace with such a narrow-minded measure, in order to absolutely deny that those repentant or faithful emotions of the heart were worked by the Holy Spirit through the sermon, which manifested themselves in such unusually strong outbursts? Just think of spiritually neglected and depraved people of lively and strong feelings, who perhaps never in their whole life heard the law and the gospel preached with proof of the spirit and power - what wonder, if such people, after being powerfully struck in the heart by the word of God, involuntarily manifested these feelings also in audible sounds and perhaps unusual gestures? It seems to me that one has to beware of two different paths when judging such phenomena. One is the one indicated above, that one regards them as self-made pretence and hypocrisy or only for enthusiastic self-conceit and rather for works of the devil than of God; the other is to regard such events as the sole work of the Holy Spirit and as the right and actual revival and conversion, as it should happen in all by right. Those preachers and members of our church who lack a deeper inner experience of repentance and faith, and therefore also a spiritual knowledge of the Scriptures, of the

various ways of God and of the various characteristics of human nature, usually fall into this aberration. The Methodists, on the other hand, have taken this path themselves, and this is certainly the reason why the penitential bench and the procedure with it came into being in the first place. What in Wesley's and Whitefield's time was in individual cases the free working of the Spirit of God through their

The sermons that their weaker descendants preach now seek to make a general form of it and to elevate it to the right way. They measure the essence and value of conversion according to the greater or lesser strength of the inner feelings of repentance and grace and the outward giving, and hence the insistence and activity of their preachers that the (so-called) repentant souls come to that special place, as if the converting grace of the Holy Spirit were bound to a certain place, time and manner, or as if man were able to repent of his own will and come forth as repentant. In doing so, they also use their lure and scare stories, completely in the manner of market criers and quacks, to bring in timid or troubled souls, the former by extolling the miraculous healings of the penitential bench, the latter by intimidating them from the life-threatening rejection of this infallible remedy. These tales, which are mostly heartily tasteless and hackneyed, can do a double harm. By means of the enticing histories, thick and spiritually vain and arrogant souls can be persuaded to come to the heart and to give birth to the penitent, without truly being so and then being considered so by the congregation: Conversely, many a timid but sincere and penitent soul, who could not overcome his shyness to come forward, may later fall into great fear and distress because of the scare story, and through the devil's deceit think that the time of grace is over for him because he did not go to the penitentiary; if God's grace and wisdom were not greater than the Methodists' fanatical foolishness and their new lawlessness with the penitentiary: - If God did not look at the heart, regardless of whether there was a strong, weak or no visible birth, it would not be due to these childish and silly histories of fright if such a fearful soul did not later despair of God's grace because it had not gone to the penitential bench. This much at least is certain: the Methodists and Methodist-minded preachers consider being penitent and coming to the penitentiary bench to be the same thing; but both, as just noted, can be heavenly different in many cases; for many can come here who do not sincerely bear heartache over their sins, and many cannot come who are in true godly sorrow. With regard to this case, you yourself know the course of events with the wife of O., who was led to the penitentiary bench in February with considerable convulsions and shrieks, but after about a quarter of an hour was already jumping for joy and gratefully pressed the hands of her spiritual helpers of faith; however, after a few weeks she got into an obvious marital quarrel with her husband, so that they lived completely separated from each other for a while.

Therefore, it is an untenable ground when the Methodists claim that it serves as a testimony for

the decision for the Lord and his kingdom, if someone comes publicly to the penitentiary; for some penitents can have this outward appearance of decision, in whom the inner decision is not sincerely present, and again this, or at least the willingness for it, can be in many who decidedly avoid the penitentiary. At the same time, in these some useless cries of repentance can arise, as if they were not yet serious about their decision for Christ, as long as they have not yet accepted this new circumcision law of the Judaistic Methodists; and vice versa, in those a new and terrible cries of repentance can easily arise, as if they were now truly converted, because they have been to the penitentiary.

(To be continued.)

(Submitted.)

Franz Leopold von Reising's own account of the terrifying Inquisition trial he endured in Rome for arousing some disputes and keeping and reading forbidden books.

(From the Latin.)

I was born - as Reising writes in his account of March 20, 1700 - to noble parents in Grätz in Styria. In my 7th year I was handed over to the Jesuits for instruction and from that time on I was devoted to the sciences. My teachers in the noble college in Grätz tried to convince me of the advantages of the monastic life and presented to me, a still inexperienced boy, especially the society of Ignatius Loyola with such brilliant colors that I promised to consecrate myself as a sacrifice to Loyola. In the meantime, when the usual vacation time came, I went with my parents to our castle, near which the Canonici (canons) of Seckau resided, who, after repeated invitations, lured me to their college. After a three-day stay there, the prelate asked me what I thought of their college. According to my youthful insights, I praised its dignity and riches. The prelate showered me with gifts, arranged hunts and a thousand pleasures, so that in the intoxication of these I became unmindful of the vow I had made to the Jesuits and, against the express will of my parents, agreed to become a canon, which I did for eighteen years. After the novice year I was sent to the universities of Grätz, Vienna and Ollmütz. Here I studied philosophy and theology until I became Baccalaureus of Theology. When I reached the age of 24, I was ordained a priest and at the same time assigned to administer the office of a preacher and confessor in the chapter. I took up my office and now read the Holy Scriptures with greater zeal. And since I had read the letters When I went through St. Paul's, especially the one to the Romans, I felt such rays of evangelical truth in my heart when I read the article about the justification of a sinner before God that I spent all the time I had left on this holy study. Since that time I have also been troubled by various scruples of conscience. As a preacher, I had permission to read forbidden books, which were locked in a special place in our library, but under the episcopal restriction that this was done only one hour each day and in the middle of the public library and that after each reading the key was delivered to the dean; to take such a book out of the library was forbidden under penalty of a greater ban. Luther's works came to me first,

I found them in both the Jena and Wittenberg editions, but because they were so detailed, they could not give me full satisfaction at a cursory glance. At last, by guidance of divine grace, I fell upon the *) Examination of the Tridentine Council by the very famous Blessed Dr. Martin Chemnitz. By reading this book I was seized by such a desire for the truth that I could not be satisfied with the allotted time in the public library, but took the said book against all permission from the library secretly to my chamber and there used all free moments to research in the same. I compared the sayings of the fathers with the words of the holy scriptures and was not a little amused by the wonderful correspondence between them. I put down on paper the most prominent points of controversy in conclusive order. If an opportunity presented itself, I disputed with the doctors and professors of theology. Whereas I relied more on the evidence from the Holy Scriptures than from the ancient fathers and church assemblies, the others based everything on the infallibility of the pope, the conciliar and the church and decided according to that. I could not be reassured by such a decision, since a thousand questions and opinions could arise in the papacy itself. I cited France, which thinks that only the church assemblies cannot err; Italy, which attributes this quality to the pope; Germany, which gives both this prestige at the same time. Finally, at a public wedding banquet, I put the Jesuit Sies, the main contender in all of Austria, in such confusion about the article on communion under both forms that he could not muster a single word more, but with a foaming mouth railed at me: "It would be impossible for me to know this without being in friendship or scientific intercourse with the Lutherans.

This book is a refutation of the main confession of the Roman Church, namely the decisions made at the Council of Trent.

to stand." - From this time on, everything is full of rage against me; I am accused of the most shameful heresy by the bishop, and he, incited by the Jesuits, falls into a great rage. While this Jesuit work is going on secretly and I know nothing about it, the next day I am invited by the dean to participate in a recreation. This takes me out of the Collegio to a castle two miles away. In the meantime, the provost searches my camp with two older canonists and finds the exam of the Tridentine Council with remarks that I have made. As I return to the Collegium, I am told by the doorkeeper that I should come to the superior as soon as possible. He has the forbidden book in his hands and, with the help of the older canonists, pronounces the sentence of greater ban on me and orders that I, as an early communicant, be separated from contact with the canonists and placed in special custody; for in this case he cannot decide alone, the whole matter must be reported to the bishop. Four days later the bishop appeared in person and summoned me to the chapter. After a sharp rebuke, he asks what I think about the disputes that have arisen so far? Whether I had not received any information about it? I replied that I had had no dispute except about the infallibility of the church, and that I would like the bishop to go through the individual papal writers with me, so that if he brought me one who spoke absolutely and definitely about this matter, I could sign his opinion; but, I added, the bishop would not be able to do this, since the pope himself, for fear of a new schism (church schism), would not dare to decide this opinion. The bishop stands up and claims that he will certainly solve these doubts, and tells the dean to have me brought to the former custody as soon as possible. For ten days I am kept in custody and not a soul comes to me. On the tenth day, finally, the prelate and the dean come in the name of the bishop, and the prelate, against all my expectations, brings the resolution of the bishop. Because the bishop notes that I have an excellent inclination for the study of controversies, and that it would be more of a disgrace than an honor for me, who had already been a preacher and canon for so long, if I were to resume my studies in Germany, he has decided to send me to Rome, so that when I have spent one and the other year there studying under more excellent men, he could confer higher offices on me in his own college. As soon as Rome rang in my ears, I also thought of the pit they had dug for my soul; but it was a matter of blind obedience; I also still had to pay my tank to the bearer.

The second day after that, I left for Rome, accompanied by the Dean and two servants. Thus I was led from my college by carriage to Venice, from Venice by ship to Ancona, from Ancona again by land to Rome, where the Dean chose the famous Collegium 8. *Mariae de pace* as an inn. We stayed there for two days. The next day, towards evening, I and the prelate were invited by the Dean of this Collegium to go for a walk. We arrive at a large palace. I follow the prelate and my dean up two flights of stairs. Here four Dominican monks appear, greet the two prelates respectfully and lead them into the room. When I also wanted to follow, one of the Dominicans ordered me to wait in front of the door. He also stays with me. No sooner have the others entered the room than four armed Lictors come up and stand in front of the stairs. I, astonished at the sight of them, spoke three times to the monk standing next to me, but he did not dignify me with an answer. Half an hour later I was called into the room. Here the inquisitor addressed me with very proud words: "You shall know that this place is the office of the holy Inquisition; why you have been brought here you will be able to imagine for yourself; for these very causes you are now to be incarcerated, until the further trial which must be held with you by the Inquisition; with this padre go to the place assigned to you." The father was the overseer of the prisons, the same one who stayed with me outside the door. To a thousand excuses and lamentations that I offer, the inquisitor answers me: "Here there is nothing to excuse and lament, here you must obey without further ado." But since I continue to demand the causes of my imprisonment, and accuse my decan of several things, the inquisitor interjects: "Have you not seen those lictors? If you will not willingly follow the warden of the prisons, they will show you the way." The hope of obtaining pardon and mercy had disappeared. I follow the prison warden. We went through a dark corridor, then down two flights of stairs, and I was locked up in a subterranean, very narrow and damp prison, eight feet underground and built of hewn stones. I inhabited this wretched place for a year and a half before I was called before the Inquisition Court for the first time. During this time I saw no daylight, no access to me was open to anyone except the spiritual fathers, who are called the visitors of the prisoners. These came to me every Monday and exhorted me to faithful obedience to the Roman Church and to the rejection of heresies. Every two weeks on Fridays I was beaten to the bone for penitential exercise. During the whole time of the Ge

During my stay in prison, I lived the most painful life with open wounds and bumps. The prison was very damp, so I began to swell up all over my body; indeed, my distress was so great that I could no longer bring my hands to my mouth, and yet I was not spared the cruel punishments. Since I had no hope of remaining alive, I asked the warden of the prisons and the spiritual fathers to implore the Inquisitor on my behalf to put an end to this torment by some death sentence, for I wished to be dissolved and to be with Christ. When the Inquisitor had heard this declaration of mine, two notaries came and told me that it had been reported to the Inquisitor that I had pleaded guilty to death, and asked if I would be willing to tell the Inquisitor myself. I reply that I have only conditionally demanded death for these tortures. Thereupon they explain to me with various ungodly reasons that I could not see the Inquisitor if I did not want to bring forward something special. Finally, I promise to make a confession.

So, after a year and a half, I am allowed to appear for the first time before the Inquisition Court. Cardinal Colloredo, as President of the Inquisition and as the Pope's chief penitentiary, had the first seat. On his right sat the Inquisitor and on the left the Abbot Melchior, the Inquisition Vicar. There were also four assessors and two notaries, who recorded every word. The Inquisitor addressed me half-dead and said, "What are you doing here?" I stared at the questioner and was doubtful what to answer; but he repeated the words, "What are you doing here?" At last I began: if they did not know what I was doing here, why did they throw me into prison and torture me? But he asked the third time: "I ask you, what are you doing here? Since I am unable to utter any words because of the tears falling from my eyes and the fear of my heart, the warden of the prisons is ordered to carry out the order given to him on my behalf. I was then led to a wide courtyard, surrounded by very high walls and situated on the banks of the Tiber, and was informed that this was the place of justice, where the stubborn heretics would be put to death either by fire or by the sword. In the middle of the courtyard was a pile of ashes. At the sight of it I was told that seven weeks ago a Franciscan monk, a man of seventy, who, seduced by the reading of similar books, had wanted to flee from his monastery and join the heretics, but had been seized on the way and dragged to Rome, since he had not wanted to depart from his shameful opinions

in any way, had been delivered alive to the fire here. The same will be done with me, if I am would not deviate from my opinions. There also appeared at one side an unusually long man with four lictors, of whom I was told that he was the executioner and dispenser of justice. After this action I am locked up again in my former prison. While I was lamenting my sad condition with a thousand sighs, something approached the door of my prison. It was the abbot Melchior, who addressed me as follows: "Dearest son, I pity you for your miserable situation. Driven by paternal love, I visit you. Perhaps the procedure of the Inquisition is unknown to you. You must know that the office of the Inquisition is sacred, and consequently cannot accuse, judge or condemn anyone. Only those sinners are brought before the Inquisition whose sins are public and known to the world; therefore it is customary that everyone accuse himself, and when asked what he is doing here, voluntarily confess and declare that he is guilty of this or that crime, just as his own conscience tells him. If you do this, you can expect a lighter sentence. Listen to my admonition, and farewell." He waited for no answer and left. I considered this tyrannical way of acting, since I had to be my own prosecutor and executioner, and was very depressed.

But because of the existing obvious danger to my life, another trial could not be postponed. I am therefore called before the Inquisition again the following day, where the Inquisitor spends the same words: "What are you doing here?" I humbly answer him: I know of no other reason than the preservation of a forbidden book and the too zealous disputation about disputes. But as I put forward something in my defense, the inquisitor adds: "You have been summoned here on the charge, and you should know that these are entirely sufficient grounds, according to the ordinary laws of the Inquisition, to deliver you to death." And after a long and very hard speech, in which he described the greatness of the crime he had committed, he pronounced the death sentence on me. He then talked secretly with the Cardinal. Finally he showed the letter that had been received from the bishop. In it, my death was not demanded, but that I, corrected and chastised by the Inquisition, would be kept in Rome for the rest of my life, so that I would have no opportunity to read similar books, to initiate disputations, or to keep company with heretics. The Inquisitor promises to satisfy the wishes of my Bishop and Collegii, if I would first have testified by a public oath that I no longer want to believe, defend and make known the doubts I have raised so far. On the other hand, I now declare with what right such an oath is imposed, which in its own words proves to be inadmissible, since the in

quisitor had only just called my disputes concerns? An oath is never required in uncertain matters; how can I be convicted of having believed this or that, since God alone is the heart's proclaimer? Angered, the inquisitor says: "So you are afraid to take the oath; I see that you are still afflicted with the heretical plague. Then I had to leave and wait outside the door. When I had been summoned again, the inquisitor said to me: "If, then, you believe that it belongs to the Most High to take an oath here, the Inquisition, guided by leniency, will remit the oath to you; but it demands that you sincerely promise, without further hesitation, the following three things: First, that you will render perfect obedience to the Holy Roman Church and especially to its superiors, and that you will remain in Rome for the rest of your life, without any desire to leave for your native land or any other place; Secondly, that you will not make the slightest mention of the disputes which have become known to you through the reading of these books, neither to scholars nor to unscholars, neither to secular nor to ecclesiastical, nor to any man; thirdly, that you will not reveal anything at all about the whole process of the Inquisition which has already taken place and which is still to take place. If you transgress one of these, you shall know that you will be subject to the same and even more cruel punishments of the Inquisition." This I promised, but without an oath. Thereupon the whole council went into the next room, the Cardinal taking the place on the right and the assessors on the left. The Inquisitor, dressed in a stole, sat down on a magnificent chair. On the altar, which had been erected for this purpose, two lights were lit. And I, dressed in the suit of a sacrificial priest, was ordered to fall on my knees before the inquisitor. But since my exhausted strength did not permit this, two pillows were laid down and I was held under the arms of two lay brothers of the Dominicans. The inquisitor absolved me from every ban, the greater and lesser, from the annulment, the interdict and other ecclesiastical punishments and handed over to me the former authority. After receiving absolution, I also hoped to be freed from the torments of the Inquisition; but the Inquisitor orders the notary to announce to me the last decision of the Inquisition, who then, standing, read to me the following: "Since the sacred office has noticed that your illness is increasing day by day, it has, by great mercy, authorized that the physicians and surgeons visit you and apply to you the necessary treatments and medicines; in the meantime, however, you will remain a prisoner under the supervision of the Inquisition for another six months because of the suspicion of heresy, but you shall be kept in more comfortable prisons and provided with better food." So I was offered another prison.

niß instructed. The physicians began their treatment of me, which was so painful that no one who had not seen it with his eyes could imagine it. Seven small bones were removed from my skull, which had already begun to rot due to the previous overly humid conditions. The scars are still visible. However, the physical pain of this last imprisonment was not so terrible. But my conscience had to pass heavy fights. I was given the task of preparing speeches in Latin about the most perverse articles of the papacy, namely about the prestige and infallibility of the Roman Church, about the succession of the popes, about the invocation and canonization of the saints, and so on.

When this tyranny was also over, the council of the Inquisition met again. The inquisitor makes known to me the last inquisitorial decision and promises me freedom if I would promise these two points with an oath: that I would remain in Rome the whole time of my life and never reveal anything about the inquisition process and the disputes known to me. If, however, I did not want to take this oath, I would be sentenced to eternal imprisonment. The fear of such a prison frightened me and made me take the required oath. Thereupon I will be handed over to the prelate of *S. Maria de pace*, whom I must venerate as my true superior and in whose collegium I must spend my life. I have inhabited this Collegium for one and a half years after the Inquisition. This time was especially favorable for me to become acquainted with the most impious Roman ruses with which the inexperienced are baited. I was eager to attend the conversations of the most distinguished Doctors and Cardinals ("whose denial of God and intrigues I will shortly publish in print together with a more detailed description of the originator and propagator of the Inquisition"). I now had to read mass again, hear confessions, etc., from which the convicted conscience resisted so much that I would often rather have chosen death than this miserable life. The constant pangs of conscience seemed more unbearable to me than even the Inquisition. In this most severe pressure of conscience, I finally overcame the fear of the torments of the Inquisition, which had so far held up my exit from Babel. Therefore, when during the daily and nightly prayers of 40 hours, which are performed in the church, which service was held in great esteem by us, an opportunity

presented itself, I did not miss it, but, after having implored God most imploringly, I sought a secret exit from the church in the middle of the night. The attempt succeeds. With quick steps I walk through the city. I come close to the church of *S. Mariae Majoris*. I use the remaining hours of the night for the journey. With At daybreak, I hide in the thicket of the forest. I walk through impassable mountains and do not eat a bite of bread for four days. On the fifth day, when hunger torments me, I go to a lonely farmhouse. I buy bread, wine and eggs for my little money. And somewhat refreshed, I talk to the farmer about the nearby places. Among others, he tells me about an old town, commonly called Cittavecchia. I inquire about the right way to get there, arrive, hide in a garden and wait for the evening hours. Since the gates were soon to be closed, I walk through the city toward the port, ask for a ship that goes to Livorno or Genoa. Fortune smiles. I am shown two ships that are to leave that night. I go on the first one, and ask the master of the ship to take me, a poor clergyman, to Livorno. He heeds my request and promises a free trip. At the second hour of the night the ship goes under sail, and the winds were so favorable that on the third day we reach the port of Livorno. Here I exchange my priestly clothes with a Jew, obtain a ship opportunity to Genoa, go from there on foot to Tortona, Pavia, Milan, Como and over the highest mountains into Switzerland and into a famous imperial city, where I am provided with aid and recommendations. Finally I come to Jena and in this famous university, where the blossoms of evangelical truth are resplendent before others, I have decided to pay my vows to the Lord, who has called me back, for my salvation and that of many erring souls, but primarily for the glory and honor of God, the Most High, to whom be praise and glory for all eternity. Amen. B.

Latest from Oregon.

The dear readers of our paper, who are looking with us to Oregon as the next "destination of our mission, will certainly hear with interest the following, albeit saddening, news from that country. We take it from the "Republican" of St. Louis, which reports on May 18 the report of Mr. Joseph L. Meek, who arrived there the day before from Oregon.

It was on November 29th of last year that the Cayuse Indians attacked the mission station at Wacilalpu, killing Dr. Whitman and thirteen other people, wounding several and leading the rest into captivity. The cause of this terrible bloodbath was the following: Among the Cayuse Indians several contagious diseases were raging, from which many died, especially in and around Wacilalpu, the residence of the doctor, who was constantly endeavoring to bring medical aid to the sick and to alleviate their suffering. Then the poor, blind people began to suspect that they had been unfortunate enough to have been

They were convinced that the doctor was seeking the downfall of their tribe by giving them poison instead of medicine. So they rewarded his love with the blackest ingratitude.

An Englishman, Peter Sken Ogden, chief executive of the Hudsons Bay Company at Fort Vancouver, earned the merit of effecting the release of the prisoners by peaceful means soon after. War ensued. At the time of Mr. Meek's departure, the Americans were in open combat with four Indian tribes, the Cayuse, the Walla Walla, the Chaster, and the: Day Indians. Four battles had already been delivered.

These news may inspire us to seek the Lord in earnest prayer, the King over the nations, Ps. 47, 9. who controls the wars in all the world, who breaks bows, shatters spears and burns chariots with fire, Ps. 46, 10. that he may restore peace and pave the way for our mission.

Hermann Fick.

On which St. Bernard based the certainty of his beatitude.

He writes (Serm. III. de septem fragm.): "I consider three things in which my whole hope consists: - 1. the love of God in my acceptance of his child; - 2. the faithfulness and truth of God in his gracious promise; - 3. the omnipotence of God in the fulfillment of his promises. Let my foolish reason murmur as it will, and I will confidently oppose it: I know in whom I believe, and I am sure that he has accepted me in the highest love for his child, that he is faithful and true in the promise and perfectly powerful in the fulfillment. - This is the threefold cord that will not break for me."

"As the mountain leaders and yet true."

(2 Cor. 6, 8.)

Christ had to have it both ways, that he was considered the greatest evil spiritually and physically, spiritually a deceiver and a heretic, physically a rebel who corrupted both body and soul. All Christians and pious people must have this title, and if we do not have it, we do not belong to Christ. It is not good for a preacher if he has peace and is not challenged by anyone; it is a sign that he does not have the right doctrine. For the nature of this doctrine is that it must be challenged. (Luther on Ps. 112:7.)

Example of divine long-suffering against a soul in great distress.

The mountains shall depart, and the hills shall fall: but my mercy shall not depart from thee, neither shall the covenant of my peace fail from thee, saith the LORD thy Redeemer. (Isa. 54, 10.)

Maria Hongwood (b. 1527), the wife of Knight Hongwood in Kent, was a very pious and Christian woman. She ver

fell at her age - she lived to be 93 - in high spiritual temptations. In this state, she doubted her salvation and would not allow anyone to grant it to her. When some clergymen spoke to her and showed her the grace and salvation in Christ, she became indignant in her unbelief and grabbed a Venetian glass, saying that she would be damned as surely as this glass would break in pieces. But the glass remained whole.

he ban shall be executed with great fear.

"The ban is more harmful and dangerous to no one than to those who inflict it, even though it is inflicted justly and solely for the sake of iniquity, because they seldom or never have such an opinion" (to save the souls of the banished), "acting without fear, not considering how perhaps they would be much more worthy of a hundred banishments before God."

(Luther. Opx. Hai. XIX, 1104.)

Announcement.

Those preachers of the German Evangelical Lutheran Synod of Missouri, Ohio and other states who have not already submitted their statistical report from January 1, 1847 to 1848 are requested to do so within four weeks. Those that cannot provide such a statistical report, perhaps because they have been in operation for only a short time, are requested to at least a. state as clearly as possible the name and place of residence (city or county along with state) of their municipality or municipalities, and d. the name of their post office. These submissions are requested postage paid at the address:

Ü6V. IV Husmann, ^ortInä
St. Louis, Mo, July 1, 1848.

F. W. Husmann, d. z. Secretary of the Synod.

Example of a Christian believer.

A button maker at Stadthagen in Westphalia, Wiebe was his name, used to have a supply of camel thread and other types of thread sent to him to help out some of his fellow masters for a small profit. In this way, he had supplied yarn to a button maker in Lübecke some years ago, but received no payment from him. As a result, this man stayed away from him without paying the debt, which amounted to a little over fifty thalers. Wiebe, who was not poor but not a rich man either, finally set out for Lübecke himself to claim the money. He entered his debtor's parlor, and found traces of the greatest misery everywhere; but he was especially struck by a boy who had grown up in the utmost crudeness. Wiebe, who had resolved to take recourse to the help of the authorities in the most extreme case, was softened by the oppressively miserable situation of his debtor, and said to him: "Dear master, I see well that he will not be able to give me money, so I will accept his son here in lieu of payment. At first, the poor man did not know what to make of this proposal, and then he was quite joyfully surprised when his creditor forgave his debt and took his neglected child into care and upbringing.

"If I were to become a Lutheran, I would have to die of hunger," said Dr. Eck to Melancthon. (Luc.8,14.)
"Who keeps it tired Lutherans?"- "No one but the good God," said that Jesuit.

(Submitted.)

Teaching how Christians should send themselves in Moses.

(By Dr. M. Luther. (In excerpt.))

Although God often spoke through and with men on earth, there was never a public sermon from heaven, except twice. The first sermon is in the other book of Moses, where God made himself heard from heaven with great splendor and glorious power at the time when he gave law to the people of Israel with thunder and lightning, with smoke, steam and very strong trumpets, all of which the people heard and trembled and were terrified. Secondly, God sent forth another public sermon through the Holy Spirit on the day of Pentecost. For there the Holy Spirit also came with great splendor and outward appearance. 2, 2-4. The first sermon and teaching is the law of God; the other is the gospel. These two sermons do not agree, therefore one must have good sense to distinguish them and know what is law and what is gospel. The law commands and demands of us what we are to do; it is directed solely to our doing and stands in the demanding. But the gospel does not preach what we are to do and what we are not to do, but turns it around and does the opposite, and does not say, "Do this, do that," but only tells us to hold out our lap and take it, saying, "Behold, dear man, this is what God has done for you; he has put his Son in the flesh for you, has had him strangled for your sake, and has saved you from sin, death, the devil, and hell; believe this and accept it, and you will be saved. The gospel teaches only what is given to us by God, not what we should give to God and do, as the law tends to do.

The law of Moses concerns the Jews, which no longer binds us. For the law is given only to the people of Israel, and the Gentiles are excluded from it. Although the Gentiles also have some laws in common with the Jews, such as that there is one God, that one should not offend anyone, that one should not commit adultery, nor steal, and the like, all these things are naturally written in their hearts and have not come down from heaven as the Jews have. Therefore, this whole text does not indicate the Gentiles. This I say for the sake of the enthusiasts. For you see and hear how they read Moses, and highly esteem him, and want to know something further than is contained in the Gospel, and esteem the faith as small, and say that it is in the Old Testament, and want to govern the people according to the letter of the Law of Moses. But we do not want to confess that. We do not want to have Moses for a lawgiver anymore. Moses was a mediator and lawgiver of the Jewish people alone. If I accept Moses in a commandment, then I must accept the whole of Moses; thus it would follow that if I accept Moses as a lawgiver and master, then I would have to let myself be circumcised, wash my clothes in the Jewish way, eat and drink and dress as the Jews were commanded in the law. Moses is dead, his reign is over, since Christ is dead.

He does not serve here any further. We want to consider Moses as a teacher, but we do not want to consider him as our teacher of the law, unless he agrees with the New Testament and with the natural law. It can also be proved from the third commandment that Moses does not concern the Gentiles, nor the Christians. For Paul and the New Testament abolish the Sabbath; for in the New Testament the Sabbath is again according to the grave outward manner, for it is holy day every day, and so forth.

Would anyone say, "Why do you preach Moses if he does not concern us? Answer. I find three things in Moses that can be of use to us. First, the commandments given to the people of Israel, which concern the outward nature, I leave aside; they do not force me and penetrate me; the laws are dead and abe, even if I want to accept them gladly and willingly from Moses. I would like the Lords to rule according to Moses' example, not that Moses should force me, but that I should be free to rule as he did. As for tithing, that is a very fine commandment. Item, that no one shall sell a field for a perpetual inheritance. There are many more such commandments in Moses, all of which could be gathered into a fine rule and thereby govern the land and the people properly and honorably. Now when the spirits of the wicked come and say: Moses commanded, then let Moses go, and say, I ask nothing of that which Moses commanded. Yes, they say, Moses gave birth, one should have a God, trust and believe in him, not swear by his name, honor father and mother, not kill, not steal, not commit adultery, and so on, shall one not halt? Say therefore: Nature also has these laws; that one should call upon God, the heathen also show this. For there never was a heathen who called upon his idols, though they lacked the right of God, as St. Paul also tells us in Romans 2:15, that they concealed the law in their hearts. And to them it is natural, to honor God, not to steal, not to commit adultery, etc., and it is not new that Moses commanded. So now I keep the commandments given by Moses, not because Moses commanded them, but because they are implanted in me by nature, and Moses agrees with nature in all things. On the other hand, I find in Moses what I do not have from nature, which are now the promises and promises of God from Christ. And this is the best thing almost in the whole of Moses, which is not written in the hearts by nature, but comes down from heaven, as that God promised that his Son should be born in the flesh, which is proclaimed to us in the gospel. When God said to the serpent Genesis 3:15, "I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel. This is the first gospel of Christ, which came to pass on earth, that he should overcome sin and death and hell, and that he should save us from the power of the serpent, in which Adam believed with all his descendants, whereof he also became a Christian, and was saved from his fall. Item: the other gospel of Christ, when God said to Abraham, "Through your seed shall all the nations of the earth be blessed. In the fifth book, Moses said to Israel, "The Lord your God will raise up for you a prophet like me from among you and your brothers, and you shall obey him. The Proverbs

are many in the Old Testament, to which the faithful Jews have adhered. One must deal with the Scriptures carefully and drive. The word has been spoken in many ways from the beginning; one must not only consider whether it is God's word, whether God has spoken it, but rather to whom it has been spoken, whether it applies to you or to someone else. Now there is a difference, like summer and winter. There are two kinds of words in the Scriptures: one does not concern me and does not affect me; the other affects me, and on the one that concerns me I may boldly dare and rely on it as on a strong rock; if it does not affect me, I shall stand still. Let Moses and his people be with one another; it is with them; it is not my business; I hear the word that concerns me. We have the gospel, Christ saith, Go ye, preach the gospel, not to the Jews only, but to all the Gentiles, yea, to all creatures. It is said to me that whoever believes and is baptized will be saved. The words also apply to me, for I am also one of all creatures. So I believe the word, it also concerns me, therefore I dare to believe the word and it should cost a hundred thousand necks. The preachers who want to teach other people, indeed all Christians, should notice, grasp and take the difference to heart. For the power is entirely interested in it. And where we understand it otherwise, we make sects and groups. Third, we read Moses for the beautiful examples of faith, love, and the cross in the dear, holy fathers, by which we are to learn to trust God and love him. Again, we see the examples of unbelief, the wicked and the wrath of God, how God does not give the unbelievers their unbelief, how he punished Cain, Ishmael, Esau, the whole world with the flood, Sodom and Gomorrhah, and so on. Therefore one should not put Moses under the bench, and thus the Old Testament is rightly understood, if one keeps the beautiful sayings of Christ from the prophets, and well grasps and remembers the beautiful examples, and so we use the laws according to our pleasure and make them useful to us.

Dear brethren, if any man be overtaken in any fault, restore him with a gentle spirit, ye that are spiritual; and look to thyself, lest thou also be tempted."

Gal. 6, 1.

How many things can be found in life that go against this saying! Just as once the Novatians no longer wanted to accept a fallen person into the church, so today many also dismiss faithful friends out of love and hope, just as they have been overtaken by a mistake or a sin. What is more common among the most respected "Christians" than sayings like these: "Such and such a one cannot be a Christian, because he has

done such and such. How could he talk like that if he were a Christian? It rests nothing with him, because he was there and there also. Since I heard this and that from him, I don't like him anymore. I don't like to have anything more to do with him, because I didn't like this and that about him at all" 2c. 2c. And this sharp, strict sense of judgment often goes so far that it hopes for no improvement, since love hopes for everything. Yes, not only does one no longer hope, but when obvious signs of improvement invite new love and new trust, one still believes

not, but one puts something into the distrust. It almost looks there as if it should not be written, "He that stole, steal no more"; but, "He that sinned is lost." What hope would these fine and honorable Christians have of David, since he was guilty of murder and adultery; of Peter, since he was guilty of open hypocrisy in Antioch; of the apostles Paul and Barnabas, since they quarreled with each other about Marcus, ah, of so many, many Christians, whose course of life is not like the quiet, monotonous course of a meadow brook, but like the mountain stream, which, with obstacles and roaring, approaches its goal? Yes, yes, dear reader! Let me just say it! These noble Christians often do not believe in the conversion of a sinner whose gross sins lay before the eyes of the people! They look at Augustine, even if he has become a bishop, with suspicion for the sake of his former life, and they cannot have respect and reverence for anyone who, after having committed great sins, has managed to achieve sanctification! And this behavior they call Christian prudence - and whoever does not have it, who goes after the sinner and rebukes him, they call him, if he does not succeed in saving the soul, an immature man, whose failure they would have known and said beforehand, - yes, they call him, if he runs after the lost one with longer breath, the companion of publicans and sinners. They would wipe their clothes if they had to sit next to Magdalene, even after she had offered the delicious nard of heavenly love to Christ.

Oh leave me, you saints! You yourselves are only glistening graves! You are and you do not know it! Or do you know it and still pretend? Then you are not only hypocrites, but also disciples of the arrogant spirit, which in the deepest consciousness bears its ruin and is others, who are less evil than it, but still not it.

Give us, O friend of sinners, patient love for sinners! Help us, O Lord, to bear the reproach of fine Christians, who esteem the shining righteousness of their own lives higher than the mercy of God in Christ Jesus! Oh dear Lord, forgive us our daily sins and teach us to pray with Your Church the words: "Purify Your Christianity from its sins and - vices." (Löhe.)

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(Submitted.)

The Episcopal Church and Lutheranism.

Both the point of view from which, and the goal according to which Lutheranism (that I use this expression for the sake of brevity) proceeds, has, as readily as it has been received, experienced manifold opposition, hatred, and misrecognition. It may be of little consequence to him to be judged even by Protestant brethren or any other human day; it is the Lord who pronounces the judgment, who will also bring to light what was hidden in darkness and reveal the counsel of the hearts; then only the faithful worker will receive praise from God. Nothing is less important to him than the one-cent question: Is the so-called Evangelical Lutheran Church nothing but a particular church, in which, as with others, or rather sects, it presses forward to the work of union with the Roman one, or is it the old one? A holy, truly catholic church, as it already stood in the first centuries of the Christian era as a city of God on the mountain, blessed all who were its living members, from which to resign is a betrayal of the Eternal to that which is only consumed by the fire of judgment as hay and stubble. To revive and confirm the ecclesiastical consciousness of true Protestants, no matter how scattered they may be among the various heresies, and to gather them into the church, which cannot be comprehended with the senses, but which can be recognized in faith as the light of the world, as the bride and church of Jesus Christ, existing against all the gates of hell, be they what they may, is the task of every guardian on the battlements of Luther. And he should not close himself off in the forms and freeze against the vital breath that blows through the bones of the dead to a new birth of the spirit again and again, but also praise with grateful joy what God has given in our time, in spite of all the unspeakable misery that oppresses them, but test everything against the word that remains in eternity and keep what is good. Division into parties and their machinations should be abhorrent to him in the depths of his heart; with loving care he should seek where a relative is to be found; man should not dissolve what the Spirit of God has joined together; the wind blows where it wills, and one can hear its roar well - only the pillar and the foundation of truth should be above all things, and in this he should prove himself to be in the power of his Lord, through the power of his Lord.

Weapons of righteousness on the right hand and on the left, though through honor and dishonor, through evil rumors and good gossip, as the disciple who is not above his master.

If we are sunk on this rock, as in the consciousness of doing right before God, we turn against the efforts of the so-called Episcopal or Anglican Church, which in recent times also apply to the Germans and Norwegians abandoned by church office and care of souls, especially in the state of Wisconsin and in northern Illinois, and which show their progress through the translation of the *common prayer-book* into our language and through the appointment of a German preacher at Louisville: We are firmly convinced, as of the widespread usefulness of the English missionary system in general, so of the nobility and purity of the intentions of many among its promoters - (for us the church is not at all banished to a mere, empty concept of appearance, but rather the invisible temple of the one who is the fullness of all life and in the presence of grace, preferably. (For we are not at all reduced to a mere concept of appearance, but rather to the invisible temple of the one who is the fullness

of all life and who, in the presence of grace, preferably attends his faithful); but rather to warn the still unprejudiced against the splendor and appearance of the Anglican church, and then to comfort and counsel doubting consciences against the danger of losing the dearly purchased freedom of the Gospel and of clouding the pure source of light, the living water, through the teaching of human laws and customs.

(The English theologians of the Reformation in the earlier period of the same were far closer to Luther's teaching than the later ones. The bishop D. George Bull unhesitatingly says that they rightly took the Augsburg Confession and not Calvin as their model. Many of ours, e.g. D. Ernst Sal. Cyprian, of the Union of Protestant Churches, considered a union between the Lutherans and the English Church to be exposed to the least difficulty. Indisputably, the former avoid the pitfalls of Anglo-Catholics and Anglo-Protestants, and it was worth the effort to carry it out. Here, too, the points of contention concern above all questions which deeply move our time and its greatest spirits in general in a religious respect, church, ministry and means of grace in close connection with the basic concept of the gospel of the righteousness of faith).

For now, we will say a few things in general about the English Episcopal Church, and then The author of this book, who is a member of the Church of the Holy Spirit, is the author of the first part of the book, which is the first part of the book.

The Episcopal or Episcopal Church, also called English or Anglican in the narrower sense, because it has become the ruling one in the mother country of the American colonies, as distinguished from the so-called Dissenters (Nonconformists), Presbyterians, also called Puritans, Independents or Congregationalists, Baptists, Quakers 2c. 2c., is first endowed under King Edward VI, inasmuch as the segregation begun by Wicliffe's memory and Henry VIII. Henry VIII's willfulness came to fruition at that time. The lengthy and strict government of his second sister, the virgin Elizabeth, who succeeded the Catholic Mary, succeeded in establishing a closed state church body under the symbol of the 39 Articles, confirmed in the year 1571 by an Act of Parliament. The liturgy was written into a common prayer book as a church agenda, and became the strongest bone of contention of the following times because of the domination of its external forms. (In addition, *the book of homilies* in 2 parts, of no insignificant value.) The religious vitality remained more with the dissenters, so that even the national universities with their memories of ancient greatness and power should not be secured against the intrusion of the former. The imperial church broke up into a so-called *church party* and a *low church party*, the latter containing more indifferentist, the latter more hierarchical elements. Puseyism developed out of the latter about 14 years ago; the *evangelical party* came in opposition to it.

As far as the doctrinal concept of the Episcopalians is concerned, the 39 Articles declare themselves essentially Calvinistic*), although with regard to the election of grace

It is remarkable that a leader of the German Reformed theology, D. Alex. Schweizer, as I see from literature sheets of the old homeland, frankly admits that Calvin's and Zwingli's doctrinal type are on the whole quite the same, and especially the forms, in which both have composed the article on the Sacrament of the Lord's Supper, are only modifications of one direction. How such a result could have escaped Professor Schaff in Mercersburg, whom God equipped before others to help "steer the stream of development" within American Christianity into the right bed, is incomprehensible. May it please divine providence to win over a man, from whom the sender of this would like to learn so much, for the undiminished confession of biblical truth, to which all subjectivity must be subordinated, in our Occident, without him therefore becoming "a born-again old man".

2

In the course of time, the theological and ascetical writings of the English people have been completely softened, as they do not move at all in exact determinations, so that Arminianism was able to find great acceptance among the majority of teachers at an early stage. As serious a trait of inward piety as is partly shown in the theological, ecclesiastical and ascetic writings of the English people, together with the gift of a special acumen, they have never developed and presented the doctrine of justification by grace with German depth, in that it easily happens that gospel and law, the new and the old man in regeneration and sanctification, faith and its expressions, as members of concepts which are closely connected, but which must by no means flow into one another, are not sufficiently embraced and kept apart. In addition to this, they claim an essential difference between bishops and so-called presbyters (priests, pastors) according to divine law, and to the former alone the power to ordain priests and to confirm them, so that no laying on of hands of other communities is valid, where the episcopal order has been lacking since the times of the apostles. From the concordant testimony of the church fathers and thus also from the content of public symbols, not merely a historical proof of the coherence of the church in matters of faith and discipline and its appropriation of the Gospel by pronouncing its content is drawn, but a guideline is made that is first of all scriptural, thus at the same time establishing the necessary existence of traditional interpretation and ecclesiastical confessional regulation *), although otherwise they absolutely deny the inerrancy of the latter besides scripture. These last two sentences, which refer to the external side of the church in its organization, are held in the opinion that through them alone the unity of the church of Jesus Christ is preserved and promoted - and yet, up to our time, only few ecclesiastical communities have been more afflicted by struggles than the English Episcopal Church; nor are they able to provide any powerful antidotes against the tearing moral corruption - "Lutheran" has always had to become! This is the fervent wish of the brethren united in the Lord, indeed of the holy congregation praying in all places.

*) Is the holy doctrine of the Gospel clearly and sufficiently contained in the written word of God for salvation, or is it in need of continuous ecclesiastical interpretation? This is the point at issue here; but not: Is there a total faith (truly catholic doctrine) of the Church throughout the centuries, present in external historical testimonies? Without an established norm to grasp the eternal confession of all believers, no constitution of the church raised to the status of law after the moment of particularity (because of appeals and decisions) can be thought, but it itself in history. Scripture is an eternal letter (that I speak thus), the articles of faith compiled from it in their given structure (*regula, summa fidei*) the model of salvific doctrine, 2 Timoth. 1, 13. f., 1 Timoth. 6, 3; but therefore not yet a definite form arising from the progress of doctrinal science, which can be completely permissible, only if it corresponds to Scripture, which is not parthei, only judge.

In this way, on the contrary, either spiritless priestly faith and workmanlike worship, or all the worse worldliness and indifference in matters of religion have penetrated the church, not to mention the other disadvantages of a noble and rich clergy and political discord.

But it is precisely the doctrine of the succession of bishops that without it there is no true church, but that the English can trace it back without some interruption to the apostles' chairs as its root, and that the dignity of these hierarchs is of divine origin and prestige-which, as in former times, so especially in our times, again frequently distresses the consciences. Now, as far as Christendom reaches, nowhere can an uninterruptedly continuous series of bishops be historically proven with certainty, so that the following ones were always rightfully consecrated by the preceding ones, least of all in the Roman Church, rather in the Greek, and most probably still in the English (although here, too, doubts remain), which is why even the dubious D. Spener in Berlin gave the challenged royal bishop Magister Joh. E. Grabe, a diligent, quiet scholar, who, however much he might otherwise excel in criticism, lacked enlightened intellect, when he was already about to profess the papacy, the strange advice for his scruples entangled in the church fathers, that if he once so insisted on the outward succession of the bishops, he would first find it best in the English church, which at the same time also protested against the Roman doctrinal concept. The same D. Spener had published shortly before, on the orders of his Elector, the following pamphlet: *Rettung der evangelischen Kirche von falscher Beschuldigung der Trennung, den in den kurfürstlich samländischen Consistorium eingegebenen dubiis* M. Joh. Ernst Grabes 1695 entgegengesetzt. (In the same order with him had written against Grabe the then Hallische Prorektor D. Joh. Wilh. Bayer and the Lutheran Bishop zu Königsberg D. Bernhard von Sanden. And miraculously, Grabe, before he had even opened his intention to become Roman, got hold of Spener's writing in a bookstore in Erfurt, which induced him to a verbal conversation with the author, whereupon he traveled to London and died there, as a teacher of theology, albeit with an unsatisfied heart). How could the truth of the church, apart from which there is no salvation, be built on such an uncertain thing, based only on human testimonies, as a necessary

characteristic?

It is impossible to believe from God's Word that where there is no episcopal succession, there is no true Church, or at least, as milder Episcopalians claim, a Church that is not so holy and perfect; the whole doctrine of the institution of personal bearers of the hierarchy,

The idea that the Church is not a general good and an ecclesiastical organism, but rather the privilege of a particular state, and therefore a visible institution founded by Christ, is contrary to Scripture. It is of great importance to the Augsburg Confessionists to prove that he whose mighty testimony so shook antichristianity, together with his assistants, needed no episcopal confirmation for such work, and that their preachers were true apostolic bishops or pastors. From whom did St. Paul receive the laying on of hands? Neither from the Lord, nor from an apostle, but from a disciple Ananias, whom even tradition calls one of the 70. The ordination is not a sacramental consecration commanded by Christ and His Spirit; but He has appointed the rightfully called and ordained elders or rulers of a particular church as bishops to shepherd the church, which the Son of God has purchased through His own blood (Acts 20:17, 28). The church in the beginning of the New Covenant knew in general only one difference between bishops (elders, shepherds, teachers) and their assistants (i.e. deacons, also called elders themselves), not only according to the rank, but also according to the tasks - spiritual and those concerning the physical more in church matters, Acts 6. 1 Peter 5, 1. ff. (2 John 1.) Tit. 1, 5. 7. cf. Phil. 1, 1. 1 Tim. 3, 1. ff. 8. ff. 5, 17. The holy ministry (2 Cor. 3, 4. 5. 6.), which does not cease until there is no longer a Christian on earth and the Lord has come, is nothing less than the priesthood of all the elect (1 Peter 2, 9.), which, in order to prepare the saints for the building of the body of Christ, is concentrated in the government through the word and the household of the heavenly family, for which no one takes the honor from himself, but for such work and service of God, who also wants it to be recognized as such, is required of the believers by the guidance of a higher hand, so that the board with its gifts and individual branches grows out as the innermost circle from the bosom of the whole church. (Eph. 4, 11. f. Hebr. 13,17. 5, 4. 1 Cor. 4,1. 3, 22. Cap. 12.)

The true church is far from assuming an unbridled arbitrariness and independence of the individual congregations in church government, liturgy, discipline and similar forms for the freedom that the gospel teaches; it recognizes the commandment of love and unity in the spirit of faith through the bond of order and peace as the royal law, Jac. 2, 8, according to which also its external entrance into the world should be made; it is the idea that lay at the basis of the constitutional form of the first centuries, as Jerome and others loudly testify, through which the invisible essence of the Church appeared temporally, the inner-

The only question is whether the solution of the task given to the church, like its doctrinal and confessional form, does not lead to its own indestructible community of believers in Christ. The only question is whether the solution of the task set for the church, like its doctrinal and confessional form, does not develop itself as an indestructible community of believers in Christ of all times into an ever more developed consciousness with freedom on the basis of the written word that has been left behind, after the direct apostolate has ceased to exist. After all, the episcopal synodal constitution turned into the papacy, and after it was reformed in the 16th century according to the course of history, it turned into caesareopapia for the second time, until finally, after perhaps the rule of the plebeians (not of the holy Christian people) has won the victory, the Lord Himself will sweep His threshing floor. The apostolic decision in doctrine is replaced by the endeavor, by virtue of the Holy Spirit communicated to the church, to understand and present the content of the confession in Scripture on its own grounds, in order to eliminate from the church by such a presentation everything foreign that intrudes; Likewise, it agrees on principles of a constitutional form based on biblical doctrine, and only from the idea of the One Being of all through Christ and His Word, in which the Father richly and gloriously reveals His thoughts of peace, can an ecclesiastical association come into conformity with the divine model, which it is to practice outwardly, although it never achieves it, because an ought without a limit is unthinkable; But even less may such an institution be made for the church itself, which is an eternal thing, sublime above time and space and all barriers, the fullness of the body of Jesus Christ, or even the faith of apostolic authenticity of a congregation depend on institutions, which the Lord has thus left to the free development of the whole by the spirit of truth.

If old canonical church laws, human, equally venerable statutes, on which alone the episcopal succession is based and of which Scripture knows nothing, had a binding force equal to God's commandments, which is necessary for salvation, then in fact all Latin and Greek churches contradict each other, since in England, Rome and in the Orient many ordinances established in the general councils, even those directly derived from the apostles, have long since been repealed. And what kind of conception of the church would it be if faithless and loveless prelates, proud and satisfied with sinecures instead of souls, who surrender their office, which is subject to the strictest calculation, to hired vicars, were to be accorded the character of true ("church feasts" or) shepherds, while the most capable evangelical preachers, in whom the image of the sacrificing Master is reflected from clarity to clarity (2 Cor. 3,18.), if we do not want to tie the office to the persons? But as far as the testimonies of the church fathers are concerned, which one can use for the episcopal succession

If the Lutheran witnesses cite the doctrinal succession, a conscientious comparison of the most respected ones shows irrefutably that they basically looked at the doctrinal succession, i.e., an order in the public ministry of the word, which presupposes and requires an exact conformity of the doctrinal form with the apostolic one. (And what the ancient Christian witnesses understood by tradition or *paradosis*, *traditio*, was nothing else than the basic concept of faith and doctrine [*regula*], as the Lutheran Church established it 300 years ago under the biblical name Gospel, standing high above every personal succession of the (Allen common) magisterium and alone decisive, insofar as it rests on the word of the prophets and apostles. The symbols are the bounded, finite forms of it. As far as the planting of this evangelical doctrinal concept extended from place to place, so far did almost the episcopal constitution; and not always was the reputation of the church properly distinguished from the divine canon in both). Thus Irenaeus approves *adv. haer.* III, 3. IV, 26. approves only that succession by which the apostolic faith is perpetuated, and writes that one must obey the rulers of the church who, in addition to the episcopal succession, have also received the unmistakable mark of truth from the Father. Tertulian *de praescript.* 32. even says: Even if the heretics refer to the episcopal succession from the apostles, they gain nothing with it, if their teaching does not agree with the apostles' teaching. John Chrysostom *hom.* 6. *in Matth.* explains: Where true faith is, there is also the church; but where the latter is not, there is also this not. Epiphanius *haeres.* 55: One must not ask according to succession of persons, but of doctrine. And Augustine *de unitate eccl.* 16. strikes the Anglo-Catholics and Romans in the face when he says: "We do not want to refer to the episcopal succession, nor to the appearance of the councils, nor to the number of miracles, nor to the frequent apparitions, but only to the Scriptures, if we want to indicate the characteristics of the true Church; even our Savior pointed His disciples to the written Word of God. The Cardinal Rob. Bellarmine, when he was countered by our theologians with these notable authorities, which are by no means to be equated with the

divine word, himself said *de controvers.* I, 2, 4, 8. that there is no church without the succession of bishops, but not that there must necessarily be a church where there is a succession; by which he has really answered as much as nothing; for if there can be a succession somewhere and yet no (true) church, then it is not first of all the succession that matters, but the doctrine; and from the doctrine of Scripture we prove that the church itself cannot be a visible institute of Christ at all, and therefore cannot be bound to any hierarchical body. Does everything depend on the doctrine, if I know

The Roman Church does not recognize the English and Greek churches as true churches, although they have succession for the sake of their heresies: The Roman does not recognize the English and Greek as true churches, although they have the succession, for the sake of their heresies - as now, when the Cardinal Caesar Baronius aunal. ssol. X. a. 1412. v. 8. calls the Roman bishops themselves partly pseudopontifers, or the divisions in such churches, those schisms, darken everything to the highest degree?

(The uninterrupted duration and preservation of a congregation of apostolic doctrinal succession, which never mixes with the papacy as a church division, has been proven by the Württemberg divine scholar D. Ge. Konr. Rieger in the Salt Covenant of God 2c. to the glorious testimony of divine truth as follows: The Lutheran Salzburg martyrs and emigrants of the last century were remnants of the deeply hidden so-called Thal Church, descendants of the inhabitants of this country who professed the Gospel at the Reformation; their fathers, in turn, descended from the Hussites who immigrated from Bohemia into Salzburg; These are obviously descendants of the Christian Church transplanted from Bulgaria across the Danube to Moravia and Bohemia around the middle of the 9th century by the excellent Greek bishops Cyril and Methodius, missionary workers like those of earlier times. In this church, under a holy discipline, the form and characteristics of a Christian people were most clearly preserved throughout the Middle Ages. What will the English church make much boast against such succession, which, if it would be useful according to the spirit, sender of this, even of Salzburg blood, could praise as a far better crown to its tribesmen, than to be an original church [*ecclesia matrix apostolica*] polluted by the beast of the abyss and stained with the blood of JEsu's witnesses!)

With all that is attached to it, the pseudo-Catholic opinion of the necessity of an episcopal succession, as we have already indicated several times, amounts to the cardinal error of false Catholicism, one now asserts from the outset the infallibility of church tradition, or at least puts it aside as the interpreter of the Holy Spirit in the Scriptures - to the cardinal error, I mean, that the eternal wisdom, in order to ensure that the truths of salvation are always correctly understood and repeated with one interpretation and one meaning until the end of time, that the truths of salvation would always be correctly understood and repeated with one interpretation and one meaning until the end of time, has bequeathed to a so-called apostolic teaching body, an uninterruptedly continuing series of fathers of the church, who visibly represent the same as a visible congregation, an oral word of God or the Christian ideas through the Spirit of Christ, through which the dead letter of the prophetic and apostolic writings (as through the general

[In these words, the crass doctrine of the pseudo-church of Christ, which is not a bride but a whore of the antichristian kingdom, is presented in its main features. In these words the blatant doctrine of the pseudo-church of Christ, which is not a bride but a whore of the antichristian kingdom, is presented according to its main features; from this all its other falsifications of the pure evangelical doctrine are derived; there ends with necessary consequence even a faint beginning of the assumption of a visible church, because thus the gift of the Holy Spirit must always be mechanically bound to visible personalities and their official succession in general. *) It is the bulwark, the solid gates of hell, with which Lucifer defends his kingdom here on earth; and full of fearful foreboding, but also feeling the strong pull of the truth of the prophetic spirit, the Christian sees how almost the most learned church theology now, as before, has drunk from the goblet of creature idolatry to the greater part, but the speculative freethinking is only the gross reflection of it and its yeast. But the weapons of our knighthood are not carnal, but mighty before God to disturb the fortifications of the spirit of darkness under heavenly angelic garb, to disturb the attacks and all the heights that rise up before the knowledge of God. We ask: Who is the rock upon which Christ has built the

The fact that Christ founded a visible church can mean nothing else than: He gathered around Himself a multitude to whom He entrusted all things, made a promise to be with them always, even to the end of the world, and promised them the Spirit to guide them into all truth. Everything depended only on being with this visible community; how it delivered the teaching of Jesus and interpreted the meaning of the Holy Spirit in it, what it then set, paid, commanded - and this it does through its continuing apostolate or ministry 2c. 2c., was divine; for the Christian truth and this visible appearance could not be separated from each other. Thus the salvation of mankind would have been with men alone; but who could be sure that these men did not mix everything with impure additions? It is quite different with the invisible church. This was built up by faith inwardly, and only to faith all promise was given (and all levels of the heavenly hierarchy are conditioned by it). Whoever wants to be blessed and to be in the realm of the church, which is fighting here, triumphing there, must not seek it in human authorities and want to tie it to time and place, "see, here is Christ and His body, or there" - how shall he find out who belongs to it, so that he can rely on it? But he should ask where the word is confessed in its entirety, which gives faith to the hearts as the sun gives its rays to the earth; it must be a word of divine grace, no matter from whom he hears or receives it; only a scriptural canon of the same Holy Spirit gives it the stamp of divine infallibility.

Of course, the church of Christ is revealed in the world, but not actually, but only the large number (within the church, as far as word and sacrament reach, under which it is hidden), more or less pure partial churches of the most diverse degrees, with individual closed confessions, some of which, under the guidance of the divine Spirit, have developed the faith once attached to the saints and the position of the doctrinal concept against heresies that have arisen in the course of time to an ever clearer and deeper knowledge of the church as a whole through the contrasts in the world, Eph. 4, 12. f., 1 Cor. 13, 3-, express themselves piece by piece - in which house of the church Word and Sacrament, also handled by wolves, are to be found as effects of their existence, without a special grace of ordination. In the unreal sense, a visible cluster and particular church can be called a true one, if it has pure administration of the means of grace, which the concept of the visible alone encompasses. (The church, One Body with Christ, i.e. as a general, thereby negating the difference of the accidental, generates the third, its own substance, the individual believers. The fertilizing seed is the word).

church? (For Peter was only a man of the rock, not himself, otherwise the Lord would have had to call him Petra). It is the invisible rock of salvation and strength that endures forever, of which the Scriptures so often testify; and all who have come to this living rock by faith, that apostle calls a spiritual house to be built, a chosen generation and holy priesthood, to offer spiritual sacrifices (1, 2, 4. ff., John 6:29), and this supersensible temple, St. Paul adds, was built on the foundation of the apostles and prophets, joined together by the cornerstone, Christ, as the foundation stone, who laid Himself, and such firm foundation of God has this seal, that the Lord knows His own by the pledge of the Holy Spirit given in their hearts. Ephes. 2, 20. (2 Timothy 2, 19.) 1, 13. f. Now where in Scripture is there a word about a visible church to which the Holy Spirit is promised? The church is to be spiritual, eternal, but everything visible is temporal. (2 Cor. 4:18.) The church is not to have any spot or wrinkle or anything like that, but to be holy and blameless through baptism, which shares Christ's merit in faith, which truly cannot be seen, one body and one Spirit, one Lord, one faith, Ephesians 5:26 ff., 4:4 ff. - but in the visible multitude we see nothing but the weakness of the flesh or the rottenness. (How the church is at the same time quite ideal and yet in the deepest sense real, lies under the cover of appearance and never falls into the senses, and yet on the truth itself, on the firm, deep foundation of reality, reaches its ideal building - this is what few grasp, what makes the views of many, who place them behind or apart from the appearance instead of in and with it, so squinting. The mere world passes away with its air, it has for the church, which carries itself out in it, only the temporary existence (coincidence) of a material to be consumed; but he who does the will of God remains in eternity, i.e. has the true life - the essence, not that which only appears in him. In the use of the means of grace the church appears; its final purpose is to be filled with all the fullness of God, but the perfect has not yet appeared, 1 Joh. 3, 2., 1 Cor. 13, 10., Eph. 3, 19., comp. 2! 1, 23., For which reason our confessors most clearly warn that they do not dream of a Platonic republic [*ideam omnibus numeris absolutam*], Apol. confess. Aug. p. 148. 6t). Rakend.) *) Where is a word,

The church in its truth can never become visible here, just as little as the new man who reaches for the supernatural and feasts on the gospel; all works of the believers, which turn downward and thereby the process of faith is completed in this world, Jam. 2, 22, are, as long as they are on earth, only appearances of the inner faith, which just cannot be seen, but as the reason for it can only be recognized through itself. The same faith that believes the church without works, in which it is not deceived because God says so, is active in love, according to which it believes its neighbor, that is, with works, what he reveals about himself, although he can be very much deceived here. The works of good and lawful Christians can be quite the same; a wild and a noble apple tree can look quite alike, it is the inner nature (the subject of their development, the principle of their realization) that separates

them so far from each other; and this foundation is, in the case of the born-again, the love of God poured into his heart from above, i.e., the love he believes in. This foundation is the love of God poured into his heart from above, i.e., the believed love of God toward him, the gift which he receives merely and alone (for God needs him, like the full breasts of a mother of her child), which, when it has entered into real relationship with him and has shared itself with him, develops as a germ of the divine in man into the ability to love God again and to give back to God what is God's, namely His love, of which he has become aware through faith - and according to

that Christ laid the foundation for the oral discourse of the apostles, upon which the church and the Scriptures were built, since the prophets can only be understood as their written testimonies (cf. 2 Timothy 3:16)? Of course, the preaching of the gospel throughout the world, confirmed by subsequent signs, was the means by which the church gathered itself together, and only after that were the holy scriptures entrusted to it; but these testify for themselves, or rather God in them, whose power is the gospel, although we owe to the church (Old and New Testaments) their preservation and historical authentication, which, however, does not in itself give divine certainty; If the word which the church, as the power of the general consciousness, speaks to the individual, according to the right of a human authority over the personality, is to be recognized by us already through the mouth of our parents at the cradle, as an unclouded beatific truth, then there must be a divine scripture of the apostles and prophets which overcomes all doubt. Every tradition is changed and distorted the further it gets; an outwardly and inwardly documenting scripture brings all falsification itself to light. How could Christ have made the salvation of the children of men, bought with His blood, dependent on foreign loyalty and faith, but not on our own conviction in conscience from a written, fixed word, in which the Holy Spirit speaks to us without ever-new mediating organs, from the testimony of truth, of the Spirit, of eternal life, which we ourselves can draw from the source, where it is necessary, given the capacity for error of human teachers? Cf. Joh. 1. ep. 5,5-13, Ev. 4, 42, Ap. histr. 17, 11. (The important example of the Beroensians researching the Scriptures.) - Incidentally, all tradition, insofar as it has a content not given in Scripture, has long since been judged by the true church of God, from which, hidden under the papacy, we have received the Scriptures and the sum of faith from Scripture in some confessional form.

Stand therefore in liberty, that Christ may set you free, and be not entangled again in the bondage of the yoke. They serve me in vain, says the Lord, because they teach doctrines that are nothing but the commandments of men. Cursed is the faith that believes divine things as if they were human things! Because thou hast kept the word of my patience, that alone, I will also keep thee from the hour of temptation, which shall come upon the whole world, to try them that dwell upon the earth. Behold, I come quickly. Hold fast that which thou hast, that no man take thy crown. When the pillars of earthly prosperity shall be shattered, when the seams of the civil world shall be torn asunder, and the common order of things shall break and perish, when the empires of the world shall fall, and the ornaments and splendid titles of states and churches shall become cheap, when faith and love shall rise in price, and men shall faint for fear and waiting of the things that are to come on earth; the Spirit, and through him the bride with her head lifted up, shall say, Come. Yes, come, Lord Jesus, amen.

the highest goal of which, the full age of the fullness of Jesus Christ, His body, the whole church, moves through Him, where it then appears to be transfigured with Christ and like Him in His glory, when He will hand over His kingdom to the Father, to the eternal vision of God, as He is all in all. 1 Joh, Cap. 1, Eph. 4, 13. (orig.), 1 Cor. 13, 8. ff., 15, 24.

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Strange example of the power of faith.

In 1676, Jürgen Frese, a godly merchant in Hamburg, published a booklet against the atheists, in the preface of which he recounts an extremely strange incident from his life that testifies to the power of faith. Although it is also preserved by Dr. Chr. Kortholt, professor at Kiel, who was alive at the time, as well as by Scriver in his "Seelenschatz" (2. Thl. 8. Prev. § 29.) and Dr. Spener in his last theol. Bedenken (3. Thl. p. 609), it can be assumed that this "undeniable example of the faith in miracles and the miraculous deeds of the godly man from Hamburg," as the theological faculty in Kiel called it in a report issued in 1685, will be little known today. In order to strengthen faith and shame unbelief, and bearing in mind the words of Raphael: "The counsel and secrecy of kings and princes should be kept secret, but God's work should be gloriously praised and revealed" (Tob. 12, 8.), we therefore renew the memory of this wonderful story and let the strong believer Frese himself appear as narrator at the end.

After he has told in the preface of his booklet, how he was put into the citizen's prison because of a frank accusation, which he felt urged to raise in the town hall against a respected person of standing; how he was initially together with several prisoners in a room and soon had the opportunity to silence a scoffer of the holy preaching office; how he finally, by favor of the landlord, received a special room for his stay, and there he spent the most blessed time of his life in arranging his business books, answering friendly letters and especially diligent and devout reading of the Holy Scriptures - so he continues in his narrative:

"This continued until the factory and penitentiary burned down. Then two prisoners from the penitentiary came there: one, Hanns Müllenhauer, a citizen's son here, and the other a salt merchant from Lüneburg, named Hanns Jürg Witzendorf. He was desperate, but kept very quiet and godly for several days. Early in the morning he was very devout in reading. Soon after, the tide turned with him, since he was up earlier than me in January of the 1666th year. He went wandering in the parlor, and spoke very loudly, saying these frightening words: "Where are you infernal spirits, that you do not come and lift this accursed soul out of this body? Come! Break it, that the soul may come to you in the open air! Where are you infernal furies? I see you want to, but cannot: so I must do it myself!" Then he seized a bare knife that lay in front of the window, grabbed it and wanted to thrust it into his own body. Then I jumped in, grabbed his hands from behind and pressed him violently on the nose, so that he dropped the knife. Then I put it to me. He said: "Will you come once?", thinking that I was Satan. I answered, "Here I am," tore open his skirt and grabbed it to pull it off. He did not want to admit that and said that the skirt was his, that he had paid for it. I answered that he had no power to hand over a soul to Satan, because Christ Jesus had bought it with his blood from the power of the infernal spirit, so it was not his, but belonged to heaven and not to hell. He turned to me with a cruel face and asked if I was a man? I said, "Yes." He again, "Go then, or I will tear you as one tears a young goat." I answered him, "You are driven by the infernal murderer. Now I will see if he is more powerful than the King of heaven and earth, that is my dearest Jesus, who is in me and I in him." Thereupon he took me by both shoulders and wanted to throw me over. But I caught him by the scarf and pulled him over backwards so that he came to sit flat on the ground. He was frightened and said: "Now I have found my master! I answered, "Do not attribute it to my strength, but to the goodness of your Lord JEsu, who loves you dearly and does not want your soul to be lost." Then he rose from the earth and asked whether it was possible that a man could be saved who had bound himself with a terrible oath to a virgin, had pledged himself to her with his own blood, but had not kept it, whereupon she had died, and whose spirit stood before his eyes every night and frightened his soul? I answered him that I could not approve of such a secret union; it would have been even worse for him to have joined himself so highly, and even more evil for him not to have kept his promise; but that would be the most evil thing of all, that he would let himself be frightened by Satan's ghost; that would only be a devil's larva, which he would have to regard as nothing; If he were to fear it in the future, he would steal God's glory and give it to Satan; he should and must fear, love and trust God above all else, day and night, beg the righteous God for his sin with tears of repentance and then take refuge in the open wounds of Jesus Christ, and this infernal specter would disappear. He told me the opposite and wanted to prove from the holy scriptures that he had committed a sin against the Holy Spirit and that it could not be forgiven him. I refuted him as much as I could,

but he was so quick to assert his opinion from the Scriptures that I could not come to terms with him. I noticed the deceitfulness of Satan, however, that he was inserting many words that were not to be found in holy scripture; therefore I opened the holy Bible and looked up all the words that he quoted. Then he would not speak any further, but burst out with these words: "My dear friend, it is

It is in vain that we argue for and against from the holy scripture. What is cursed will probably remain cursed. I do not believe that I will attain to salvation unless I see strange signs and wonders; otherwise not at all! I answered that this was a grave sin and temptation of God, and proved this to him with the answer that would have happened to the rich man in hell; but he stuck to his opinion. To this I answered briefly, "May the Lord smite thee, Satan, thou insolent spirit! If the air does not have its movement, nothing can grow out of the ground and no ship can be brought across the sea. If the ground should not bear fruit, men and cattle and everything that lives must perish. That the water shall not quench the fire, and that the fire shall not burn, this example was learned in the days of the prophet Daniel from the three men in the fiery furnace: and the same God still lives, and his miraculous hand is not shortened, but just as powerful as it was at the beginning, when he created heaven and earth and all that lives and floats in them - this I believe steadfastly and undoubtedly!" Almighty God gave me such an immovable faith and confidence that if there had been a great fire, I would have jumped into it in the name of Jesus Christ. Because my room, called "on trial", was already heated, I ran to the stove to take out a handful of glowing coals. While running, I bumped my foot against a large iron ring, which rose up and ran around plate by plate; I picked it up and pushed it into the glowing coals, took out a handful of glowing coals and showed them to this man who was in doubt. Then he stared and let out the following words: "Jesus Christ, do you do so much for one soul?" I answered him: "Yes, indeed, the faithful Savior does! That is why he left heaven 1666 years ago, came down to earth to us poor sinners, took true human nature to himself, built up this temporal misery for three and thirty years and finally suffered the most terrible death on the trunk of the cross. All this was not done for a long time, but to satisfy the righteous wrath of God, to redeem the sins of all men and to save all men from the jaws of the hellish murderer. Now it is written in the Holy Scripture: He that believeth and is baptized shall be saved. Now notice the following words: He who does not believe will be condemned. Let these thundering words beat the infernal lying spirit out of your heart, and you may infallibly attain to eternal blessedness!" At this the poor man became quite still and stood in deepest amazement; but at last he began to shake his head again. I was amazed at the infernal wolf's guilefulness and insolent hounding. I asked him if he still had any doubts about God's grace and mercy, to which I could almost not get an answer from him without him sighing deeply. In the course of time, the iron ring became red-hot. Then I ran to the fire another time, took out the ring glowing in the name of Jesus without hesitation and did not feel the slightest heat from it. Then came the young woman in the same house, as well as the daughter, both God-fearing people, also the servant in the house, as well as a merchant's son, named Hanns Müllenhauer, and a nurse, who had waited on the young woman in childbed. All of these saw it with their eyes, which will testify when testimony is needed, and to my knowledge none of them died except Hanns Müllenhauer, whose soul may God be pleased. The following night I got up from my resting place at midnight, took my prayer book and prayed. After that I remembered the 46th Psalm of David in the Bible. I read this spiritual Psalm with tears of joy, went for a walk and sang in silence the same Psalm, made by the blessed Luther: "Ein' feste Burg ist unser Gott. And when I came to these words: "If all the world were full of devils and wanted to devour us," etc., to the end, the innermost door was torn open so cruelly and slammed shut again that the house shook. Now I was all alone, frightened at first, went to the same door and found it open, since I had slammed it firmly shut before, and had to lock it with a strong lock at all times. But there were two doors in front of the chamber, the first of which was probably locked. I repeated the same psalm again with a steadfast spirit. Then the enraged murderer made it worse than the first time. I laughed at this and entered the door for the third time, taking the light in one hand and the holy bible in the other, and thus defied the hopeful prince of darkness. There was no one who stirred any more. I put out the light in defiance of these night owls and said: "Come here now, you prince of darkness, in the form of a lion, a dragon, a bear and a snake, I will trample the hellhound and dragon on your body with my feet. Now, my dearest JEsu, thine is the honor, thine is the strength, thine is the glory here temporal and there eternal! Amen."

So far Frese. To confirm the truth of this certainly miraculous event, Dr. Chr. Kortholt adds the following to Frese's above report: "As soon as this strange event came to my science, I could not rest until I had spoken to the man, whose words have been mentioned so far, and the still living persons, who were involved in such a spectacle, and I had seen the place and the place, where these wonderful things took place, and for the sake of comparing other circumstances, I had inquired in the most exact way.

I have conversed with him for several days and have had everything that happened told to me from his mouth. I let him tell me everything that happened. As he then also brought the people, who were present, to my hand, (who not only corroborated with their testimony what was contained in the above-mentioned relation, but also knew how to tell about some other very noticeable specialia (details) that happened at that time) and led me to the place where everything happened. Whereupon I further conferred (negotiated) with some of the most distinguished of Your Honor's Ministries, as well as other respectable, understanding and credible persons in Hamburg, and heard from them in detail, why the above report could not be doubted at all; namely from M. Hermann von Petrum, long-time servant of the Divine Word and now pastor of the main church at St. Peter's there, whom Jürgen Fr. Soon after this event, Jürgen Frese sent the iron ring to him, wrapped in red taffeta and sealed with his seal, together with an accompanying written report of the entire event from the custody (prison) at that time; On whose permission I also took the same ring with me to Kiel, which Jürgen Frese subsequently gave to me, and which I have in safekeeping with me for the constant remembrance of such a wonderful and strange event."

Conversations between two Lutherans about Methodism.

Second interview.

The Doctrine and Ways of the Methodists.

(Continued and concluded.)

Philip. What the Methodists accuse us of in baptism, namely, the carnal reliance on it, which we also disapprove of and reject, they can encounter in the penitential bench, which hopefully the less sick of these childish and childish sentimentalists, called Methodists, would also disapprove of, if they knew how to distinguish more sharply between appearance and essence, sign and thing, according to a more certain measure than that of feeling. But between holy baptism and the penitential bench there always remains the heaven-wide difference, 1. that the former is a divine ordinance and an essential means of grace, the latter a human invention and an unessential means of coercion; 2. that spiritual confession is a sign and a thing. 2. That the spiritual reliance of a challenged believer on holy baptism is right, but the same reliance of the same challenged believer on the penitential bench, together with his entire conversion, would be wrong; for the latter is human folly and piecemeal, but holy baptism is God's work and order, and on the part of God always perfect and entire.

Martin. You are quite right. Those at-

But the evils, the useless scruples of conscience of the penitent avoider of the penitential bench and the pernicious disturbance of conscience of the impenitent visitor of the penitential bench, would be completely eliminated, if the Methodist preachers would completely omit this unseemly addition and this useless secondary work; For otherwise, out of God's righteous judgment, the penitential bench could easily and soon become for them baptism-which it perhaps already is-, confessional, purgatory on the other side, indulgence, Mary and golden calf on top of it. This present ill grain with her is a real warning and a new proof of the old truth, how quickly man falls to legal deeds and works, if he somehow deviates from the simplicity of the gospel and the means of grace of the sermon and the holy sacraments ordered by the Lord, as they are connected by our church in the right order of salvation. If the poor Methodists would only adhere to these, they would not fall into the arrogant self-deception of being just the right forerunners, co-workers and followers of the Holy Spirit, and the discoverers of the right way of conversion. They would then be content to divide and combine the law and the gospel correctly and, by the grace of the Holy Spirit, to preach faithfully and earnestly in testimony, teaching and exhortation, to administer the sacraments correctly, to instruct the youth carefully in the truth of salvation and to establish them "in the example of the words of salvation" (2 Tim. 1,13.) and to feed sheep and lambs with all diligence, i.e. to teach, to punish, to comfort, to ask, to warn, to urge, to fortify, to demolish and to build up, to uproot and to plant, to bear, to wait, to hope and to pray. And especially these latter manifestations of the pastoral office would keep them very much from all impetuous immature proselytism and from the great responsible sin of, as it were, interfering with the Holy Spirit, and of giving Him the wrong impression by the birthing chair and the furnace heat of the penitential bench and co. For the Holy Spirit walks a slow and gradual course with not a few souls, and only a few are proportionately converted like Paul and brought back like Peter.

Philip. What do you say then to another protective word of the Methodists in favor of their schoolchild, the penitential bench? As is well known, they claim that the emergence of penitent souls and this - as they think so far - decisive departure from the world and going to Christ in front of the congregation now gives these and their preachers and leaders the opportunity to support these troubled souls spiritually by prayer, intercession and care of souls and to bring them through happily; Let this measure of the penitential bench or penitential place be the best means of keeping the impressions received through the sermon in the penitent, in short, as we say, to strike the iron because it is hot.

Martin. Of this word of protection and recommendation from the penitential bench, I can say nothing other than that it comes from the same unfaithful source, i.e. i.e., from that same arrogant self-deception: For in it they mean, in a nutshell, that the Holy Spirit, without their help, is not strong or faithful enough to preserve the impressions made in the words of the sermon in the penitent and faithful soul, or that without them he hesitates too long to bring the child to birth; For that this had long since happened through holy baptism before, apart from and above them and completely without their help and assistance, even if the child had slept for a good while or had been ill, they, as true swarm spirits, think that this is a loose rumor; For it has pleased the spiritual arrogant devil in them to substitute their human invention for the divine order of baptism, even if they retain the same outwardly, in order to have a semblance of ecclesiasticism, and not to appear as openly rotten and fluttering spirits. - But let us now see what help, consolation and counseling are given to the sorrowful souls at the penitential bench. Chants of the congregation, prayers and intercessions of the preachers, exhorters, class leaders or other members of the congregation and comforting exhortations from their mouths to the penitents; and the latter takes place during the chants and prayers, which are sometimes also performed by women, against the express command of the apostle (1 Cor. 14, 34. 1 Tim. 2,12.) in these scriptural services. But now I ask: how is it possible for the minister, under these circumstances, to discover the actual spiritual need of his patient and to counsel him accordingly and to point him comfortingly to Christ and his merit? Furthermore, how is it possible that the penitent soul, in this mere emotional excitement, is powerful in itself and can give clear information about itself? With one ear it listens to the songs and prayers, with the other to the advice and consolation of its spokesman, without being able to hear either clearly and definitely. But the Methodists do not care much about this; the main thing is and remains for them to accelerate the spiritual birth, as they think, precisely through this simultaneous penetration, while in most cases it is only an intoxication and spiritual intoxication of the feeling. Now it is certainly possible that a sincere repentant soul on the bench of fear, after

this pushing and shoving, feels a sweet feeling of grace and a joy of faith in Christ, a liberation from fear and pressure of conscience, and perhaps also makes this known in sounds and gestures; for God's grace is immeasurably wide and is not essentially cancelled out by human ignorance, especially since there are certainly childlike believing intercessors among the Methodists. Nevertheless, it is childish and immature to call these individual graces

The preachers of the church think that the feelings and cries of joy are already a thorough conversion and the right state of repentance and faith, and immediately trumpet in the apologist that this soul, too, "has passed through to the glorious freedom of the children of God". Although their preachers now know very well that this and that has later fallen away from these printed children of freedom, they do not refrain from their bad habit of having every new miraculous effect of their penitential bench immediately printed in their newspaper. But even if it is admitted that the greater part of them do not later fall away again, or become completely unchurched, the penitential bench and the whole procedure is and remains an unevangelical and purposeless, and thus a fanatical and pathological measure, for the following reasons:

1. the penitential bench, together with its accessories, has neither command nor indication in sacred Scripture as a divine ordinance or an essential means of grace for proper worship, such as preaching, teaching, and pasturing, the administration of the holy sacraments and the office of the keys, the instruction of youth.

2. it has no similar process and example in the history of the worship of the Christian church from ancient times, before the advent of the Roman papist heresies and abuses. The penitential bench of the old Protestant Apostolic Church was, as far as I know, a special place for the fallen, but repentant, who were allowed to take part in the sermon, but not yet in Holy Communion, and on that special place and in special clothing publicly testified their repentance (the so-called church penance) also before the congregation. All the alleged proofs of the defenders of the scriptural and ecclesiastical legitimacy of the penitential bench are, according to the traditional enthusiastic interpretation of scripture, torn out of context and do not have the slightest probative force to justify this little human feeling.

3. it is based:

- a. on a secret unbelief and distrust against the sole faithfulness of grace and power of the Holy Spirit in the means of grace ordered by the Lord Christ as solely essential, i.e. the pure preaching of the gospel and in the correct administration of the holy sacraments together with all that belongs to both in accordance with Scripture and church law, such as all pasturing and care of individual souls there, and the evangelical handling of the office of the keys here.

- b. on a rather open superstition and enthusiastic trust in the power of human cooperation and acceleration in the work of conversion. But this is the defilement of the gospel and its way (in No. a) by the law and its way, the defacement of God's word by the addition of man's work, the obscuring of the essential means of grace of the holy sacraments and the erection of an unessential illusion, the constriction of the free work and activity of the Holy Spirit, and the destruction of the holy spirit.

This is the result of the fact that the Holy Spirit is forced into a straitjacket of a certain form and manner, and finally of the misunderstanding of the basic evangelical doctrine of original sin, which resolutely asserts that man is not able to do or contribute anything for and during his conversion by the power of his will, but only that he is not obliged to resist the Holy Spirit.

The penitentiary bench and its accessories promote delusion,

a. that individual penitential pains and struggles, individual feelings of grace and joys of faith are already "the breakthrough" to a thorough conversion.

b. That special horror over the law and special delight over the gospel, along with corresponding giving, is something higher, if not meritorious.

d. that having been to the penitential bench (according to a and b) and being converted are the same thing.

d. That not coming forward to such a place of repentance and not being thoroughly converted is the same thing.

e. that there is little or no interest in a careful doctrine of salvation and a healthy knowledge of salvation.

f. that the penitential bench is more effective and essential for conversion than holy baptism.

But it is clear enough from this that

5. The penitential bench, through its guilt, can awaken and nourish spiritual arrogance and vain self-reflection (see b, c, e, f), and conversely, fearfulness and despondency (see d), and just there hinder thorough repentance, here the right faith in Christ, and promote the work and nature of the law, thus harming souls manifold. This is clear and obvious. But assuming that it does not harm individual souls, which is not clear and obvious, its possible fruit and effect for them, which is connected with such great danger for other souls, can also be achieved without it. For where the word of God, law and gospel, is taught purely and correctly, and the holy sacraments are administered properly, it cannot and will not fail that individual souls, sooner or later, will repeat to the firstfruits of the Christian church at Jerusalem (Acts 2:37) and to the jailer at Philippi (Acts 16:30) the decisive question, "What shall I do that I may be saved?" without all imaginary cooperation and hindrance of a certain place of repentance. But where, as the healthy fruit of the sole means of grace and through them, as the sole effect of the Holy Spirit, this important question comes out of a sincere heart, there will hopefully not be a lack of that decisive answer: "Believe in the Lord Jesus Christ, and you and your household will be saved" (Acts 16:31).); furthermore, there will be no lack of closer soul care and guidance, of proper evangelical teaching, counseling, and comforting of the individual soul with God's word and promise, in order to gain and maintain this righteous and saving faith, even if more than a few hours and days of repentance pass over it; - finally, the faithful

The pastor will not fail to care for and watch over these souls earnestly and to intercede not only for hours and days, but also for weeks, months and years. And indeed, for this often years-long hoping and waiting, bearing and enduring, asking and interceding, until finally this or that soul, which has been salvation-stricken by these individual souls, is the right poor sinner in Adam and the true righteous in Christ and is placed in a firm state of grace, more enlightenment of the Holy Spirit, more patience and warmth of Christ's love are needed than the flash fire and heat of the heaven-storming penitents are able to provide. Where, therefore, the above means of grace of the Holy Spirit are administered faithfully and honestly, together with all legal accessories, then in every case the coercive and urgent means of the penitential bench, together with all legal accessories, will be completely useless and superfluous; but where these means of grace are falsified and administered unfaithfully, then the penitential bench will achieve nothing for them but obvious falsehood and hypocrisy. - In the best case, therefore, it is completely dispensable; in the worst, it is completely ruinous.

Philip. What do you say to the free heart and constant knee prayers of the Methodists?

Martin. I would say little or nothing about it, if they did not also here speak so contemptuously and disdainfully about the written and read prayers and about the standing prayers at the service. But since they do this quite generally, it is evident from this that they make a kind of merit and contributory work of law out of their manner and place an undue value and emphasis on its form. But because we look at this form and manner of theirs a little more closely, we find in it quite a number of misgivings and objections; and these are as follows:

1. it leads to indifference towards the holy Our Father, this prayer of all prayers, which we originally possess only in written form, likewise also towards the Psalms and other prayers written down in the holy Scriptures; and from this indifference a laxity in the ecclesiastical and domestic use of these exemplary prayers soon develops, and this is also clearly evident, since the prayer of the Lord is prayed quite sparingly in the Methodist

service. Now it is true what Luther says: the holy Our Father is a great martyr on earth and is rattled and babbled beyond measure in thoughtlessness and unbelief. But this does not deprive it of its imperishable youth and glory, just as the sun also remains the sun, even if the wicked rob and murder in its appearance; the unbelieving abuse does not cancel the believing use. Or is all the free heart prayer of the right Christians, even of a Moses, Samuel and Daniel, among the Methodists something else than a spreading of the holy Father Ours? Or have the most experienced and devout Christians and the most fervent prayers, for example, already learned the third petition with the heart and sufficiently understood it with the knowledge and fully done or endured it with the will? In the same way, bring the most powerful prayers of the Methodist heart together in a heap, and they will not all together produce a single psalm of repentance and thanksgiving, such as we have written so abundantly in the Word of God.

2. it leads to a disdain for printed and read ecclesiastically anointed prayers in church and domestic use. For example, from the heyday of our church come those short, powerful and anointed church prayers, which in praise and thanksgiving, confession of sins and faith, petition and intercession, carry up one's own and all others' hearts unanimously in the right Christian faith to the triune God; And in the same sense and from the same spirit, many prayer books from ancient times are written, where every sincere and simple Christian, who does not seek arts, finds himself and his own heart with all his needs and all his concerns; yes, not only that, but he even finds these little prayers like his own language and expression. If now the heart stands sincerely before and to God, while the lip in church or home, quietly or aloud, prays these anointed prayers along with and after them, then they will hopefully also be free heart prayers. On the other hand, these latter prayers can be quite dry and meager in their inner essence, if the heart is not quite simple and loud toward God, i.e., if the prayer leader makes a profession out of praying, likes to hear himself pray, and places a secret value on the length of his prayer, on the fullness of expression, on special O's and A's and other external prayers. And it is precisely these prayers that offer the most tiresome monotony; for first of all, such prayer leaders and preachers hardly carry the counsel and concerns of the church and Christianity, as well as of individual souls, on their hearts in the way that those old, much-tried and much-experienced men of God, for example, of our church, do, and secondly, there is the danger here that these prayer leaders only pray out their peculiar mood, which perhaps touches little on the common need. - —

3) It deviates from the healthy ecclesiastical practice with regard to the constant prayers on the knees. For, as far as I know, in the church of the first century, the prayers of the kneeling took place only during the Passiontide; but from Easter, the great day of joy of Christianity, they were kept standing, except in special cases; and this is also the right order and manner and reasonably corresponds to this time of the church year.

4. it easily leads to a fine sanctimoniousness and can help to strengthen spiritual arrogance. For that this exists is clear from the standing usage of the Methodists,

to regard the prayers written and read and, moreover, prayed standing, as aforesaid, contemptuously and disdainfully. But it is easy for a standing prayer to be humble and simple-minded, and a kneeling one to be vain and haughty; but God looks at the heart and not at the offering.

Philip. What do you think of their class assemblies and special prayer meetings in them?

Martin. The first ones may have their merits where the congregations are large and scattered and the class leaders (*class leaders*), as far as this is possible in Methodist doctrine and practice, are relatively well-founded and experienced Christians who are able to lead the fraternal ministry of punishment and consolation. However, we know from our experience here in the vicinity that quite immature newcomers are also taken on, simply because they like to talk at length about their spiritual pulse and heat gauge and immediately make a big fuss about a small experience. In addition, they have the custom of making prayer more or less a school exercise at prayer meetings, when one prays after the other without there being a common purpose for the prayer. Similarly, it seems to me that the exploration of the state of the individual's heart on the part of the class leader in front of other elders is not without danger and misgivings. For how easily can it happen that this or that person suffers damage to simplicity and truthfulness, i.e., that he inflates a tree frog into a bullfrog out of false shame of not having experienced anything special during the fortnight; for he should and wants to edify the others as much as possible with his inner experiences. - How much simpler and more natural it is, especially in smaller communities, for the faithful shepherd himself to visit, punish and comfort his sheep, and for them to seek their shepherd in return. And this will hardly be lacking, especially if the preacher is not a disciplinarian, but a father in Christ, who also handles the staff of woe, i.e. the law, in the evangelical sense and spirit. However, this is a new defect in the Methodist way and order, that their preachers are only allowed to stay with the same congregation for a maximum of two years, so that no one can somehow become a father in Christ for his church children. The gradual beneficial influence of a faithful and godly servant of the Lord, who lives and weaves entirely for and in his Anne, and under whose educating and intercessory love even his little baptized children gradually grow up to become teaching children, and these to become independent members, and finally these to become husbands and wives - this lovely and prosperous influence, which, like healthy air, gradually and yet powerfully contributes so much to spiritual welfare - it is made completely impossible by this legal institution. Instead, however, it makes that restless metho-

distic inclination is encouraged to receive new delights and spice with the new preacher every 1-2 years.

Philip. What do you think about the fact that almost all Methodist preachers are unstudied people?

Martin. If the Methodists regarded this as a state of emergency, I would have nothing against it; for there are also such in our church here, and quite brave ones too; but I hope that just these latter will always recognize their lack of scholarly training, and if, God willing, they also have faith and the Holy Spirit, nevertheless as a state of emergency. With the Methodists, however, the opposite view seems to prevail; for instead of remaining fine in humility even through that lack and conducting it just as such, their unstudied preachers like to pretty much despise all scholarship and theological education; indeed, they are probably sometimes so blinded by self-love and spiritual arrogance that they are proud of not possessing that education; And in doing so, they do not fail to be pleased to persuade themselves and others that learned knowledge is a complete hindrance and danger to faith and godliness; for they are not sensible and just enough to discern that this is only the case when the person in knowledge does not have the right faith and the love of Christ, and puffs himself up with his external knowledge and exalts himself above the congregation, instead of serving it with them in a finely chaste and humble manner. For science is only a handmaid, not a mistress, in the house of God. It is true that no college or seminary in the world can in itself impart the right faith in the triune God and the gifts of witnessing, teaching, and pastoring; but such educational institutions are highly important and essential, partly in order to prepare that faith, partly in order to properly train this gift and make it suitable for its later use. How, for example, can a preacher properly testify and teach the epitome of the truth of salvation, correctly divide the Word of God, Law and Gospel, and then combine them, if he has no clear knowledge of the order of grace? On the average, he can only gain this knowledge in those schools. And it is precisely from this lack, indeed from the partial contempt of these wholesome and beneficial teaching institutions, that Methodist preachers do not present the doctrine of salvation in a clear and comprehensible way, that they press much too one-sidedly on

the feeling, and mix up justification and sanctification. For example, here in February of this year, I myself heard the sedentary preacher treat the faith in John 3:16 as a faith that works (although it is spoken of in John 2:17 and 1 Corinthians 13:2), although here it is only the faith that takes hold of Christ, that justly declares, and that saves in its original direction toward the grace of God in the gospel without any addition of works. Likewise pre

The Methodist preachers also promote sanctification as if it could already become perfection, i.e. holiness and perfection, straight against the 5th request (see Rom. 5, 23. and Ebr. 12,1.). Similarly, in February, I heard the Methorist elder, Mr. P. S., who travels in this district, literally assert here in the church that "it is the devil's hand if it is taught and believed that God still leaves many a sin in the believer to keep him in humility; but to be humble - so Mr. S. thought to refute this view - means to be like Christ, consequently sinning makes one like Christ. If I had not heard this Methodist conclusion with my own ears, I would hardly have believed from other people's mouths that a traveling elder, to put it mildly, was so unclear and confused, although he and others probably thought that he had received from the Holy Spirit a greater measure of "wisdom and understanding" (Isa. 11:2) than his listeners. Either this enlightened preacher of sanctification did not understand it better, or this ready-made saint did not like to avoid the so-called "grip of the devil" (which, however, in 2 Cor. 12, 7-9. Where would the truly righteous in Christ go if the God of mercy did not tolerate the sins of weakness of their flesh, which still cling to them against their will, until the hour of their death (see 1 John 1:8-10, 2:1), by which He tries their faith, wards off spiritual pride and keeps them in humility? This, however, cannot be compared at all with the humility of Christ, which Mr. S. just does, in this connection of thoughts; for Christ had neither original nor original sin and no infirmity stemming from the latter; and therefore that sentence is false in this connection, that every humility in itself makes one similar to Christ; if Mr. S. now says, "consequently sinning makes one similar to Christ," then this apparent conclusion is null and void, because just the antecedent sentence is false. But the truth is this: Willful, wanton sinning certainly makes one similar to the devil and not to Christ; but the still residual original sin and the sin of weakness of the righteous in Christ against his will, against which, however, he fights faithfully and earnestly with the weapons and means of grace of the Holy Spirit, does not essentially harm his complete righteousness by faith and his incipient righteousness of life in Christ and likeness to Christ; However, the original sin that still remains, even if it does not prevail, should prevent man's delusion and spiritual arrogance, as if the fragmentary work of his sanctification, which is growing at the same time, could ever reach perfection, i.e. holiness and full likeness to Christ. i.e., holiness and full likeness to Christ; for this is not possible for the believer who perseveres and

The world, the flesh and the devil are overcome in faith, according to 1 Zoh. 3, 2. only comes to pass on the other side, when in the passage of death the original sin has completely died and the baptismal grace has come to full life.

If the Methodist elder, Mr. P. S., had enjoyed a few years of education in a learned school, he would hardly have made this wrong conclusion, provided that this tricky conclusion was only a sin of the mind and not of the will.

Furthermore, how can a preacher without knowledge of the Latin, Greek and Hebrew languages, for example, arrive at an independent, more precise knowledge and interpretation of the Scriptures and explain this or that part of the Holy Scriptures in context to eager and educated Bible readers in his congregation, if they ask him to do so? And where else can he acquire this essential and necessary knowledge of the language than in schools and institutions where it is taught?

No less important and essential for the spiritual teacher, however, is the exact knowledge of the various confessions and doctrines of the different churches, and especially here in this country also of the most important sects and spiritual freebooters; for without this knowledge and that of church history, the servant of the church would hardly be able to justify and protect himself and his own properly and to judge his time correctly in ecclesiastical matters. However, in order to acquire this knowledge and the instruction to gain it more and more thoroughly and completely, higher teaching institutions are necessary. A preacher, therefore, who despises these and who is much more inclined to busy idleness than to try to make up for his lack of theological education by assiduous private study, would hardly possess such a measure of the Holy Spirit as he imagines; for this is always a spirit of humility.

In the case of the Methodists, however, there is the additional evil that, contrary to 1 Tim. 3:6, they also entrust the spiritual office to newcomers, if other newcomers testify that they are truly faithful people and have contributed to their conversion in such and such a way. And as such a newcomer, Mr. Joh. Geier recently announced himself in print at Marietta; for in his most recent essay in the Apologist: "water baptism not rebirth", the long and short of it is this: the essence of baptism depends (and is actually made) on the repentance and faith of the person being baptized. But this is about the same as if I wanted to say in the case of a mere external washing: the essence of the water, i.e. its cleansing power, depends on (and is actually made by) the skin and the hands of the person. Mr. J. G. would be right if he meant: the blessed effect of baptism depends in part on the repentance and faith of the baptized, because the essence of baptism rests and is based solely on the word of institution of the Almighty.

Through them and in them alone water baptism has its inwardly cleansing power, whether there are penitent and believing baptized or not; similarly, mere water has its outwardly cleansing power through God's creation and order, whether there are defiled people or people receptive to cleansing. - —

But this is a common characteristic of the unchurchly enthusiastic spirit, in all its forms and degrees, that it confuses and disturbs the ecclesiastical order of salvation by its arrogance, i.e. that it places the penitent faith of man, which after all is only the means of receiving the divine means of grace, the gospel and the holy sacraments, not below, but actually beside or even above them, i.e. above God's word, work and order. Wherever this unclear, confused spirit teaches, it presents human faith as opposed to the divine means of salvation, as if it helped to create and form the essence of the latter. But this is just as untrue as if I said: my tongue helps to give the food a pleasant taste, and my stomach to give it the nourishing strength. But it has both by God's goodness and order without my tongue and stomach; and these latter are nothing but the means and instruments to feel the taste of the food and to appropriate its nourishment to me. In the same way, faith is only the subordinate means of appropriation of salvation in Christ, which the Spirit presents to man and, as it were, to his hand of faith through the means of salvation, the preaching of the gospel and the holy sacraments.

There is no teaching so foolish or shameful that it does not find listeners and disciples.

Luther.

(Submitted.)

Why did you do that?

How often does the dismayed heart of man ask, when it has to experience in its own part what the Lord says through the mouth of the prophet: "My thoughts are not your thoughts and your ways are not my ways. How many a deeply wounded father's and mother's heart, for example, has asked such a question when the Lord snatched his beloved from him by death, and even quarreled with his God in such a question, whose deeds seemed incomprehensible to him, whose procedure seemed cruel to him. To such a father and mother's heart, let the following story be told as an instructive parable:

A certain Mac Dougal from Scotland had emigrated to Upper Canada in North America, and had bought and cultivated a piece of land there, on the border of the great primeval forests. In peace he lived there, after the discomforts of the first settlement were overcome, with his wife. A gentle infantling was both parents' delight and greatest happiness. One day, however, one of the wild Indians, who a few days before had very kindly brought back to him the wife of our settler, who had strayed into the forest, appeared at the plantation and indicated by all kinds of signs that he wanted Mr. Dougal and his wife to follow him into the forest. The two, however, unable to guess the intention of this unexpected imposition, steadfastly refused to comply. Finally, after he had offered all the eloquence of sign language at his disposal in vain, he moved away, but returned again after some time and renewed his attempts, but with equally poor success. The two white people do not want to understand his signals at all, nor do they want to comply with his wishes. Now that he sees that all his efforts are in vain, what does the Indian do? Behold, there stands the cradle with the slumbering infant - suddenly he reaches in, takes the child and runs away at lightning speed toward the nearby forest. The frightened parents both run after him, calling, begging, pleading as loudly as they can; but the Indian is as implacable against them as they had just been against him. He gradually moderated his steps a little, so that they could follow him more easily, and followed all the more surely, but without letting them catch up with him completely. Mac Dougal asked his wife to turn back and let him continue the pursuit alone; the mother's heart only had the answer of the faithful Ruth to Naemi's coaxing, that she should turn back (Ruth 1, 16. ff.); she moved inexorably forward, after her darling, and would not only go into the dark primeval forests of America, but into the darkneses of the "lower Oerter" itself.

inside. In the meantime, the strange robber was taking more and more leisurely steps; soon he was looking kindly at the robbery in his arms, which he was at the same time trying to protect with visible care against any breeze, and soon he was casting a quick glance back at the hurrying parents. Like one who has gone his way and his

As soon as he was completely sure of his goal, he pressed forward. Suddenly, however, he stood still in a wide, beautiful place, thickly overgrown with lush grass, colorful with flowers, beautifully shaded by God's trees - like a paradise in the middle of the forest. The anxious parents follow him there after a few minutes, and the moment they step in front of him, they have their child back in their arms, whom the hitherto so implacable man immediately delivered to them again with the friendliest and most joyful gestures. They soon guess the real intention of the good Indian, namely that it is no other than that they should henceforth live in this beautiful place instead of the much less beautiful and fertile one of their first settlement. Now his thoughts are soon also their thoughts. They gladly choose the beautiful place as their future dwelling place; he himself is to them the over-

friendly assistance in the settlement of the village. Every day they find more reason to rejoice in this change and to be grateful to the faithful Indian. In the end, he even set up his own hut with them.

Reader, you father, mother, especially at the deathbed, at the grave of the child with the bloody question in your heart: "Lord, why did you do this?" see a beautiful answer as in the parable given to you to such question in this story. Like that stranger in the hut of the Scottish settler, your God also came to you and gave you to understand, beckoned to you, enticed you to follow Him, to adhere more to Him, to direct your heart and mind and walk to where He is; but you did not want to understand His opinion, to follow His beckoning. He went away and came back again, repeated once and again and again His visitations, His attempts to bring your heart around; but always in vain, your heart remained as immovable as that of those two against the Indian. Behold, He also took the child from the cradle, or else the darling of your heart from your arms, and hurried away with it. Why? With no other intention than that you should hurry after Him - after the heart - like the two parents after the Indian. It is not only aimed at your child, it is actually aimed at you. Once He has you where He wants you, He will probably also give your child back to you in your arms and will rejoice, even more than that Indian, that He has succeeded in His intention and has placed you and your darling in such a good, beautiful place, in the heavenly paradise, and you will also rejoice with unspeakable eternal joy and your thanks will be eternal like your joy and you will no longer ask: "Lord, why have you done this?"

"In that day you will ask me nothing." (John 16:23.)
(Nördl. Sonntagsblatt.)

The sincere desire for faith, a sign that faith is already present.

To be concerned about faith, to ask God for it, to desire it warmly, and to grow in it and to persevere most eagerly to its end, testifies to faith. The orthodox always think that they do not believe, or that their faith is too weak, that it still has too many shortcomings. They wish and desire to become more and more complete and to come closer to their Jesu; they think when they hear talk about faith and praise other people's faith: Oh, if only you would also have such faith! Oh, if only you had come so far! Their faith is like a smoldering little spark in their eyes, the faith of other people like a burning torch. They always sigh and say: "Oh Jesus, when will you comfort me? when will I learn to esteem you highly and worthily? when will I learn to respect you? Will my heart forget everything else and cling to you alone? Oh, if only I would embrace, grasp and hold you, my Savior, with a strong, living, joyful faith! If only all doubt will disappear and my faith will burn as a clear, bright flame? When will I know from the complete fruits that you work in me that I cling to you in true faith, etc.?"

Think carefully, my Christian, as you read this, whether I meet the thoughts of your heart and write as you are often troubled? - Whether you are sometimes greatly distressed for the sake of your faith, and therefore pray earnestly and long for fellowship with Christ with constant sighing and longing? - Or whether you do not know or respect such things?

The last is an indication, not of faith, but of certainty; but that shows that the Holy Spirit touches your heart by the Word, that Christ dwells in it by faith, and that your faith is already at work and in exercise, for without God's Spirit and without Christ to sigh after Christ is impossible, and St. Augustine has rightly said, "To have a desire for grace is a beginning of grace."

(S. Scrivers Seelenschatz, 1st part, 5th sermon, p. 226.)

Recreation.

Once a hunter met the apostle John, who held a tame partridge in his hands and caressed it. The hunter was surprised that such a great, holy man could take pleasure in it. "What are you carrying in your hand?" asked John. "A bow." - "But why is it not cocked?" "Because the string would slacken if I had it always cocked." - "Well, don't let it alienate you," said the apostle, "if I, too, rest my mind a little to strengthen it for new work."

Martyrdom of a seven-year-old boy.

Out of the mouth of young children and infants you have wrought a power for the sake of your enemies. Ps. 8, 3.

When the martyr Romanus was interrogated by the governor Asclipia des, the former referred to the young children, from whom one should hear whether it is better to serve one God or many idols. The governor sent for a seven-year-old boy and Romanus asked him. "What do you think, dear child," he said to him, "is it right that one should honor Christ and in Christ the Father, or should one worship a thousand gods?" Laughing, the boy replied, "Of necessity, the one whom men take for a god must be only one god; for that there are many gods, even the little children do not believe." The tyrant asked from whom the child had learned this. "I learned it," said the boy, "from my mother, and she learned it from God; for she learned it from the Holy Spirit, which she taught me, and I imbibed the faith in Christ with her milk." The tyrant sent for the mother and whipped the boy very severely with rods in her presence, so that even the tormentors themselves had to weep over it. Only the mother stood there without tears, rejoicing and full of joy. During the torture, the boy asked for water; he was very thirsty, he said. There his mother punished him, because she thought he was afraid of the

He said to him that he should not be afraid, that Christ the living fountain was present with him, that he would soon see him, and that he would be eternally drunk without thirst; in the meantime, he must drink the cup that many thousands of children in Bethlehem also drank. Now the scalp and the hair were pulled off the boy's head by the executioner's hand; but the mother called out to him that he should only suffer patiently, and soon his head would be crowned with glory. Because of his mother's words, the boy became very happy and despised and laughed at all the torment, even when he was condemned to the sword. Now the mother took him in her arms, carried him herself to the place of execution, and when the executioner called him off, gave him a farewell kiss without crying, saying: "Farewell, my dear child, and remember me, your mother, when you come into the kingdom of Christ." She caught the head and the blood of her child, pressed it to her breast, and sang a song of thanksgiving according to the 116th Psalm: "The death of his saints is worthy to be kept before the Lord. Behold, here is thy servant, thy maidservant's son." S. Prudentius in the 10th song of the crowns.

The penny.

Fear not, for you shall not be put to shame. (Is. 54, 4.)

John Frederick the Magnanimous was imprisoned in Augsburg in 1550, and here he learned that the Lutheran preachers had been forcibly deprived of their office and ordered to avoid the country. The pious prince then had one of those preachers come to him, and when he heard that the emperor had forbidden them the entire Roman Empire, he stood up in a violent movement, stepped to a window, and shed tears of pity. But soon he turned back and said: "Has the emperor also banned you from heaven?"

Banned?" - "No!" - "Well, there's no need! Be confident, heaven must remain for us. God will probably find another land where you may preach His word." Then he reached for his saddlebag and said, "Here is everything I have on earth now; I will honor you with a penny from it, which I will share with your brothers of the cross! I am also a prisoner, but my God will give me something again!"

This is the same pious prince who bowed before no man, but all the more deeply before God, and therefore trusted so firmly. When the emperor wanted to force him to agree to religious matters that were against his conscience, a violent thunderclap suddenly occurred out of the blue. Then Johann Friedrich broke out into the words: "Oh yes. You old, strong God, you let yourself be heard that you are still alive. You will do it well!" Karl had to admire this steadfast, pious soul and gave up hope of defeating it.

Voluntary tithe.

An example to imitate.

Blessed Prelate Hochstätter at Bebenhausen in the Würtemberger Land set aside the tenth part of all interest and salaries for charitable purposes, according to the words of Augustine: "If the Pharisees and scribes tithe, shall we not be ashamed if we give nothing?" To this added

he also still all the revenues and salary increases that came to him against his will.

Be doers of the word, and not hearers alone, that you may deceive yourselves.

(Jac. 1, 22.)

At Eimbeck in Hanover, a householder was reading the Bible one Sunday, and when he came to the words of the Savior: "Whoever welcomes such a child in my name welcomes me" (Luc. 9:48), behold, a poor eight-year-old boy, who no longer had a father or a mother, and who had to look for his bread at other people's doors, was standing at his door at that very minute, asking for alms. The man immediately stopped reading, looked at his wife and called out to her: "Woman, do you hear! - With this he wanted to say: "Let us not only hear or read God's word, but also do according to it! - The wife understood him immediately and answered: "Yes, dear husband, I agree with you completely; let us do what is written. - Immediately they called the boy into the house, received him with joy, held him like their own child, and guided him to all good.

(Submitted.)

Through the so-called Lutheran Church Messenger, many faithful, sincere members of our dear church may have learned that the house of worship of the undersigned pastor of the First German Evangelical Lutheran Church in Chicago was locked up more than two months ago. Partly in order to relieve them of the concern that this position, which is becoming more and more important for the Lutheran Church every day, has been lost, but especially in order to turn attention in general to the congregation there and, God willing, to awaken Christian sympathy for them, the situation shall be reported here recently.

As soon as a significant number of so-called Protestant Germans settled in Chicago, the desire to have regular church meetings was expressed several times, and soon a man was found who offered himself to them as a preacher and was "hired" by them. After a few months, however, it turned out that he was not suitable to build up a congregation because of his annoying behavior (not to mention his teaching, which was probably not taken into consideration at all), and he was dismissed immediately. The same happened to some others. In the meantime, the Methodist sect of the Albrecht people gained a foothold in the city and, among others, attracted most of the souls who were still most receptive to God's Word. A not insignificant number of the remaining Germans, who had begun a church building for a "Lutheran and Reformed" congregation, turned in the fall of August 1845 by committee to the clerk of this church, then employed in northeastern Ohio, to take over the preaching ministry in their midst, after they had been completely abandoned for 2-1/2 years. Many encouragements on the part of faithful brethren and above all the clearest indications of God caused him to move to Chicago in the spring of 1846 and, after preaching on the doctrines of distinction of our dear church and adopting a Lutheran congregational order demanded by the committee, to obey a formal call of the congregation. A very great dishonesty on the part of the Committee in the one

No further mention will be made here of the steps taken by the leaders. Although the congregation was soon fought against from the outside, everything seemed to go on in good order among the members and to the joy of all. But here, too, it could not fail that through the Word of God the thoughts were finally revealed. After the building was completed, the church was unanimously consecrated as a Lutheran church, but soon the most justified fears were aroused that the majority only desired the name, but the doctrine was highly repugnant to them. At first only the ceremonies were contested, and in this the pastor and the minority always yielded, until at last the most shameful unbelief, especially on the part of the spokesmen in the church council, openly expressed itself, so that they complained about the preaching of faith in the Lord Christ, even denying divine providence. Of course, if the honor of God and true peace were not to be shamefully trampled underfoot, all compliance had to cease. Now they wanted to lay their hands on the unalterably established fourth article of the Constitution, in which the confession of the congregation is contained. And behold, the father of lies did not abandon his children, but taught them the ruse that Article 8, which contains the provision that Article 4 is unalterably established, could be changed, and how one therefore only needs to eliminate the former, in order to then be able to do as one pleases with the latter! Finally, on Sunday Judica of this year, the decision was made, and of the fifty or so present, only four remained faithful to the pure confession! These, however, experienced the gracious support of the faithful Lord to such an extent that they decided, heedless of all difficulties and the bitterest ridicule, to let the congregation continue, even if the number of members should not increase. Of course, the pastor announced with great joy that the distant work in the Lord had not been in vain. He also gave his consent to preach the word of life to them, leaving it up to the rich Father in heaven where the means for the preservation of his not small family should come from. And praise and thanks be to God that He again showed how He looks after the miserable and the afflicted and helps those who fear Him and hope in His goodness! On the next day this was already evident in the dear confirmands, sixteen in number, who were to be blessed on the next Sunday, and who now faced the prospect of coming to closed doors on this day, which was so important for them, amid mockery and ridicule, since it was to be expected that the apostates would take possession of the church key. The children were deeply moved when the disheartening situation was communicated to them, but in the midst of their tears they made the unanimous declaration that they wanted to

remain with the Lutheran Church, no matter what might come, and one dear girl spoke in the sense of the others, "God is everywhere with His faithful and confesses His word, therefore they are ready to be confirmed in some corner. Contrary to all expectations, the number of Lutherans, some staying and others coming forward for admission, increased to two and twenty already on the next Friday, and in about two weeks to a good fifty! God also helped that the provisional use of the courthouse for worship gatherings was granted to us, and so the them lambs of Christ before about 250 present their free and joyful confession. Since then, the dear congregation has experienced many spiritual blessings, and things are going quite well in it according to God's order; however, apart from the raging of the enemies, there are also great difficulties in the external circumstances. Although it is primarily with regard to the spiritually poor, it is also true of the physically poor that the gospel is preached to them. The more affluent have almost all left, and with few exceptions the members of the congregation are very, very poor. It is already difficult for them to provide for the pastor's greatest needs; at present, it is not possible to obtain a building site that is only somewhat suitable for less than H600,000, which the congregation, with God's help, hopes to obtain from its own resources, but it is hardly able to contribute anything to the construction of the church itself. Proposals for an amicable settlement have been made to the other party several times, which they themselves described as fair, but at the same time absolutely rejected with the remark that the law applies here! Now we are partly too poor to be able to conduct what would probably be a long lawsuit, and above all we are afraid that even if we win, we will experience so much greater disadvantage in the spiritual sphere. We do not doubt that the Lord will also have mercy on us in this emergency, but at the same time we consider ourselves obligated to do what we can and to make this public statement of the matter, whether the faithful God wants to move the shepherds and flocks of our church to contribute a little, however small, to the relief of the emergency. Special persuasion is not necessary, since the Christian is urged by the love of his Savior and knows from experience that giving is more blessed than receiving! Contributions should be kindly sent to the undersigned, who will acknowledge them at any time in the Lutheran.

A. Selle, Lutheran Pastor. Chicago, Ill.

Get

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Printed by Arthur Olshauseu, publisher of the Anzeiger des Westens.

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Conversations between two Lutherans about Methodism.

Third discussed.

The effects of the teaching and ways of the Methodists.

Martin. I hope now, friend Philip, you will know why the Methodist doctrine and way, as such, cannot form and promote healthy and evangelically based Christians? This earlier assertion of mine seemed too narrow and too harsh to you at first.

Philip. However, the matter now appears to me in a clearer light. But be so good as to summarize for me once again, briefly and concisely, what you proved in our earlier conversations to be morbid and enthusiastic in the teachings and ways of the Methodists.

Martin. They were the following pieces:

1. the overestimation of their "church order" and the underestimation of their "doctrine"; that in the 200 pages, this in the 12 pages of that book: "The Doctrine and Church Order of the Methodist Episcopal Church"; Cincinnati 1841. (according to the latest English edition.)

2. the utilization of important and essential articles in this doctrine of theirs (which is almost exclusively only an excerpt of the 39 articles of the Episcopal Church of England), such as those concerning the office of preaching, the means of grace, and penance.

3. the unclear and empty almost mg of some articles of this doctrine of theirs; those, for example, in the 7th article "of original sin"; this, for example, in the 17th article "of baptism".

4) The exaggeration of emotionalism and the lack of thorough doctrine of salvation and "right sharing of the word of truth" (i.e. the law and the gospel) in their way of preaching. 5) The legalistic adoption of artificial, unevangelical and unchurchly means of pressure and coercion, and the superstitious trust in their co- or even main effect on conversion. But these self-made means of conversion (also called "*new measures*"), which artificially and forcibly bring about such

The revivals and conversions mentioned above, which the Spirit of God worked through I. Wesley's and Whitefield's sermons without all these additions, are mainly the following:

a. The field meetings (camp meetings).

b. The continued meetings (xro- traeteă mestinM) with the use of several preachers, dik preach one after another.

c. The anxious seat (mourner's bench) with all its accessories.

6. the obvious disregard of the holy sacraments and especially of holy baptism in comparison to n. 5, since they do not consider it as the reason and source of regeneration, contrary to Matth. 28, 19. Marc. 16, 16. Tit. 3, 5.

7. the setting up of their quarterly meetings, instead of the ecclesiastical celebration of the Christian feast times, mostly for the purpose of these so-called revivals.

8. the constant change of preachers in the Methodist congregations within one, at most two years.

9) The overestimation of the individual feelings of repentance and grace and their special giving, and the delusion that these possible beginnings of conversion are already the right and firm state of repentance and faith.

10. the great mass of unstupefied preachers and the non-recognition of this condition as a state of emergency and evil.

11. the contempt of a careful catechism school and a thorough knowledge of salvation, and finally in connection with this

12. the neglect of their children in terms of faithful and thorough teaching of biblical history and catechism.

Philip. Don't they have Sunday schools?

Martin. According to section 16. p. 32 of their "Church Order", they should establish and hold such schools. But first of all, the so much praised Sunday schools are in general only a poor patchwork and a miserable

The schools are not a substitute for thorough and efficient weekday schools, and then it is not the preacher who holds them, but all kinds of well-meaning and devout people who whittle away and tinker with the children as they please. There is nothing of one cast and one hand, there is no foundation in biblical history and

catechism, no learning and singing of beautiful hymns. Mere Sunday schools are only miserable stopgaps and not much better than none at all. If, even with the complete lack of public schools, the fathers and mothers were mostly only people who had Deut. 6, 7. and Gen. 18,19. faithfully before their eyes in heartfelt fear of God, and who, following the example of their church-believing forefathers, thus diligently inculcated the salutary doctrine into their children in and out of the common home service: - then one could quite easily dispense with this superficial bedding and licking with the little Sunday school.

Philip. What then, according to your opinion, are the effects of these 12 defects and infirmities in the doctrine and manner of the Methodists? For although it is already partly clear to me what must be formed especially by the defects of 4-12, which I now also consider to be unchurchly and fanatical ways, I would still like to hear it even clearer and more definite from your mouth.

Martin. What God gives me in this knowledge, I will give back to you.

But the sad effects of that teaching and way are as follows:

1. the production of a fine spiritual arrogance.

As heavy as this accusation is, it is unfortunately all too true, for it is clear and day, and to be heard orally, as to be read in writing:

a. that the real members of the Methodist congregations consider themselves especially the apple of God's eye, the spiritual Israel and the congregation of saints.

b. that they have their form and way of revival

and conversion of sinners to be exceedingly excellent and delicious.

c. that they like to call everything "out there" that is not called Methodist, and look down on non-Methodist believers rather pityingly, as if to say: One thing you still need: become a Methodist!

d. That they place an exaggerated value and emphasis on their individual sin pains and penitential struggles, faith feelings and faith joys, and already consider these to be the genuine and right evangelical state of grace.

e. that they apply this crooked and one-sided standard of conversion everywhere, as if everyone must come to Christ like David, Peter and Paul, but not also like Joseph and Jobannes.

f. that they therefore regard all slow and gradual conversions with haughty distrust.

g. that they think they have to come to the aid of the divine means of grace of the Holy Spirit in the purified preaching of the gospel and in the correct administration of the holy sacraments, as it were, in their humanly invented conversion and revival efforts (in No. 5), in order to hold fast the salutary impressions of the Word of God and to drive people quickly to a decision, as if all plants, like mushrooms, grew out of the earth overnight.

h. That they accordingly ascribe to man a cooperation for and in conversion, besides the gospel and the holy sacraments, thus setting up, as it were, a new law of circumcision in their apparatus of conversion and repentance, and as new Jews, under the appearance of the gospel, obscure and diminish the free grace of God, the sole merit of Christ, and the solely effective means of grace of the Holy Spirit.

But all this from a - h comes from high-mindedness and leads to high-mindedness.

2. the creation of a morbid and feminine emotional Christianity.

This, however, illuminates from it:

a. That they are more attached to the emotional impressions that the preached or written Word of God in Law and Gospel arouses in them than to this Word itself.

b. That they are therefore in great danger of seeking the ground and source of their blessedness more in their inner experience of Christ through the Gospel than outside of it, in the person and redemptive work of Christ and in the word of God and the holy sacraments, which appropriate Christ and his work to souls eager for salvation.

c. That they therefore judge the nature of their repentance and faith more according to their inner pains and joys than according to the fixed and unchanging laws and promises of God in his word and according to the fruits and works of their life and walk.

d. That they esteem the many and various chatterings of these their inward, sometimes rather petty sufferings and joys more highly than the quiet, firm and manly walk in the Lord.

e. That they make the more or less of this believing gossip and drivel about others the measure of their conversion.

f. that in their prayers they place a special value on their kneeling, sighing and groaning and all such outward giving, and instead of faithfully keeping God's command and promise in mind, seem to regard this fine outward discipline as contributing to the answer.

g. that they like to seek renewal of the earlier pleasures of grace and reflect, bask and flirt with themselves in them in a feminine and emotional way.

h. that with all their praying, singing, chattering, running and walking, snacking and snacking, pushing and shoving, groaning and shouting, boasting and complaining, they do not have a firm heart, according to Ebr. 13:9 and Ps. 73:23-26; for since, as can be seen from 1. and 2. a-, they place their trust partly in themselves, i.e., in their feelings, efforts, and endeavors, as for example in the pains of prayer and repentance. Since, as is evident from 1 and 2, they place their trust partly in themselves, i.e., in their feelings, exercises and efforts, e.g., pain for sins, prayer efforts, penitential pews and the like, as if this worked for and in their conversion and justification, it is clear that they also place it only partly in the grace of God, the merit of Christ and the means of grace of the Holy Spirit. For example, ask a thorough but honest Methodist to the best of his knowledge and conscience, hand on heart, what he considers more essential and effective for conversion, holy baptism, the work of God (for the sake of which the Holy Spirit, through the Word of God, gives the covenant-breaking man grace for conversion and renewal), or the penitential bench and N. 5. in general, the work of man? Ask him

further, which is more faith-strengthening for him, the simple enjoyment of Holy Communion, even without special "blowing of the Spirit," or the spectacle of a stormy penitential bench conversion? Finally, ask him whether he expects more fruit and effect from the simple, faithful use of the holy Lord's Prayer, regardless of when, how and where it is prayed, or from his kneeling, free heart and cry prayer? And I fear that in all three cases he will choose the latter.

And this is where two things come from: For in good times, when they are not particularly oppressed by outward or inward affliction, they are easily assured and uplifted, and neglect to diligently consider the holy law of God, to inquire into the state of their repentance and good works in and of them; but in evil times, when affliction, drought, and anguish come upon them, they are easily despondent and downcast, and neglect to make earnest use of the dear gospel, in order that they may have access to its consoling and unchangeable promises in the holy Scriptures, all of which are in Christ Jesus Christ.

and amen are to fortify their weak and wavering faith. And so they lack a firm heart.

3. the production of an immature and rapturous germination.

However, this is evident in the following pieces:

a. That they: Become a Methodist and convert as one and the same.

b. that they place a superstitious trust in those external violent means of conversion in N. 5. and verbally and in writing are zealous against baptism instead of against the abuse of it.

c. that in their sermons, out of culpable ignorance or malice (at least among the Germans), they confuse the Lutheran doctrine of Scripture and the Roman false doctrine, especially of Holy Baptism, suspect the former with the appearance of the latter, and praise and adorn the miraculous activity of their human flesh in N. 5, especially of the penitential bench and the like.

d. that the Methodist preachers sneak behind the backs of the preachers of other confessions as spiritual house shepherds to their church children, offer them their art of prayer and conversion, suspect their preachers of being unconverted people without having heard them themselves in their sermons, and yet cowardly reject their invitations to a public discussion, e.g. on the Scriptural doctrine of holy baptism or on the Scriptural and purposefulness of the penitential bench. But they cowardly and evasively refuse requests from them for public discussion, e.g. about the scriptural doctrine of holy baptism or about the scriptural and expedient nature of the penitential bench, and in all this thoroughly unlawful conduct nevertheless pretend to have the Holy Spirit and to be truly converted people and also to make others so. We have only recently experienced these tricks of the Methodist conversion hunters among us, whereby they are so cunning, moreover, to approach fearful and still unfounded people, in order to frighten their hearts and consciences by questions which are quite good and in the right place against Pharisees and dead mouth believers; for example, "whether they already have the testimony of the Holy Spirit in their hearts that they are children of God?" 2c. But their Christian love does not concern itself with gross sinners or fat Pharisees, who are most in need of their unmistakable and quickly effective method of conversion. If these German Methodist preachers had the love of Christ really and truly dwelling in their hearts, they would turn only to those places where, unfortunately, there are still stray sheep without shepherds; and this they do, of course, to our church for salutary chastening and revival, although in their morbid way; But surely, where there is a shepherd, and by God's grace an ecclesiastically minded and believing one, they would not allow themselves any encroachment on his ministry by that secret creeping in, which also the apostle Paul Rom. 15, 20 (compare 2 Cor. 10,15. 16.), whom they otherwise claim to emulate. Yes, if the preacher appointed by a Lutheran or Reformed congregation did not preach Christ according to Scripture and

If the Methodist preacher preached the doctrine of the church as the sole righteousness and salvation maker, but according to the delusion of his unenlightened reason, as a mere teacher of the law, preacher of virtue and saint of works, then the faithful Methodist preacher would first have to punish him in private; and if that did not help, then he could demand a public discussion from him, and there expose his teachings contrary to Scripture and unchurched. This would at least be an open and honest procedure. But every legal Jew and Turk would hopefully be ashamed of that hidden unlawful creeping in to individual church children of a believing preacher and faithful shepherd, of that "building on someone else's ground" shunned by the apostle. Whoever does it nevertheless proves that he is not driven by the Holy Spirit, who is a spirit of pure and holy love, truth and humility, but by the swarm spirit, who is a spirit of selfishness, dishonesty and arrogance, and who, in good Jesuit fashion, thinks that the end justifies the means.

e. that even the non-preachers among the Methodists have a morbid addiction to converting the unconverted and edifying the faithful with their long chatter about their short, inner feelings of repentance and grace. On the other hand, they seem to think much less that the silent preaching of a truly godly walk in uncolored faith, in fervent and self-denying love and in unfeigned humility is a much more powerful and effective edification.

4. the production of a morbid use and application of the Holy Scriptures. But this is evident from it:

a. that they have a special preference for such passages and chapters, which preferably seize the feeling more strongly, such as e.g. the conversion of Paul, Acts 9, of the jailer at Philippi, Acts 16, and the like. 16, and the like, on the other hand, xxxerally apply the same diligence to the proofs of the doctrine of salvation in order to arrive at a thorough knowledge of salvation.

b. that they are quite careless in tearing passages of the holy scripture out of their context and applying them in favor of their own nature and activities, however obliquely and one-sidedly. For example, the passage Matth. 10, 32. 33. about confessing and denying Christ before men and the blessed consequences of confessing, as well as the terrible consequences of denying, must be diligently used and misapplied by them. The context teaches that the Lord speaks those words (cf. vv. 28-31) about the times of persecution of the faithful, as a warning against false fear of man and as encouragement for the right fear of God. The Methodists, however, as they are generally engaged in a trade of godliness, also make a kind of profession out of this passage; for without being forced by anyone to deny Christ - for then it is really valid to confess Christ.

They consider it a denial if they do not enter people's houses, even those who have their appointed preacher, or if they do not grab them in the street and call them to attend their services, to pray loudly together, and so on. This is what they call confessing Christ. If their unwise and immature confession and conversion - instead of confessing Christ especially by a holy and godly walk - meets with some rude rebuke, they call it rather rash and unseemly:

"bear the reproach of Christ, be persecuted for his sake".

Similarly, they misuse the passage Rom. 8:16: "the same Spirit bears witness to our spirit that we are children of God. For they use it partly for a glorified show, and partly, as mentioned above, they apply these words wrongly against others. For instead of using these words to frighten the self-righteous, the saints of works, and those who believe with their mouths, they like to turn them against sincere souls who are eager for salvation, but a little stupid, and thereby disturb the gradual course that the Lord is taking with them, making them distressed and restless without need, and annoy these little children in Christ, so that they also become mistaken about the work of grace of the Holy Spirit in their hearts, because, according to their previous experience, they would not yet have felt that testimony so decisively in their innermost being as the Methodists boast. And yet it can stand before the Lord, the Savior of the heart, that with the Methodists the seed of the divine word has only fallen on stony ground and the apostasy is perhaps near for them (Luc. 8, 6. 13.), whereas with those quiet simple souls it has fallen on a good land, on a more deeply receptive land, which first brings the grass, then the ears, then the full wheat in the ears. (Luc. 8, 8. 15. Marc. 4, 28.)

e. that they are always learning and do not come to the knowledge of the truth; for there would be very few among them who would be thoroughly versed and at home in the order of grace and salvation of our church, as it is presented, for example, only in the small Lutheran catechism. The biblical proofs that are usually at their disposal are almost exclusively intended to give a biblical foundation for experiential Christianity; and it is certainly right and proper to use such scriptural words against dead head and mouth believers. On the other

hand, it is certainly even more essential and important, especially in this country of sectarianism and crazy human fancies, to have the healthy, clear and summarizing knowledge of salvation of the holy Christian church, as we already possess it by God's grace in the small Lutheran catechism, which in its indestructible youth and accuracy and in its more than 300 years of duration has already seen so much catechetical stumbling and bungling to the grave. But where is the Methodist who has this knowledge of salvation?

Who would know how to substantiate it with the right, convincing biblical passages and to defend and assert it victoriously against the attacks of the Roman papist superstition and the swarming spiritual unbelief or false faith? Where is the Methodist who would not be inwardly troubled by all kinds of wind of doctrine, and would thoroughly know how to fight and refute false doctrine? Rather, they themselves stand crooked, unclear and confused in the most important articles and do not know, for example, how to separate justification and sanctification cleanly and clearly from each other first and then to connect them correctly. This, however, is evident from the closing words of that immature and confused essay in the Apologist: "water baptism - not rebirth", by the pompous neophyte Mr. Joh. Geper; for there it is said: "only faith, which becomes active through love, makes blessed". This false assertion is a mixture and confusion of justification and sanctification; for to the latter belongs the faith that later becomes active in love (of the neighbor); but only the faith that earlier appropriates Christ and his merit declares righteous and makes blessed (Rom. 3, 24-27., compare Acts 15, 11. Ephes. 2; 8. 9.), without all works of the law beforehand, and without all works of love afterward, as is also taught by the example of the Shechard, this firstborn of the blessed of the new covenant; for without all subsequent works of love, solely through the faithful seizure of Christ, this former robber was long with the Lord in paradise, before the high apostles Paul and John, after their many works of love, entered into the same poor sinner's faith in their Lord and Savior. Luther says briefly and well: "Faith gives you Christ with all his nature and work, love gives you to your neighbor with all your nature and work."

From the absence of works of love, however, it is recognized that justifying faith is also missing and that only a dead hypocritical faith is present.

These are now, as far as I can see, the four most prominent effects of the doctrine and manner of Methodism in their various characteristics and features, and I hope you now see clearly enough that, and why, Methodism, as such, cannot form a sane and solid evangelical Christian, but must itself be regarded as a disease, and indeed as a feverish condition of Christian faith and life. Nevertheless, there is a difference between the individual Methodists, as there are mild and violent fevers. As noted earlier, among them there are also more serious, deeper, quieter, sweet and sincere souls, who are, as it were, under a special guidance of the Holy Spirit, so that the good in Methodism is of more use to them, and the morbid less harmful. On the other hand, at the other end, there are also wild, heated fanatics, who present, in adverse distortions, what was already in the teaching and practice of the fathers of the

Methodism was erroneous and pathological. This includes e.g. J. Wesley's crooked view of evangelical sanctification, as if its completion to holiness was possible on this side, and then his missionary wanderings even within existing ministry areas against Paul's rule Rom. 15, 20. For in spite of all evangelical appearances to the eyes and ears of the inexperienced, they unfortunately, as we have sufficiently seen, stand with one leg in the law and its works, and are rightly called and are Methodists, namely people who suppose that a special method, i.e. manner and way, works in these and those feelings, exercises and institutions for and in conversion and justification. But by this quiet and subtle establishment of man's work, inwardly and outwardly, God's work, i.e. the grace of the Father, the merit of the Son, and the means of grace of the Holy Spirit, is undeniably partly obscured, in spite of all appearance of the contrary; and hence it comes about that the main and fundamental article of the appropriation of God's grace, namely, that of justification, i.e., the justification of the sinner, is in part obscured to them. This is why the main and fundamental article of the appropriation of God's grace, namely that of the justification, i.e. the justification of the sinner by the free grace of God through the merit of Jesus Christ, grasped by means of faith, without all inner and outer human accessory and secondary work, is still a half-closed secret to them; Hence it is that not a few so miserably confuse "having forgiveness of sin and having no more sin" and that many a penitent thinks he is a pretty much finished saint before he has in fact and truth become the real poor sinner in Adam and the righteous one in Christ.

Philip. But what is the use of our better knowledge and doctrine, as it is testified by our church confessions and as it is also known and taught by the orthodox Lutheran preachers? In the meantime, the Methodists, especially in deserted areas, are taking over one inexperienced Lutheran after another. Does not the Methodist elder, Father Schmucker, boast in the Apologist that in the course of 1844 eight to ten German Methodist churches were built in the United States?

Martin. This is, of course, heartbreaking, and should lead me and you, and all faithful people, thoroughly to repentance and to right supplication to the Lord, so that he will send more and more faithful workers from the bosom of our church into his harvest. I am not so fanatical as to think that an unbelieving Lutheran is better off than a believing Methodist; but if the latter can, by God's grace, through the ministry of a faithful Lutheran preacher and shepherd, attain to the healthy, inwardly living church faith, then he is much better off than if he only receives the sentimental faith of the Methodists; for as we have seen in detail, the latter stands with one foot on the sand, i.e., on human beings.

and for this very reason cannot give the poor heart a firm peace. May this sad fact of the spread of Methodism among our German co-religionists here become a serious reminder and wake-up call for our mother church in Germany, that it should set out vigorously to gather and nurture its orphaned and lost children here, so that they do not wither spiritually and fall prey to any kind of swarming and fluttering spirits. Long enough she has been lax and tardy in the work of love for this inner mission; and methinks it is just as important, if not more so, that Lutheran Christians do not become enthusiasts or pagans, as that pagans become Lutheran Christians. Or what mother will not first give bread to her own children before she provides for the foreign ones? what mother will abandon and neglect the ones already born while looking for new children? And even though we should do good to everyone, it is said, "but most of all to the comrades of faith. Does not the apostle call it denying the faith if one does not provide for the members of his household? Of course, the messengers from our dear homeland must not only be faithful workers in the pietistic, unionistic mold-because there is hardly a shortage of such emotional believers, even in the German tongue-but church-minded and church-educated people, skilled in teaching and defense, They must be sober and prudent, yet at the same time zealous and self-denying servants, who, unanimously and in agreement with the faith and confession of the German mother church, gather their scattered and orphaned children here and nurture them, as is right, with Word and Sacrament, but not in a Methodist or so-called New Lutheran way. Thus, for example, each of them would have to accept only one or at most two, and then nearby and still decidedly German congregations, and in any case take over the school thoroughly and seriously himself; for only in this way can our church and language be preserved pure also in the coming generation.

Philip. Who are the so-called neo-Lutherans whose ways you have just mentioned?

Martin. In essence and truth, they do not belong to the Lutheran Church at all and are a mishmash of

Reformed doctrine and Methodist practice; For they have, on the part of their heads and vocal leaders certainly not in pure ignorance, the golden vessels of honor of the old evangelical apostolic church, which their fathers cleansed of Roman-papist filth and then snatched from the hands of the swarm spirits, preserved and left to their sons, now voluntarily given to the Reformed out of brotherly love and requested their brass vessels: They then, in new brotherly love - for they have a broad heart and conscience - presented them to the Methodists. They have offered their congregations some of their abundance of spicy mulled wine in order to fire them up more quickly and perhaps also to anesthetize their shaky and unsteady consciences, which could not possibly be quiet in view of their double hatred and breach of faith against their church. Or, to put it bluntly, they abandoned the Lutheran, i.e. the pure and ecclesiastical doctrine of the holy sacraments, especially of Holy Communion, in favor of the Reformed, i.e. the enthusiastic doctrine of the Holy Communion. The American Lutheran Church" did not appear to be too old-fashioned and afflicted with the appearance of the Roman papist church among them. They have then tried to fill the gap created by this - as superstition is usually supposed to plug the holes of unbelief - by adopting Methodist artifices and presses, and have thus turned Lutheran, i.e. orthodox-minded, Christians into head-shrinkers and heart-shrinkers at the same time. Now they may have their pleasure and discretion, if they think they can stand before the judgment seat of Christ with their loose and frivolous nature; but in doing so they are guilty of a twofold falsehood and dishonesty. The first is that in this breach of faith and apostasy they call themselves the American Lutheran church (see Luth. Obser of V. 11. No. 43. and s. Position of the American Lutheran church by Mr. W. M. R.), although they themselves know that up to now several Lutheran synods do not share their apostate attitude, although they try to lure them by smooth and sweet words, e.g. about the "*admired liturgy*"; the other is that they call themselves the American Lutheran church. Now it is almost impossible to assume in their spokesmen such excessive ignorance that they do not know how their contempt for the sacraments is a decisive cutting off from the tribe of the Lutheran Church, whose unity is nowhere to be sought and found except in its own and generally valid confessional and doctrinal writings, for these thoroughly and in detail set forth the sound scriptural basis of the doctrine of salvation of the Protestant Apostolic Church in its development. Whoever reads these writings with a pure and sincere sense of truth, especially in view of the local sectarian confusion, which stems more or less from contempt for the holy sacraments, will well realize that it is no child's play whether one is Lutheran, i.e. orthodox, or enthusiastically minded in this matter. For it is not a question here of a little leaven - although this should not be tolerated in the doctrine either - but half of the truth for the appropriation of salvation is being lost to Christianity by the eroders and counterfeiters of the holy sacraments.

. robbed the sorrowful and divinely sad souls of their most glorious consolation, and instead of this rod and staff of the Lord (Psalm 23:4) pointed to the crutch of an unhealthy emotional faith, a piecemeal of seditious conversion. For this reason, the Lutheran Church, in accordance with its holy seriousness and zeal for the truthful and unadulterated truth of salvation of the Holy Scriptures, rightly refuted and rejected the loose juggleries of the Sacramentarians and called them enemies of the Church. How should she now do otherwise? Yes! Precisely because these falsifiers bear the Lutheran, i.e., orthodox, name. Precisely because these falsifiers bear the Lutheran, i.e. orthodox, name, and moreover, despite their contradiction to the confession of the Lutheran Church, call themselves the "American Lutheran Church," sincere and fair-minded synods must no longer remain silent about this, but must raise a strong and decisive testimony against them and tear down their Lutheran honorific name; Otherwise, by their silence, they would appear to approve this betrayal of the truth, rightly fall under the suspicion of false consideration for humanity and of serving the interests of others, and make themselves complicit in other people's sins.

What would the synodals say if their cousins, against their knowledge and will, took away from them in broad daylight and before their eyes e.g. the portraits of Luther and Melancthon 2c. in their rooms and hung Calvin and J. Wesley on the same nails instead? Would they be satisfied with this and approve of this cousinly labor of love by remaining silent? Would not the duty of conscience and love rather require the robbed to punish their erring cousins with salutary earnestness, and if they did not take it to heart, to take back their property? But what are the images of Luther and Melancthon against the pure Word and Sacrament, which they won and bequeathed to us in a hot and long struggle and fight against Satan, the world and our own flesh, so that we may also confess it from our inner heart experience with them and all faithful witnesses from the beginning in true unity of faith and Holy Spirit, and so that we may also, like them, defend it most resolutely against fanatical attacks and interventions of false brothers?

Indeed, if the sincere and fair-minded synods would persist in their silence and not raise a general testimony against the Reformed-Methodist so-called Lutheran General Synod, it would not require a prophetic spirit to foresee that the Lord, as a just punishment and chastisement, will set upon the Methodists even worse than before and perhaps even worse sects, also in the German language; for with the rod that we bind ourselves, we will be justly punished.

The faith and the feeling.

(See: Luther's Works, Hall. A. VIII.
p. 1164—73.)

"I always say that faith should have nothing but the word for itself, and only not suffer any cleverness or thoughts; otherwise it is not possible for it to remain and be preserved. For human wisdom and reason cannot go higher or further than judging and concluding as it sees and feels or understands with the senses; but faith must conclude above and against such feeling and understanding, and adhere to that which is presented to it through the word; This cannot be done by reason and human ability, but is the work of the Holy Spirit in the heart; otherwise, if it could be grasped by reason, it would not be able to grasp faith or the Holy Spirit anywhere, or it would have to see and conclude what rhymes or does not rhyme with it.

As in this article, that I should believe in the resurrection of the flesh, that all men should come to life again in one day, and that our body and soul should come together, as they are now together; this is truly neither man's art nor man's ability. For reason is there, and does no more, for it looks badly on the work, as it is before the eyes, that the world has stood so long, and always dies one after the other, and everything remains dead and decayed, and even pulverized in the grave, and no one has ever come back; In addition, man dies and decays so miserably, more miserable and shameful than any cattle or carrion; item, burned to powder or pulverized, a leg in England, an arm in Germany, the skull in France, and so separated into many thousand pieces; as one is used to show the bones of the saints. If she now gets into this article and wants to think about it, it is certainly quite lost. For so many strange, weird, inconsistent thoughts come to her that she must say there is nothing to it; just as in all anchor things when misfortune strikes, that she is left to think and measure in God's word according to her understanding. As when a man feels his sin and conscience, and does not merely hold to the word of grace and forgiveness through Christ, but takes it into his eyes, and thinks about the law and works, and wants to beat and bite himself with it, he certainly comes from forgiveness, and has lost the grace that he should take by faith.

This is what happened to all heretics in the high article of Christ. Just as it still happens to our heretics concerning baptism and the sacrament, because they do not merely believe the word, but speculate and think with their reason, which cannot say otherwise than that bread is bread, water is water; how can bread be Christ's body, or water a bath for souls? For she cannot and will not abide in the word, nor be caught up in it, but let her wisdom go with her, and herself understand and master 2c. And because she sees that it is so contrary to her understanding and all her senses and feelings, she falls away from it and denies it altogether; or, if she cannot be convinced, she twists and fiddles God's word with glosses, so that it must rhyme with her understanding, and faith has no room, but must give way to reason and perish.

But against such everything what the reason

We must learn to keep the word, and we must act badly according to it, whether we see before our eyes that man will be laid under the earth, and that he will and must decay, and be given to the worms to eat, and finally even become dust. Item, although I feel the sin so strongly press me, and the conscience so crushed that I cannot overcome; still the faith must close the contradiction, and hold firmly to the word in these two pieces.

For if thou wilt judge according to that which thou seest and feelest, and if God's word be held up unto thee, thine own feeling thou wilt hold fast, and speak: You say many things to me, but my heart says many things differently, and if you felt what I feel, you would also say differently, 2c., then you do not have God's word in your heart, but it is muffled and extinguished by your own thoughts, reason and reflection. In short, if you no longer accept the word, but all your feelings, eyes, senses and heart, then you must be lost and can no longer be helped. For it is called an article of faith, not of thy reason, nor wisdom, nor strength of man, nor ability.

Therefore, even here you must judge by the word alone, regardless of what one feels or sees. I also feel my sin and law, and the devil on my neck, that I lie under it as under a heavy burden; but what shall I do? If I were to conclude according to such feelings and my ability, I and all men would have to despair and perish. But if I want to be helped, I must truly turn around and look at the word and speak according to it: I feel the wrath of God, the devil, death and hell; but the word says otherwise, that I have a gracious God through Christ, who is my Lord over devils and all creatures. I feel and see that I and all men must rot in the grave, but the Word says otherwise, that I shall rise again with great glory and live forever.

This is called the art and wisdom of faith, which turns the wisdom of the world into foolishness, which takes this for a sound sermon, and therefore says: "Yes, the gospel can say nothing else, but that we are to be lords over death, sin and all things; and yet see only the contradiction in us and in all the world, that there is no life, but only death, sin and the power of the devil. This is the basis and foundation of it, and says: "Preach or not, and say what you will, but I see much differently.

Therefore the two must remain here, that we are masters of the devil and death, and yet at the same time lie under his feet. One must be believed, the other must be felt. For the world, and what belongs to its nature, must have the devil as its master, who clings to us with all his might, and is far superior to us, for we are his guests, as in a strange inn. Therefore, as much as is in us, we must be subject to him from the world and this life in blood and flesh, so that he may deal with us according to his will.

This is how you speak: What do you preach and believe? If you yourself confess that it cannot be felt or sensed, then your sermon must be nothing and a mere dream. For, if it should be something else, then experience would also have to show something of it. Answer: That is, that I say that it is bad about the

Experience wants to be believed before, which is humanly not to be believed, and felt, which one does not feel; so that just in that the devil, according to the feeling, is my master, he must be my servant, and if I lie below, and all the world is superior to me, then I lie above. How so? If it is to be true, then experience must come to it and be felt? Yes, that's right; but it is said that feeling must follow, but faith must be there first, without and above feeling. So my conscience, in that it feels sin, and fears and is afraid of it, must become a master and victor over sin: not in feeling nor in thought, but in the faith of the word, and thereby comfort and sustain itself against and over sin, so long as sin must pass away altogether, and is no longer felt.

So also death is among us, that it cannot devour us nor hold us; but nevertheless it clings to our necks with pestilence, heaviness and all kinds of plagues, and throws us under itself into the grave, so that we must rot there, and yet do not finally remain in it, but are torn through it and burst forth, brighter than heaven with sun and stars. It had to be the same in Christ: since he died and was buried, there was no feeling nor waiting for life, and it was so difficult for the disciples to believe that Christ should be Lord over death and the grave under the grave and sealed stone; as they themselves said Luc. 24:21: "We hoped that he would redeem Israel.

Therefore, everything is to be done, as St. Paul mentions here. Paul mentions here that we should hold fast to the word we have received and always remember it, and thus resist all questioning, arguing, and disputing, and not allow the devil to enter in, whether by heart through his mobs or inwardly in our own hearts; and so learn the power and might of God in the same word, namely, that by it we may be saved, and by it alone we may stand against the devil's power and all error.

For that I should stand in the faith, that I am a Christian, God's child and blessed, when I feel sin and evil conscience, and live eternally, with a beautiful glorious body, when I lie under the earth; there belongs to it a divine, heavenly power and wisdom, which is neither according to feeling nor seeing; but can look beyond the same, certain that such is no man's talk nor dream, but God's word, which can do even more than we understand and comprehend, Eph. 3:20, because he has already raised our Lord Christ from the dead, when no one has been so shamefully and blasphemously put to death, nor fallen into such a desperate and (according to the law) cursed death, that his name has stunk more shamefully than any man on earth: nor has he proved that the Scriptures are more than all men's thoughts, feelings and experiences. For that no man can conceive, nor think, that Christ shall live the third day; neither was there in all the wisdom of the world a particle that knew any thing of it: neither is there the word that speaks of him alive, while he yet lieth in the grave. And as it says, so it must come to pass, though all the world's mind and understanding, and all things be against it.

So also with us. The dead have long since rotted under the earth, or have been eaten by maggots and all kinds of vermin, or have been destroyed and flown away.

and confess, they are surely alive and risen. The world hath not, neither can it; but the word hath, and can, and must; for it is the power and might of God.

We should now keep this in mind and take comfort in the fact that we do not believe as strongly as we should and do not want to feel it in our hearts as much as we would like to, but that we only keep to it and always keep it in mind and do not let it leave our hearts. Just as we also believe weakly that we are lords over the world and the devil through Christ, but rather feel the contradiction. But of this we comfort ourselves as much as we can, that we have the Word, which is above all power and wisdom. So also, though I feel my sin, and cannot have a surely merry heart, as I would; yet shall I let the word prevail, that after this I may say, I am a lord of sin, and will know no sin. Yes, let your own conscience, which feels and experiences much differently, tell you that. This is true, if it were according to the feeling, then I would be lost; but the word is to be valid and remain above my and all the world's feeling, however small it seems, and in addition is weakly believed by us. For we all see and experience the work, that sin condemns us badly, and condemns us to hell; death devours us and all the world, so that no one can escape it: and you tell me about life and righteousness, that I do not see a speck, and indeed must be a weak life. Yes, truly, a weak life, the life of our faith. But how weak it is, if only the word and the little spark of faith remains in the heart, then such a fire of life shall come out of it, which fills heaven and earth, and consumes both, death and all misfortune, like a drop of water, and the weak faith shall tear through, that one shall neither see nor feel sin nor death anymore. But there is a strong fight to keep the word against our feeling and seeing.

Therefore faith is not so small a thing as it is thought; but it is an excellent hero, that it should hold fast to the word, which seems so small and nothing that all the world would not give a farthing for it, and yet does so great a thing, and is so powerful, that it will rend heaven and earth, and open all doors in a moment. And if thou but abide therein, thou shalt thereby live for ever, and become a ruler over all things, though now thy faith be weak, and thy feeling strong; and live henceforth as thou livest weakly, only that thou livest not according to thy thoughts and reason, but according to the scriptures. For the devil has so long been at war with the Scriptures and the Word, but he has never been able to overcome or overthrow them. This he does, that he creeps around us on every side (1 Pet. 5:8), that he may snatch us away; but he does not attack the word. And because thou hast the same in thine heart, he will not come right under thine eyes: he may wriggle thee, but he will not prevail against thee.

So the scripture says full of the patriarch Jacob Weish. 10, 12: He made him fight a strong knightly battle, so that he might learn by the battle and victory how powerful the word is. For otherwise one will never know what

power is under the letter, until it comes to an encounter, when one learns that it can stand against all error, sin, death and the devil. The world does not believe this, and all who want to judge according to their own feelings and struggle with heavy thoughts of sin and death until they get rid of their thoughts and want to get others. But nothing comes of it, there is no other consolation, except to hold to the word that says, "Do you hear that Christ has risen from the dead for you, and has destroyed your sin and your death? Summa, we cannot remain from sin, death, nor hell, without this gospel; whereof (here) St. Paul saith, and saith that thereby we stand, and are saved. If he had known any other way to comfort and sustain us, no doubt he would have given it to them.

Now he shows the easiest art to this, which must neither cost nor trouble: costs no more than a word, with which we shall stand against death and all our enemies: whether we feel differently and are weak, nothing is at stake, where one only remains at the word. For a mother does not throw away her child because it is weak and infirm. It is weak and cannot help itself, but because it remains in its mother's bosom and arms, it has no need: but if it comes out of its mother's care, it is lost. Do thou likewise: if thou wilt be saved, see that thou abide in the word only, whereby God will sustain thee, and keep thee, that thou be not lost.

(Submitted.)

Johannes Bugenhagen.

(From the Picture Room of Witnesses and Heroes from the Reformation. Dresden 18)5; excerpted).

Johannes Bugenhagen, the evangelist of Denmark, Pomerania, Hamburg, Brunswick, Lübeck and several North German cities, Luther's faithful friend, confessor and fellow fighter for the Gospel, was born on June 24, 1485, in Wollin, a previously powerful city on the island of the same name. Dark and sparse are the news about his origin, as well as his childhood life; of his upbringing is only assured that it was a good one, according to the time, place and situation. But the best thing that immediately throws a cheerful light on the parents and their efforts, we know from Bugenhagen's own mouth: he had, he says, loved the Holy Scriptures from childhood on. Thus he came to the University of Greifswald in 1502. Here he formed a close friendship with the Svaves, three young Pomeranians of aspiring spirit, among whom one brother, Peter, later immersed himself wholeheartedly in the first shoots of the Reformation; this was a light of his life; the two first named, Peter Svave and our Bugenhagen later often met in a friendly manner. The latter's stay at the university was short; already in 1503 we find him busy teaching children in Treptow an der Rega; probably the scarce circumstances that accompanied his eleventh life contributed to this. However, divine guidance was unmistakable in this changeable sojourn; for not only could Bugenhagen boast that the people of Treptow kept him well for many years, but Treptow became the cradle of the Reformation in Pomerania and the place where thirty years later - in 1534 - the entire Pomeranian countryside, with the dukes Barium and Philipp at its head, unanimously accepted the Gospel. In 1505 the abbot of the Belbuck monastery, Johann Boldewan, appointed Bugenhagen rector of the school.

in Treptow. The Treptow school's immense reception at the time is testimony to his school efficiency, so that children were sent to it from Liefland, Westphalia, and other countries, and the frequency of its attendance continued to increase. In 1512 he was ordained a priest, and soon after Boldewan elected him a lector at the presbyter college he had established. One fruit of his historical studies was his *Pomerania*, completed in 1518, a history book that begins with honor the series of Pomeranian chroniclers and will always maintain its place as a source. The year 1520 was approaching. Already Luther's books were flying from one end of Germany to the other, and his living voice had attracted thousands of God's followers.

But now his book about the "Babylonian prison" appeared. Otto Slütow, the church inspector of Treptow, had just been in Wittenberg and brought the book home with him. When he showed it to his convicts, among whom Bugenhagen was one, as the greatest news, the latter, after leafing through it a little, replied: "Since the Savior of the world suffered, many heretics have troubled the church and attacked it severely, but none has done so badly as Luther. No one thought that the hook should stick in Bugenhagen first, and yet - his hour had come. After a few days he brought the book, which he had now looked at more carefully, to his colleagues and broke out into the words, "What shall I say much? The whole world is blind and in great darkness: this one man sees what is true." The Lord had taken the scales from his eyes; he felt blessed in the better righteousness he had now come to know; with horror he surveyed the way he had walked, thanked God on his knees, and did not forget the confession of the saved. For thus he testifies of his former way and of the present wonderful enlightenment in his interpretation of the Psalter: "In my budding youth I was withdrawn from the worldly life and works which are condemned by the world. But when I sought the correction of my former ways, and therefore gave myself up to the papal laws and human statutes, I had become much more angry than the world itself. In that the Lord often showed me my sin by the fruit of the evil works into which I fell, that he might make me know myself and report the truth. But it was all in vain, because I thought I could pay for it all with confession and atonement, and I was far more attached to my own works than to the works of God. This way of sins and the counsel of the wicked, which I followed, I would not have let myself be reproached for, and whoever would have dared to do this, I would not have accepted it as good. Finally, in order that nothing might be lost to my ungodly nature, I also began to sit in the chair of scoffers, relying on my own wisdom. And even though I thought and wanted to learn everything that was Christian, I still confirmed everything human. Which is the highest ungodliness of the Pharisees, that they want to compare human things to divine things, and even prefer them, so that they seek their own everywhere. But neither in these nor in previous errors did the hand of the good Father leave me, but, as a foolish child, although I did not realize it, led me until he made me obligated to him. Then, from the beginning of my life, he gave me the mind to work diligently to equip my hearers against gross vices with divine Scripture.

The only thing that was different was a pharisaic gleaming doctrine, since I myself did not know the nature of the faith, by which alone the reported things could be accomplished. But what was this but a Pharisaic gleaming doctrine, since I myself did not know the kind and nature of faith, by which alone the reported pieces might be accomplished? I was blind until God from on high had mercy on human error and brought back the apostolic time of the preaching of the holy gospel according to the spirit of Christ. Because of this, I, who was formerly an offense to God, have now become an offense to men, but only to those to whom the gospel of Christ is a greater offense than I am. Now for this change of my condition I give thanks, glory and praise to God the Father and to our Lord Jesus Christ for ever, asking diligently that he may give me his Spirit, that I may desire and delight in his law, and speak of it day and night, so that, being fortified in the spirit, I may not tolerate the agitation of antichristian teaching, but through love tolerate all the agitations of the weaker brethren, since I myself am also encompassed with much and exceeding weakness."

Bugenhagen's first work after his completed conversion was to share the joyful light with others who were closest to him and to powerfully prove it from God's Word. His prudent zeal enlightened and enkindled others; many were won to the gospel. Now, however, Bugenhagen was urged to see the whole newly awakened life in larger circles and to quench his thirst even at the spring that the Lord first struck in the wilderness. So he moved to Wittenberg in 1521 and studied in silence for himself. No one suspected in him the man he would soon become. He explained the Psalms to some young Pomeranians who had gone with him, his former comrades, in his apartment. No sooner had he reached the 16th Psalm than the number of listeners who had joined him had grown so much that his apartment could no longer hold them all, and even when he read publicly at Melancthon's reminder, the crowds diminished, so little so that he actually regarded Bugenhagen as the man of the university. Melancthon himself came to the lectures, and Luther, who always rejoiced so warmly over the growth of others in spirit, encouraged him to publish his lectures, and when he saw the work, he not only rejoiced over it as a sign of the past winter and approaching spring, but he gave it the most honorable testimony that among all the older and newer ones, not one had so grasped the spirit of the book as Pomeran. How deeply Bugenhagen had already penetrated into Luther's, the unstable spirit of the Reformation, is shown by his behavior during Karlstadt's iconoclasm in 1522; together with Melancthon, he loudly declared himself against it, before Luther, having returned from his Pathmos, preached the well-known magnificent sermons against this mischief. There was already such a general recognition of the spirit of this genuine Reformation spirit resting with him in the congregation under which he stood that they, through their

representatives and even the university, unanimously appointed him to the completed pastorate, as well as on Luther's intercession. What he did for the Wittenberg congregation as a pastor (he presided over it for six and thirty years until his death) is difficult to say briefly, since every word of grace, every plea in Christ's name was answered by

the heart that his love penetrates, is certainly of inestimable value. Suffice it to say that he administered his ministry with as much zeal as wisdom and perseverance, that he preached the Gospel every day in German, that he was the first to introduce Luther's German Mass into the parish church and that he skillfully administered it, that he assisted his dear father and lord, as he used to call him, with all fidelity, love and spiritual experience in the high spiritual and physical temptations that were often, especially in 1527, imposed on this servant of the Lord, that he never left the congregation, even in the most difficult healings, unless another higher calling called him elsewhere. He gave a beautiful proof of the latter when, in the time of the plague in Wittenberg in 1527, when the university was moved to Jena for that reason, he stayed behind alone with Luther and two deacons and, having moved into the former's house, which, full of sick people, resembled a hospice, visited from there all the sick and dying, consoled them from the Word of God, as he then wrote a comforting scripture specifically referring to it, and interpreted the first four chapters of the First Epistle to the Corinthians to the few students who remained behind. For it was his principle, like Luther's: above the word of God one should leave body, life and everything. Bugenhagen was no less drawn into the general struggle of the church against the incendiary heresy during this time. In 1525, in his letter to Joh. Hess, he explained in short, rounded words why Zwingli's interpretation of the words of the Lord's Supper and the faith in the Word of God seemed equally dangerous to him, and even Zwingli's counter-writing was not able to give him a foothold. He produced the first translation of the Swabian Syngramma. After Luther had published his unsurpassable work: "That the words of Christ: this is my body, still stand firm," in 1527, Bugenhagen had his "Oeffentliches Zeugniß vom Sacramente des Leibes und Blutes Christi" (Public Testimony of the Sacrament of the Body and Blood of Christ) published in the following year, in which he concluded with the Swiss by calling out to them: "Those who deny the word of Christ shall expect nothing more from me hereafter, but may fear Christ, against whom they lack and dispute in his word. In this time also fall his most exegetical works, which were published partly by himself, partly by others from his lectures, but above all the excellent book full of spirit and power: "Van dem Christen - Glovene und rechten guden Werken an de Ehrentrycke Stadt Hamborch" 1526. Already in the publication of the Sassische New Testament 1525 he rendered the most fruitful services. He accompanied the printing of the large Sassian Bible with summaries and marginalia, all with Luther's prior knowledge and advice. Finally, in the revision of the entire Lutheran Bible, Luther consulted Bugenhagen as well as other scholars. Bugenhagen celebrated the publication of the revised Lutheran Bible translation with an annual feast on St. Matthew's Day in his house, "where he and his children and friends gave thanks to God for this dear and blessed treasure of the Germanized Bibles. With the year 1528 his actual evangelist works begin. His practical activity unfolded most brilliantly here; in addition to his orderly wisdom, his undisguised humility and love, which knew how to clothe itself in the lowest of things and yet embrace the highest, were of no less importance to his cheerful success. First went out the

He was called to Brunswick in the spring of 1528, and from Ascension Day on, he preached three times a week with tireless zeal and such a crowd that the large Franciscan church could hardly hold the people, while at the same time he was working in his hostel on the draft of the Brunswick church order, which was printed in Wittenberg that same year. Nor did he let up until the entire congregation had accepted the new evangelical order and until the foundation had been laid for other beneficial institutions. Bugenhagen had hardly returned to Wittenberg for a few weeks when he had to go to Hamburg. Arriving here on October 9, 1528, he preached not only on old Sundays, but also on workdays, and succeeded in awakening a great love for the Gospel despite the inhibitions that had arisen. The school at St. John's, soon a fame and an ornament of the north, was established, the church order was drafted, publicized and already in the spring of 1529 accepted by the congregation; the salutary institute of catechism sermons came into being and with these the catechism interrogations among young and old, in order to lay a firm foundation of the evangelical doctrine, went hand in hand. It was on this missionary journey that Bugenhagen attended the colloquium in Flensburg - April 8, 1529 - with the Anabaptist Melchior Hoffmann and his friends, Johann v. Campen and Jakob Hegge, but himself participated actively only insofar as he opened the entire conversation with an introductory speech and at the conclusion reassumed the reasons in a victorious lecture, whereby Hoffmann's Zwinglian error in the Lord's Supper was clearly brought to light. From then on Bugenhagen's acquaintance with Christian III dates, who immediately recognized Bugenhagen as his husband and later remained in correspondence with him. On his return journey from Hamburg in June 1529, Bugenhagen was once again confronted with Zwinglianism, which two preachers in Braunschweig were blatantly teaching, and there he strengthened his evangelical work. A third Hanseatic city waiting for him was Lübeck. Here the struggle had already broken out in 1524; in manifold entanglements of civil and religious freedom, the city council had taken an anti-reformation position until shortly before, and even now, after the scales had tipped on the side of the Reformation, there was much external agitation. This was probably felt by Bugenhagen when he arrived there at the end of October 1530; Lübeck needed just such a demant-firm man. With the recalled evangelical preachers Andr. Wilhelmi and Joh. Wallsaff, he began the work, which God also visibly blessed here. The ecclesiastical conditions were ordered; in addition to the main school, several German schools and girls' schools were established, and a marriage court was set up. The Lübeck church order forms an apostolic chain with the Hamburg and Brunswick church orders. He was not daunted by the hardships he was so richly endowed with here; he willingly came to Lübeck for the second time in the summer of 1531, stayed there for a whole year, took a particularly active interest in teaching catechism, preached, comforted, and exhorted with all the patience of the doctrine, in loving harmony with almost twenty Protestant preachers, of whom Lübeck could already boast at that time; even in 1536 he went there once again, complaining that Christ was preached here out of quarrels and hatred. In Pomerania, however, where his writings had produced a lively movement, everything had changed. was formed. The dukes Barnim and Philipp appointed him in 1534, the elector gave his consent, and the ecclesiastical conditions were ordered by a general church visitation in 1535. A Pomeranian church order, also by Bugenhagen's hand, which first appeared in Wittenberg in 1535, crowned the work.

But the greatest work of this kind was yet to come for Bugenhagen. In Denmark, the work of the Reformation had taken shape powerfully and sweetly. As early as October 30, 1536, at the Diet in Copenhagen, the Protestant doctrine was declared the national religion. The king wanted Bugenhagen's proven faithfulness and insight to unite with that of the native councils and teachers. The Elector finally gave his consent to Bugenhagen's journey. His first business was the anointing of the king and queen. The ordination of the seven Danish bishops on September 2, 1537 was his second day of honor here. His work for the University of Copenhagen, which had fallen into decline, was also very fruitful. In total, he stayed in Denmark for five years and left reluctantly. The great Visitation of the Brunswick Lands, as well as the expanded Brunswick-Wolfenbüttel Church Order, 1543, also belongs to the series of his works. In the same year, he preached in Hildesheim and left a church order to the principality. At the great Meissen church visitation in 1528, he was one with the ecclesiastical delegates; the 17 Torgau Articles, the basis of the Augsburg Confession, he drafted with Luther and Melancthon in March 1530; at the Wittenberg Concordia in 1536, he gave his fraternal voice and opinion, He signed the Schmalkaldic Articles in 1537, was present at the Schmalkalden Convention in 1540, and was entrusted by the Elector with the drafting of the important Reformation Formula in 1545, along with Luther, Creuziger, Major, and Melancthon. The external honors sought him more than he sought them. In 1533, at the request of the Elector, he accepted the theological doctorate; in 1536, he was appointed General Superintendent of the Electorate of Saxony; three bishoprics were offered to him, all of which he declined, for he did not want to leave his nest in Wittenberg. In order to fully appreciate the man, we only mention that the man, who was so highly esteemed by kings and princes, always carried Luther's Small Catechism with him in church and thus confessed himself to be a constant student of the Catechism loudly and publicly.

With Luther's death, his best friend on earth went to his grave. Few have wept more faithful and bitter tears for Luther than Bugenhagen, as he had to break off the funeral oration, which he held for him on February 22, 1546, because he was crying. After Luther's death, hard times came for the church and the Saxon land, as all God-fearing people had suspected when this angel of the church was called away. The unfortunate battle of

Mühlberg on April 24, 1547, and the imprisonment of Elector John Frederick led to Wittenberg's siege. Melancthon fled to Zerbst, many teachers fled for fear of the revenge of the emperors. Already there was talk that Bugenhagen would be dragged and hacked to pieces. No, devil, exclaimed Bugenhagen, you won't get me away with this way. He stayed with Creuzigern and some others. Then it was his greatest consolation, as he himself says, that in the church he had given the

He was able to preach to the people and pray with them and receive the Lord's Supper, and when he came home he still had to pray deep into the night. Charles V entered the city; no one touched a hair on Bugenhagen's head; he preached throughout the whole Pentecost week, precisely on the distinctive doctrines of the Protestant and Roman churches; many of the imperial court were among his listeners.

It would seem inexplicable how such a heroic soul, which was ready to give its life here, would have shown itself to be mellow and soft soon after. This is what those claim who want to make Bugenhagen one of the authors of the Leipzig Interim. Although he did not write the Interim, nor did he really accept it, it cannot be denied that he did not powerfully take the standpoint that asserts the danger of any yielding even in middle matters, where the opponents see in it an accommodation to other principles. The man must be given the benefit of the doubt here. He was disgusted by the dispute, as he had already said earlier, referring to his approaching old age: "Spare the aged bishop and servant of Christ, who will soon become tired and weary and desires eternal rest. Neither Flacius nor Amsdorf had the right to attack him, whose whole life and deeds were openly exposed, as a secret traitor. Bugenhagen was content to testify solemnly and loudly that neither he nor his church had ever accepted the Interim.

The last years of his life were marked by great physical weakness and ever-increasing debilitation. Still, as long as he could move, he went to church every day and prayed for God's church, so that the beautiful testimony of a well-informed person could be given to him: For 36 years he helped our church with tears and supplications. In general, the spirit of prayer was powerful in him until the end of his life, so that it is said that in his early years he often forgot the hour of the sermon while praying to God, on which occasion he once stepped out of the pulpit and said: Do not be surprised, dear friends, I have been stopped by God, with whom I got into a long conversation, by the church, the university, the city, and all Christendom. Even in his last struggle for death, he praised God for the glorious benefits bestowed upon us and all Christians through his dear Son; his inner joy poured out in words of thanksgiving and surrender in such a way that one could clearly perceive how the first bright morning light of eternal joy was kindled in the frail vessel. He often repeated the words of the high priestly prayer: "This is eternal life, that they may know you, who alone are true God and whom you have sent, Jesus Christ. He passed away in the arms of his dear brothers by a quiet and gentle death on April 20, 1558.

Br.

The German Evangelical Lutheran Synod of Indianapolis will hold its next meeting on the first Thursday in September of this year at St. JoHannis Church, Caesar Creek Township, Dearborn Co, Ind. Punctual attendance is expected.

I. G. Kunz, Secretary.

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Ueber die Lichtfreunde, by Wilhelm Redenbacher.

(Dresden, by I. Naumann. 1846.)

There will be none of my esteemed readers who do not know about the so-called friends of light. The appearance of them in the midst of our evangelical church, however, is nothing pleasant, but something very distressing, something very alarming. That is why I have undertaken - if God would have mercy! - to acquaint my dear evangelical people with the opinions and assertions of these people and with what follows from them in the simplest way possible, and to warn them faithfully against what is corrupt. For many do not know how it really is with the friendship of light, and even better souls are not safe from seduction.

The Light Friends, or, as they also call themselves, the Protestant Friends, held their general meetings in Köthen, a small town in the heart of Germany, from 1842. Here they met twice a year in significant numbers. They also held meetings in other places. In these meetings they spoke out quite frankly; they also had something printed now and then; I can therefore give you a reliable report of their wisdom.

Well, what do the friends of light believe? But, beloved readers, we do better if we ask the question differently; for they do not speak both of what they believe, but rather of what they do not believe. Well then, what do they not believe? They do not believe in the holy, divine Trinity, that in the One Being of the Godhead there are three Persons, Father, Son and Holy Spirit; they do not believe, therefore, that the eternal Son of God became man and that our Lord Christ is true God and man in One Person; they do not believe that human nature has been corrupt and full of evil desires since Adam's fall; they do not believe that Christ shed His blood for the reconciliation of our

They do not believe that man is justified before God without the work of the law, only through faith in the crucified Savior; they do not believe that man is incapable of thinking or doing anything truly good without help from above, without the assistance of the divine spirit. So I could go on for some time telling what they do not believe, but it is enough; here we have just mentioned the main doctrines of Christianity which they reject.

But we must add this: They renounce the Augsburg Confession, which from the Reformation to the present day has been the main confession of our church, in which we bear witness before everyone of our holy faith as we have drawn it from the Scriptures. They then also turn away from the Apostolic Symbolum (the three articles of faith in the Catechism), which from the time of the Apostles until now expresses the common faith of all Christian churches. Finally, they no longer accept the Holy Scriptures, which we have always considered to be the sole, pure source of divine truth, as the true and infallible word of God; although they contain many true, beautiful and good things, they say that they are full of superstitious, Babylonian ideas, fables and fairy tales.

It is actually only their own reason to which the friends of light grant the right to vote in matters of religion. This sits with them on a high chair; what it says must be right, at least today, and what it denies must be wrong; woe to him who contradicts! He must at least put up with being scolded as a dork. They talk a great deal about the spirit, which they sometimes even call the holy spirit; but whoever would think of the one who proceeds from the Father and the Son, would be greatly mistaken.

The holy spirit is nothing but the thoughts, the imaginations, the flatulence of their own head and vain heart. They say: "We have come much further than one was 300 years ago; the old faith was good for our gloomy ancestors, for us enlightened people it is no longer good; away with the outdated errors!" It is astonishing how much the gentlemen (and women) talk about the progress they have already made and in which they are inexorably engaged, that one should think they must have come so far and soon have reached the solar height of all wisdom and knowledge.

Now it behooves me above all to speak a few words to you, my dear Protestant people, about reason, so that you do not form a false idea, as if I or the church doctrine despised the dear reason. This is a noble gift of God, without which we would have become fish or cattle or monkeys. Yes, it would grace the eyes of all of us if we once looked at a toad like that shepherd and cried tears of gratitude that God created us as rational human beings and not as toads. Reason raises us above all other creatures of the earth and makes it possible for us to know God and makes us capable of immortality. Reason is the light of this temporal life; there it can rule, order, create new things, and make everything masterly. If it has been taught and has become wise from God's word, then it may also judge in the field of religion according to God's word. But reason, after Adam's fall, is

blind to itself or by nature, as far as divine things are concerned, full of error, delusion and deceit, as we see clearly in the heathen, who also have a reason as good as ours, and often a very gifted one, such as the New Zealanders, and yet, because they still went their own way, they worship wretched idols. And when reason no longer wants to be a humble disciple of the divine word, as it was with our pious evangelical fathers, but rises up as a judge over them, then we must be sure that we have a good reason.

If a person wants to bring forth from himself all the eternal divine truth that he needs for bliss, then he has become arrogant, overconfident, frighteningly presumptuous, and even an enemy of God.

This is exactly how our great reformer Luther sees the matter. He says: "Reason is a very great and inestimable gift of God, and what it wisely arranges and invents in human affairs is not to be despised. It can found kingdoms and republics, guard and fortify them with useful laws, keep them in order and govern them by good counsel and wholesome precepts 2c." (Interpretation of the 9th chapter of Isaiah.) Furthermore: "When reason is enlightened (by the Holy Spirit through the Scriptures), it takes all thoughts from God's word; according to the same it judges and directs them," i.e. all its thoughts, its view of human life, its judgment on the scoffers 2c. (Table Talks.) But the same Luther also says of natural reason: "How can it be called good in higher and spiritual matters, because it is without all knowledge of God and has even turned away from God's will? Now this is also known: when one teaches about the knowledge of God and deals with it so that reason may be restored, it is found that those who want to be of the best reason and will (that I call it so) are most bitterly opposed to the Gospel. Therefore, in theology, we should say that "reason in man is most hostile to God and to God" (namely, by nature). (Interpretation of the 1st book of Moses.)

I cannot refrain from citing here another passage from Luther's church postilion (sermon on the epistle on the first Sunday after Trinity), because it is so weighty, and quite as spoken for our friends of light: "Is not this blindness above all blindness, that a man, who cannot (perfectly) utter the least work which he sees in his body daily, still presumes to know that which is apart from and above all reason, and may so boldly plump out and say, Christ is not true God? Therefore we must speak (or even stammer) of such laughter, as the holy scripture tells us, that Jesus Christ is true God! - Praise God, I have the grace that I do not wish to dispute much here, but if I know that it is God's word, and thus Gort has spoken, I do not inquire further how it can be true, and let myself be content with the word of God alone, it rhymes with reason as it will. So every Christian should also do in all articles of our holy faith, that one does not argue and dispute much about whether it is possible, but only asks whether it is God's word. If it is His word that He has said it, rely on it; He will not lie, nor deceive you, if you do not understand how or when!

If the friends of light want to be honest, they must confess that Luther is not their man, and they must no longer offer him homage. For on the one hand he has freed them from the papal yoke, but on the other hand, according to their views, he has led them much deeper into delusion. For those of them who know history must admit that Luther made man's natural ruin, both in intellect and will, much greater than his opponents in the papal church did, and that he placed everything and everything, the hope of life and death, on Christ's blood and righteousness, which we grasp in faith, while the papists, like the friends of light, let man be saved by his own merit, by his own doing. But you may believe that Luther, too, if he could look down from his blessed height on the earthly grain, would take a bad pleasure in the friends of light and all their homage, and his heart would be filled with the deepest sorrow at the sight of this great apostasy from the Gospel, if the heart above were still accessible to pain. Incidentally, Luther foresaw the sorrow; he said in his last sermon, which he preached at Wittenberg, in a prophetic spirit: "The devil will set fire to the light of reason, and bring you from the faith." Well, this is now fulfilled in a great multitude, and this is called the mighty progress of our time.

My dear Protestant people, let us take a closer look at this tremendous progress. Thousands flatter themselves and boast that they are far ahead of the old ones (the demonstrators), and because it is a beautiful thing to be far ahead, they keep on shouting: "Forward! Forward! For heaven's sake, only not backward!" If they were not talking about religion, one could still put up with it. It is undeniable that in many worldly arts and sciences we have come very far and have made discoveries and inventions that our ancestors would never have dreamed of. How would an ancient Roman or even a German of the 17th century be astonished if he suddenly saw a railroad train with the monstrosity of the locomotive in front and with hundreds of passengers leisurely sitting inside roaring past him! The worldly arts and sciences are also the field where the human spirit can penetrate further and further, perfect what it has already gained and bring to light new and unheard-of things. Here, then, you children of men, go forward cheerfully; you will be praised. But, beloved, high above all things of this time, high above all human art and knowledge, stands an eternal, unchanging wisdom: that is the one which deals with divine things, that is the religion which God has revealed to us from above. Once it has

been perfected in Christ, it cannot grow again!

Truths are preserved, least of all such truths by which the former ones would be turned into lies. "Christ JESus yesterday and today, and the same also for ever." The individual man is to receive the divine revelation in himself by learning and besides; the individual man is to get more and more of the treasures of wisdom and knowledge; the individual man can and should grow in the understanding of all spiritual, divine things, which the Bible offers him. But what was true in the apostles' time is still true today, and what was true in Luther's time is still true today, and there is no other and better gospel than the apostles taught, and no other and better gospel than our reformer preached according to their writings. Here we must always go backwards, i.e. always return to the old and eternally fresh bubbling source of divine revelation in the Scriptures.

And what is then in fact with the progress of the friends of light, these atheismless forward riders? Have they really advanced only in one piece? Have they pulled out of the gold shaft of their reason only one single religious truth, which was undiscovered until now? If they can point to one single, really setting doctrine of religious truth, which was not there before them, which our church did not possess long ago, which they have only captured in the course of their enlightenment, then I will take off my hat to their enlightenment; yes, I stretch out my hand against them and say: in this case I will become a friend of light myself. But here, as already indicated above, they get stuck. Their art consists precisely not in bringing forth new and more delicious things and making mankind happy with them, but rather in putting to one side the existing things that have given comfort and life and blessing for centuries. Their whole art consists, strictly speaking, in the fact that they deny and deny again and again. "This is nothing, and this is also nothing, and this again is nothing." Thus they attack one ecclesiastical doctrine after another, and throw it out to the temple. They always clear out; but they bring in nothing in return. That is why a fine man nodst quite inappropriately said that the religion of the friends of light is as light as the farmer's barn at Pentecost.

And even their denial of the biblical teachings and basic Christian truths is nothing entirely new. Listen, my Protestant people! It is in every respect a gross untruth when it is asserted that the friendship of light has only grown out of the clever, dense minds of modern times, that it is a flowering of the higher education of our days. Oh, this wisdom has been around for a long time! I will show it to you now, and you may rely on the perfect correctness of what I will tell you from church history.

Already at the very beginning of the Christian church

A party of former Jews, the so-called Ebionites, segregated themselves in it, who, however, were regarded by the majority of the faithful not as great spirits, but as rather foolish people; these held of Jesus that he was not true God, but only a man, nor conceived by the Holy Spirit, nor united with God in any special way, although they declared him to be more glorious than all the prophets. - At the beginning of the fourth Christian century, a clergyman in Alexandria named Arius made a fuss by denying that Christ was the eternal Son of God and coeternal with the Father; he declared him to be "a creature and made", but created by God before all other things. This Arius gained a strong following, but not for long. - In the fifth century the Pelagians appeared with the assertion that there was no inherent corruption, no original sin; that the newborn were in the same condition as Adam before the fall; that there was by nature a certain holiness in the soul which had dominion over it; that every man could therefore by natural powers lead such a good life that God would deem him worthy to be received into heaven. And how many such enlightened people also distinguished themselves at the time of the Reformation, who said in a highly educated way (the disfavored Luther expresses himself: blatantly), "Christ is not true God," who "made nature pious through natural powers to dishonor the suffering and merit of Christ," who "did not teach that one receives forgiveness of sin through faith, but through our sufficiency. - Yes, soon after the Reformation, in the second half of the sixteenth century, there emerged in Poland (one should hardly think it: in the cold Poland) a washed people, who resembled our friends of light by a hair's breadth. They were the Socinians or Unitarians. They abolished above all the divine Trinity; there was only One Person in the Godhead, the Holy Spirit was only a power and effect of God, and Christ was a mere man. Then they also thought that original sin was an old leaven that had to be swept clean. Also the doctrine of reconciliation was completely rejected by them, "with his death Christ gave us (only) a beautiful example of suffering". And they honestly did not consider the sacraments as special divine means of grace; they were quite insignificant customs; whether one was baptized or not, whether one went to the Lord's Supper or not, did not matter so much. Only in one point - how strange! these believers in thought had not penetrated to the full light of the friends of light. They taught that Christ was a pure creature, but they still assumed that he came from God directly - without a man.

The Socinians were driven out of Poland and retreated for the most part to Transylvania; there such poor people are said to be still walking around today. The Socinians were driven out of Poland and retreated for the most part to Transylvania; there such poor people are said to walk around even today.

You have convinced yourselves, my readers, that the friendship of light in the Christian church is nothing new at all, that the highly praised progress looks extremely doubtful, that one can just as well or even more rightly say: You friends of light have gone backward to the Socinians, to the Pelagians, to the Ebionites of dim memory; you friends of light have gathered your wisdom from the heresies which the church of Christ threw out. Only this is new, that this wisdom was never so widespread and defiant before, at least in our evangelical church itself.

But now we have to ask how the friends of light relate to the Christian church and especially to our Protestant church. To this we want and must give an open answer. They are no longer evangelical Christians. For as much as they shout and cry, "We, we have the right evangelical Christianity!" this is nevertheless a palpable and quite gross untruth and actually a ridiculous assertion; only that one can hardly laugh at such lamentation. Every church must have a certain faith; it must know what it believes and must also be able to tell others what it believes. How necessary this is, can be seen by anyone who only seriously directs his thoughts to it. I do not want to talk about the fact that every state authority has the right to ask a religious community that wants to live in its country: what do you believe? what do you teach? because this could probably also teach something dangerous to the state. I just want to talk about it: Faith is what distinguishes a church from other churches and religious communities in general. I am a Protestant, and not a Roman Catholic, and not a Greek, and not a Quaker or an Anabaptist, and not a Muslim, precisely because I do not profess the faith of the Muslims, nor of the Anabaptists, nor of the Quakers, nor of the Greeks, nor of the Catholics, but because I profess the Protestant faith. Surely this must be a certain faith that distinguishes me and myself from all those mentioned and their faith. A church that would not have a certain faith, in which Catholic and Protestant doctrine, biblical truth and contradictory rational opinion, Judaism and paganism would apply, such a church would be a multicolored pickle herring, an absurdity. Our church, praise be to God, is not like that; it has a

conscious faith, and it has expressed this faith in its public confessions drawn from God's Word, and these confessions have been valid from the beginning of our church up to this century, and they are still valid today, for the church still has them.

The church has not abolished the doctrines of the Bible, and it will not abolish them today or tomorrow, because not a single doctrine in them has been proven to be contrary to Scripture. Our church doctrine is firmly founded on the holy mountains of divine testimonies. But what is the attitude of the friends of light to these confessions? As resolute opponents who cry out: "They are the product of a dark century; away, away with them! But how, in fact, do they still want to be members of the church whose publicly expressed faith they relegate to the graves and tombs of the sixteenth century? As is well known, our main confession is the Augsburg Confession; this is the imperial constitutional document of our church. But it is precisely against this that the friends of light have a special grievance; and they cannot well do otherwise, for of the twenty-one articles of the same, which establish the doctrine, they are hardly able to subscribe to two or three. But how do they then still want to belong to the church which bears the Augsburg Confession as its coat of arms?

But let us come a little closer, beloved! Our church has established two main principles that most strongly characterize its peculiarity, its evangelical nature, to which it firmly adheres, and by which it wants to live and die. One of these sentences is: "The holy Scriptures are the sole source of faith," the other: "We are justified before God by grace through faith in the merit of Christ. But now the friends of light step forward and say to 1): By no means! The Bible cannot continue to be the sole source of faith. It is a human book, like other books, and by no means inspired by God, and our learned judges of art have found that one no longer knows the right authors of all the individual books, but that they contain a great deal of error and in part true silliness, such as the exorcisms, the story of Balaam's talking donkey, and so on. Yes, the Bible cannot be the only source of faith for us, nor can it be a source of faith at all, for it is a very turbid, muddy source. If it is carefully cleansed of its filth and clarified, there still remains a part of truth and good in it, in which reason recognizes with joy its own sayings; but the real source of truth, the real ground of our faith, must be recognized "in ourselves," in our reason. "It is downright dangerous," says a prince of the friends of light, "to want to base salvation on any reputation apart from ourselves" (pope or Bible)."-And what do they now say only to 2), to the sentence that we are justified before God by grace through faith in Christ's merit? This sentence, clearly stated in countless passages of Scripture (Joh. 3,16. 18. 36. Apost. Hist. 16, 31. Rom. 3, 23-27. Rom. 4, 5. Gal. 2, 16. 1 Petr. 1, 9. 2c.), is contrary to all their thinking and understanding; and here you can see how

unbowed reason (according to Luther) is an enemy of God and his truth. The merit of Christ in the sense of Scripture and church doctrine, that He fulfilled the law for us and bore the punishment of sin for us, is something so incomprehensibly foolish and wrong for them that they do not know what kind of face they should make with it. And by faith, by mere faith, one is supposed to be able to gain this merit and thus God's grace and heaven!!! What a lazy bed, they cry, for men whom God created for activity! (As if a living faith could be dead.) No, they are the people who work and create, who want to acquire and earn everything themselves (to be sure - look it up - with the mouth, not with the deed); they base their peace, the comfort of the forgiveness of their few weaknesses and the shining admission into the glory of heaven on their works, on their "worthy" and "continued and increasingly pure and worthy life. (So the doctrine of the righteousness of faith, which filled Luther's and all our evangelical forefathers' whole souls with comfort and peace and blessed hope, the same doctrine fills them with disgust and revulsion, with anger and wrath, or rather scorn and derision, which bubbles over abundantly on many occasions. Well, let them mock, let them laugh, let them be angry, let them scold -

we only ask: If they overturn the two main and fundamental principles of our church, how can they rightly still be called members of it?

But let us for once completely disregard the ecclesiastical situation, and only keep in mind that the Protestants have their name from the Gospel. But are the friends of the light right to call themselves by that name? Can they really say that they are confessors and worshippers of the gospel? Ah, the answer has already been given! But we want to explain the matter in more detail. We take the Gospels themselves before us. Already the announcement of the birth of the Baptist and Christ by the angel Gabriel is a fable to them. Then the rejoicing angels who appeared to the shepherds on the holy night, the miraculous star which drew the wise men from the east and led them from Jerusalem to Bethlehem, all fables! Note the number of Old Testament prophecies, which are mentioned in the Gospels as being fulfilled in and with Christ, - according to their opinion they are only prophecies of Jesus in the imagination of the disciples (or even of Christ Himself); the Old Testament writers could neither have looked into such a distant future, nor wanted to proclaim anything about it in advance. And now the many, many miracles of the Lord from the water transformation at Cana to the healing of Malchus in Gethsemane! One can hardly open the gospels without encountering one or more miracles. But before them no miracle finds grace; either, they think, it has come about naturally, or it is natural. Only the superstitious disciples have made a miracle out of it, or there is nothing at all about it, the disciples or later Christians have purely invented this miracle story, but probably with good intentions, i.e. they have nicely lied to their fellow men. Yes, they, the friends of light, make lies of the greatest and holiest facts narrated in the Gospels, on which our entire Christian faith rests. The incarnation of the eternal Word or Son of God (Joh. 1,1.14.) - is nothing. The authentication of JEsu by the Father, as His dear Son, there at the Jordan River and on the holy mountain (Matth. 3,17. 17, 5.) - is nothing. The death of Jesus on the cross, which John testified so earnestly (Joh. 19, 35.) - is also nothing; because Jesus did not really die, but only appeared to be dead. And so is the resurrection of Jesus from the dead (Luc. 18, 33.), without which, as Paul says, our faith is vain and we are still in our sins, - it is also nothing; Jesus only woke up from a strong faintness. And finally the ascent of the Lord from the Mount of Olives to heaven, that he sat down at the right hand of the Father in majesty, - it is finally nothing; the whole story will be invented, or Jesus will have descended again on the other side of the mountain. - It seems hard to me, to write down such impudent opinions and statements of the friends of light; but it has now come so far, that it must be done. - And if we now still, to say nothing of everything else, consider the sayings of Jesus himself, do they agree with all of them? Or are there not a hundred and a hundred who do not hear them (Joh. 6, 60.), who cannot stand their ears? How then do such sayings sound to them: "No man hath seen God, save he that is of the Father, he hath seen him;" "The Father loveth the Son, and sheweth him all things that he doeth;" "As the Father raiseth the dead, and quickeneth them; even so the Son quickeneth them that he will;" "I give my life a ransom for many;" "This is my blood, which is shed for you for the remission of sins;" "Whosoever believeth and is baptized shall be saved; But whosoever believeth not shall be damned", - "Except a man be born again of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh", - "He that abideth in me, and I in him, the same bringeth forth much fruit; without me you can do nothing", - "The enemy who sows the tares is the devil", - "The prince of this world is coming and has nothing on me", - "All authority in heaven and on earth has been given to me", - "The

Father judges no one, but has given all judgment to the Son", - "The hour is coming when all who are in the tombs will hear his voice and come forth" - 2c. 2c.? Such sayings sound to them very mistrustful, fundamentally wrong. Dear readers! How much is left for the friends of light from the Gospels, to which they could subscribe with a sincere and whole heart? And the following New Testament writings also contain gospel. But what a nuisance must Paul's letters be to them, who tirelessly preaches the hateful righteousness of faith with all his might? But now judge whether those who mutilate the gospel so terribly and repudiate its most obvious main and core teachings may still call themselves after it? Nevermore. - They cannot be evangelical Christians, because in truth they have no gospel, no joyful message of world redemption through God's Son. We do not deny that they are Protestants, only not like us. They protest against the faith of the church, against the prestige of the divine word, against every rule and guideline of faith and life apart from their reason. We protest against every human rule in matters of religion, holding fast and faithfully to the clear, fully sufficient and unchangeable word of God.

But, my dear readers, the Lichtfreund[^] are not only not evangelical Christians, they are no longer Christians at all. This is already sufficiently evident from what has been said; but we prove it still more definitely. They not only reject the testimonies of faith peculiar to our church, especially the Augsburg Confession, but also the common confession of all Christians from the beginning, the Protestant, Catholic, Greek, the Apostolic Symbolum (I believe in God the Father 2c. And in Jesus Christ, God's only begotten Son 2c.), the brief content of which forms the lowest foundation of the Christian Church. They want to take away this lowest foundation of the church of God, and let themselves dream that it will then still stand, only all the more firmly and gloriously stand and be more salvific for their children for time and eternity! If I could imagine that they would succeed in bringing most of the people to their side, my heart would tremble. If, for example, one of them were to pull away the foundation stones of Magdeburg Cathedral while the cathedral was filled with people, what a terrible and unfortunate collapse would take place! But they may pick at it, at this venerable and holy foundation wall; they will get bloody fingers, but - they will not succeed. The Lord of the church is still alive and his name is still: Hort! But by renouncing the common faith of the whole Christianity, they also renounce the Christian name itself.

It is truly not a denigration when we say that the friends of light can no longer call themselves after Christ. They are not believers in Christ, but believers in reason. If they want to speak about Jesus honestly and sincerely with themselves and with us, then they must call him, if they want to call him sincerely and honestly with themselves and with us.

He had, however, had bright moments when he said correct and excellent things. It is unmistakable that Jesus appears not only as a divine messenger, but as God's only begotten son, as the holder of divine dignity, power and glory, even if he had partially renounced it for the time of his earthly life for our salvation. Of the many sayings of Jesus that belong here, I will only mention a few, but quite convincing ones. "I and the Father are one" (Joh. 10,30.), - "All that the Father has is mine" (Joh. 16, 15.), - "Let all honor the Son as they honor the Father" (Joh. 5, 23.) - isn't it true that no mere creature, not even the most exalted, is allowed to speak like this! Joh. 17, 5. Jesus speaks of a clarity that he had with the Father before the world was. He obviously speaks of an existence before the world; but before the world there was nothing but God, therefore He Himself must be God. (Joh. 1,2.) But the friends of light consider Jesus to be a creature, a mere man; therefore they must assume that he spoke in a high, even in the highest degree of enthusiasm, if they do not want to think something worse of him. But since they themselves want to be nothing less than enthusiasts, but rather quite cool-headed people, it is not proper that they bear their name from him whom they must declare to be an arch-enthusiast.

(Conclusion follows.)

Religious Prospects in Prussia.

(For the "Lutheran" translated from No. 773 of the "*Lutheran Observer*". Excerpt of a letter from the Prof. Tholuck in Halle).

Halle, April 8, 1848 Werther Herr!

The winter session was a very blessed one; never has the number of serious students been greater; there were about 150, whom I hope to see one day as faithful laborers in the vineyard of the Lord. But how terribly this happy time has ended!.... However, since you wish me to write to you about the progress of the Church under the present circumstances, I will speak only of the probable consequences of this overthrow of our monarchy in relation to our Church. - Whether our constitutional monarchy will last longer than one or two years is very doubtful. Should it really endure, we will probably see synods assembled soon, to which the government of the church will be entrusted - in themselves salutary institutions - by which, however, under the present circumstances, where rationalism (faith in reason) and pantheism *) have gained the upper hand among the people, every Christian profession of faith will have been lost; the believing pastors and

*) The belief that the world, or the universe itself, is God.

Professors will be forced to resign their posts, and since few of the laity have retained the faith, they will find themselves without an army. Next, the separation of church and state will take place. I am far from fearing the consequences of such a separation for the church; for under the rule of an unbelieving ecclesiastical authority the same cannot prosper; but still I fear the consequences of a state and a legislature devoid of all Christian influence. Let me mention one fact. We are just about to introduce a new penal law in which neither adultery nor incest are forbidden; indeed, some of those at the helm have already declared: let marriage become a completely private matter. - —

To feel even more and fully what we are about to lose, you must know in what a blessed state our consistories have been; most of their members were living Christians; the posts were given to truly evangelical candidates; the number of missionary and Bible societies increased everywhere. It was hoped that if this state of things had lasted ten years longer, the people would also have felt its beneficent influence. But if, under the present circumstances, the state is separated from the church, the great majority of the people, who until then had not cared at all about religion, will now live without any religion, while the youth will be educated without any religious influence.

Now allow me to add a few words about my own situation. Up to the present moment, about 200 young scholars of God have been under my influence. Most of them were sent to the university by parents who were indifferent to religion, but were gradually led to the Christian faith through the influence of theological education. But if you let the state and the church be separated, the theological faculties must cease; the awakened Christians in the province of Saxony will unite into one religious body, but as soon as they emerge they will immediately divide into three parties: Lutherans, Reformed, and Unirte Evangelical Christians. I would be inclined to join the latter. I may be mistaken in my calculations, but in my opinion the number of laymen who will

unite in this body in our province may not exceed 8000. Will they have the means to maintain a theological faculty? It seems that the day will come when the confessors of Christ among the professors of theology will be forced to take refuge in foreign countries, and who knows whether in this case you will not hear me knocking on your door one day as an exile.

I am speaking here of the immediate consequences; but that as the final result of all the

I believe that a new, living church will emerge from these confusions, and I am therefore still far from letting my hopes sink. On the contrary, I feel a kind of youthful strength in me to be active in this new state of things that is just preparing itself. I look forward with anxious fear to the great things that the Lord will do, for it is undeniable that although the vices and shameful intentions of men have been the instruments in all that has taken place, yet the threads have been knotted together by the hand of Providence, so that they will lead to a new state of things in ecclesiastical and civil affairs, and the counsel of Providence must undoubtedly serve for the best.

Secret societies.

From an excerpt from the minutes of the second session of the Wittenberg Synod of the Lutheran Church of Ohio reported in the *Lutheran Observer*, we learn that this synod passed the following good resolution:

"Resolved, That as an ecclesiastical body we believe it to be most detrimental to the peace and prosperity of our Zion for preachers or laymen connected with the Wittenberg Synod to unite with such secret societies as that of the Masons and the Order of Odd Brethren (Oää IHlcns) is."

Hübner's Biblical Histories.

Mr. Weyel in Baltimore announces in his "Kirchenboten" (Year 7, No. 14) that he will have the above-mentioned book reprinted "in its old unchanged form and essence", that it will leave the press in a few weeks and will be available from him for the cheap price of 25 cts. If Mr. W. keeps his word and really delivers the old Hübner, he will earn the warmest thanks of the German American Lutheran Church. As soon as the book will have made its appearance, we will not fail to give our dear readers, as we hope, a pleasing report.

Prospectus of a quarterly publication under the title "*The Evangelical Review*". magazine that is published.

The undersigned has frequently been called upon from various quarters to undertake the editing of a journal for the interests of theological literature in the Lutheran Church, and since he is convinced that the time has now appeared when not only a favorable success can be hoped for such an undertaking, but also the circumstances of the Church here in this country most decidedly demand a journal such as the one intended, he has

has decided to make an attempt to establish a quarterly appropriate to the needs of the church. - In this undertaking, he enlists the support and cooperation of the church in general, but especially of his brothers in the preaching ministry; and so that they may act with due discernment, he leaves hereafter a statement of the purpose of this periodical, and of the principles to be observed in its management.

With each passing year we realize more clearly how much the Lutheran Church in this country needs a literary organ by means of which it can express its religious and theological views in detail and unashamedly. Our weekly papers are necessarily popular in character, and the daily needs and news of the church, as well as all matters that fall within the proper but comprehensive domain of a newspaper, provide them with ample material for communication. Treatises of greater length find no room in such papers, or, where they are indented, are unwelcome to the majority of readers. - Our Lutheran writers and readers are repelled in two ways by all the quarterly journals that appear in this country - either articles in which the peculiarities of Lutheranism come decisively to light are not included in those journals at all, or they are of such an opposite character, - in some respect the sectarian direction is so glaringly apparent in them that they are no less contrary to our taste than they are to our principles, and this defect would only be aggravated, or at least made more conspicuous, by the occasional inclusion of an article written in a different spirit by means of the *Contraft*. And yet this kind of literature is of such importance that we cannot do without it, and so, from year to year, it comes more and more into circulation among our preachers and church members.

We are not at all disposed to pass a disparaging judgment on these periodicals, several of which are headed by very talented and witty men; but nevertheless we openly confess that we wish to oust them from our church and to relieve our parishioners of the present undeniable necessity of holding one or the other of them. We believe we can accomplish this purpose by offering them a Scripture of a similar nature, which, instead of hostile or ignorant of our views, shall protect, defend, and set them in proper light. - —

In addition to this, there is an immense field which has the most justified claims on the attention of our theologians and thinking men, but for which we have so far done very little. The theological literature of the Lutheran Church far exceeds that of all other churches in richness, Diversity and thoroughness. Since the Reformer posted his ninety-five theses on the castle church in Wittenberg, up to the present day, almost every year has enriched the literature of our church with more or less important contributions in the fields of theology, history and criticism. But this immense treasure is almost completely inaccessible to the Lutherans of this country, partly because they are ignorant of the languages in which those writings are written, and partly because the titles and nature of such works are foreign to them. And so it will be one of the most noble purposes of the "*Evangelical Review*" to draw attention to this literature, to pass an unbiased judgment on its character, and to share some of it with our readers.

However, the Lutheran Church in this country also has to consider and eliminate questions that are of the utmost importance for its special interests, to determine many things that are of great importance in a practical sense, but are still unstable, and to fulfill sacred duties that are incumbent upon it. In opinions and customs, with regard to the ecclesiastical constitution and discipline, with regard to doctrine and also to some obligations, we suffer, here more, there less, but everywhere decidedly, from indeterminacy and fragmentation. And so the writing in question is intended to contribute to the determination of correct views and decisions, and in general to invite and offer the opportunity for an unbiased and thorough discussion of all the points under consideration here. - While the editor intends to express his own views and to defend them to the best of his ability, he at the same time assures, by what has just been said, the representatives of different directions in the Lutheran Church of this country the same right. For he is of the opinion that in this way the final unification and fusion of all divisions of the Lutheran Church can be most effectively promoted and accelerated.

But as to the ability of the editor to perform the duties to which he will be subjected by the said undertaking, he merely wishes to remind you that he will not rely solely on his own diligence or his own knowledge, but rather on the acknowledged efficiency of a visibly widening circle of thoroughly educated men, who are familiar with the

He is also very familiar with the rich treasures of our ecclesiastical literature, especially the patriotic one, whom he mostly counts among his personal friends, and who, as he is firmly convinced, will be helpful to him in his present undertaking, both with translations and his own products. It is not our intention, however, to be a burden to our benevolent friends and writers by leaving their efforts unrewarded; we have rather

We have decided not to proceed with the publication of this work until the proceeds of it will enable us to provide our colleagues with the necessary information.

The "Worker" is to compensate the contributors for their contributions just as generously as is done with other

similar publications that appear here in this country. - Where no such institution can take place, every literary enterprise must fail, for it must be obvious to everyone that the "worker" whose writings are worth publishing is "worth his wages" no less than the editor or any other worker.

In order that justice may be done to ourselves and to our collaborators, as well as to our subscribers, we will have to follow the following rules exactly:

Conditions.

- I. The "*Evangelical Review*" is to be published in quarterly issues, beautifully printed on fine paper; each issue to contain at least 150 octavo pages; the volume will thus form a volume of more than 600 pages: the price will be, for the volume, H3.00.
- II. Those who pay H5.00 receive two copies; and agents who send in funds in good grades and postage paid are entitled to as liberal a discount.
- III. all subscribers must pay in advance. IV. All business letters, and all articles intended for this magazine, where sent to us by mail, must come postage prepaid.
- V. We will not begin "the publication of this paper until a sufficient number of subscribers have been found, which will be indicated immediately; until then, no subscription monies will be accepted.

All Lutheran preachers who approve of this undertaking are requested to collect subscriptions before the upcoming meetings of their respective synods; an agent will attend those meetings to receive names with proper addresses and send them to the undersigned.

Those who need to write to the editors of the newspapers that include this Prospectus and are inclined to be helpful to us in this way, can indicate to them their wish to subscribe to this publication, so that their names may reach me. Wm. M. Reynolds.

Gettysburg, Pa. d. June 23, 1848.

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We expressed our heartfelt joy when, in the ninth number of this volume, we were able to inform our readers, and among them especially our dear fellow ministers, of Professor Schaff's intention to publish a scholarly-theological journal. And how could we not heartily rejoice in such an undertaking? Shouldn't the projected journal also be of direct benefit to our dear church and to the preservation and defense of the jewel of her

While the "Kirchenfreund" may serve pure doctrine, it was to be hoped with good reason that it would indirectly render the most essential services to our holy cause, awaken the sense for thorough scholarship, keep many a lonely preacher, who has been almost completely "cut off" from the battlefield here, in lively spiritual contact with his struggling brethren and in acquaintance with the vital questions of our time in the field of theology, and, spurring on research, prayer, and action, draw attention to the great tasks whose solution the church of our day has to achieve.

The less we have reason to be ashamed of this joy and hope now, after the Kirchenfreund has appeared in seven monthly issues, the greater joy we feel at present, since with the above we have been able to communicate to our dear brothers in office the prospectus of a similar theological journal, which has set itself the goal of opening a lecture hall, in which our church and the confessions of its pure faith shall be spoken. Although the editor, Professor Reynolds, is not known to us, we know so much about him that he is not only a scientifically thoroughly educated man, well versed in the older and newer theological literature of our German fatherland, but is also heartily averse to the so-called American-Lutheran (that is, Methodist-Zwinglian-rationalist) logic that has become dominant, but is said to be heartily attached to the doctrine laid down in the symbols of our church. Recently, Professor Reynolds has become famous for his zeal in having the Calvinist and Methodist hymns, which are found in great majority in the common English-Lutheran hymnal, removed from it, and in having our old German 'core hymns' given their place in good English transcriptions, thus making this invaluable treasure of our church a property of the English-Lutheran church as well. In addition to this, Professor Reynolds has declared that it is his intention to supply in his "Review" translations of the best articles on theological subjects by Harleß, Rudelbach, Guericke, Sartorius and others, both those already published and those that may appear from time to time; the editor himself is also prepared to provide such substantial developments, defense 2c. of the Lutheran doctrinal concept[^] which can be submitted to him by local Lutheran theologians only in the German language, to arrange for their translation into the English idiom himself, and to include them in his "Review".

We therefore consider it our duty to call upon all those who have at heart the spread of pure knowledge also among our English brethren and the building up of our Church in general among them.

The aim of this article is to draw attention to the publication of this new theological quarterly and to call for support of this important work.

"This is the hand of God."

But let man examine himself, and so let him eat of this bread, and drink of this cup. (1 Cor. 11, 28.)

The Saxon preacher Joh. Biltzing (d. 1762) was visited by a man he did not know at all. When addressing him, he noticed signs of an extraordinary restlessness, and the confessor broke out in a cold sweat. As he was leaving, Biltzing said to him, "My friend, has He also prepared Himself properly for the communion?" He answered, "I think so!" - "My friend, He must know, and not merely think." The next day Biltzing preached on John 3:18 about the danger of unbelieving sinners. When the communion was held, the man was overcome by a terrible shock of the whole body, he trembled in all his limbs. With much effort his mouth took the bread, but when he wanted to take the cup, the convulsions became so violent that he could not. The man had a lot of ambition and therefore wanted to eradicate the supposed sin of not being able to receive Holy Communion in the act. He therefore asked the pastor to give it to him alone afterwards, and explained that the shock was an attack of cold fever. Biltzing again seriously reminded him of the importance of the act, and afterwards fulfilled his wish to have communion in public. But those attacks broke out even more violently. Then the clergyman said, "My friend, this is the hand of God, let us not tempt the Lord further; go home, and examine your life and the preparation you have made." That very day he went to him and learned that he had treated his wife badly by beating her, and that on the same day he had gone to confession and communion in full rage, without reconciliation. This example is made even more memorable by the fact that this man, in his fourth year, tried several times to partake of Holy Communion publicly and especially, but he was never able to do so until he finally received it shortly before his end, when he was brought to repentance on a protracted sickbed.

Public sin requires public confession.

When in 1586 the Catholic League rose against the King of France, Henry IV, a Protestant, this king had not long before committed a grave misdeed by robbing the daughter of a noble man in Rochelle of her honor. The church had often presented this sin to him; he also confessed it, but could not decide to publicly confess and repent of the given offense.

A few days before the battle of Courtras, he spoke to Mornay, his minister, of some anxious circumstances. The latter took advantage of the occasion and said to him: "How good it would be now to be reconciled with the God who distributes the victories according to His pleasure! - How would it not frighten Your Majesty if God, for the sake of omitted humiliation

I would have to deprive your weapons of victory, which could bring so many good people to misfortune! - This idea went so much to the king's heart that he immediately told his court preacher that he was willing to publicly confess and repent of his sin tomorrow. It happened in the church of Pons, in the presence of all the nobility of

his army, when the court preacher had to publicly rebuke the sin in a sermon.

When some people wanted to convince the king that he had been treated too harshly, he replied: "One cannot humble oneself enough before God, and one cannot ask enough about the judgment of men. In a similar way, he had his sin publicly punished at Rochelle. The battle of Courtras, which soon followed, was won by Henry.

Jesuit instruction, playing in the

Heaven (?) to come.

In a book published last year, in which the author (Heinrich Bode) describes his stay in an institute of the Jesuit order, we find a strange proof of how unbelievably mechanically the spiritual exercises, especially those of prayer, are carried out among the Jesuits. Mr. Bode informs us of the following: During the recreations, the novices (the candidates of the Jesuit Order) are allowed, among other things, to play billiards and dominoes, and what do they play for? - Ave Maria. Whoever loses is obliged to kneel down immediately after the game and pray a Hail Mary, which is credited to the winner.

Exclusion.

For the sake of the congregations who do not want to be deceived in the choice of their preachers, we feel obliged to announce herewith that the former pastor of the German Lutheran congregation at Hassler's branch and the French Lutheran congregation at Saminague, Ill, Mr. Pöschke, who until now was a member of the German Lutheran Synod of Missouri, Ohio and other states, has been expelled from the Synod because he does not fulfill the condition set forth in the Synod's constitution (Cap. II, K 5.): "The integrity of the preachers' conduct.

Resignation.

The former pastor of the German Lutheran congregation at Pomeroy, Meigs County, Ohio, E. Romanowsky, after his congregation had expressed their dissatisfaction in regard to his zeal for his office, resigned his position immediately.

Reminder of the day of Confirmation.

D. A. F. Busching, school director in Berlin, who died in 1793 and was confirmed by a worthy clergyman at the beginning of the year 1741, after an appropriate preparation, drew up a covenant contract with God for confirmation for himself and his friend Dilthey, and both, even at a distance from each other, renewed this contract every year on their confirmation day to strengthen their faith and their love.

Confession of a Unirt Evangelical.

According to the "Deutscher Kirchenfreund" (July), a local preacher from the University wrote to the editor of this newspaper:

(It) "is all faithful and honest work on an evangelical congregation only half-work. A two-year experience has significantly changed my union attitudes. Before a true union *) can come about, it must be prepared in a completely different way than has been done up to now. All the united churches I know are miserable; they are rationalistic along with the preachers. "We all believe in One God" is their beautiful principle, which is also written in large letters above my pulpit. That is why, when I came here, I found Jews, Catholics 2c. in the congregation."

How well-founded these complaints are, is shown by every new interfering attempt to transplant the unirt evangelical church, built up in Germany especially by princes, to American soil. A so-called "German United Evangelical Synod in North America" has come into being, which, consisting of thirteen preachers, held its third meeting in Cleveland, Ohio, on September 5, 1847. This synod has since June 3 of this year published a German religious newspaper at Cincinnati under the editorship of Pastors Dethlefs (Allegheny, Pa.), Dr. Fischer (Hamilton, O.) and Schaar? (formerly editor of the "Theophilus", at present in Cincinnati) publish the "christ-lichen Hausfreund" as their organ. The editorial staff of this unirt - evangelical paper is, as we read in the "Freie Deutschen Katholiken," **) "so divided among themselves in their views on the conduct of the same, that already in No. 3 one contributor lodges an open protest against two essays of his co-editor, and declares in no uncertain terms that he " "only with reluctance allowed these essays to be included." " " "

Would that these men, through such experiences, would open their eyes to see that it is a completely lost effort if they want to build up a church here in America that is to be based on the confessions of both the Lutheran and the Reformed Church, or even only on the confession of a few so-called main truths of the gospel selected by men. Such building on uncertain grounds has not been able to hold in Germany in spite of all the royal decrees, much less in America, and instead of promoting unity, it only becomes a veritable furnace of ever new sects, which arise overnight in whole swarms like insects.

*) What true union consists in, the holy apostle Paul tells us when he writes: "Now I exhort you, brethren, by the name of our Lord Jesus Christ, to be of one mind at all times, and not to be divided among yourselves, but to hold fast one to another in one mind and in one opinion. 1 Cor. 1:10. Further, "Be diligent to keep one accord in the Spirit, through the bond of peace. One body and one Spirit, even as ye are called unto one hope of your profession. One Lord, One faith, One baptism, One God and Father (our) of all." Ephes. 4, 3-6. Thank God, we Lutherans do not have to search for this true union, we have already found it - in our church. On the other hand, all those who demand unity of faith not in all, but only, as they say, in the essential doctrines of the Word, will always seek that true union and never find it. D. R.

**) We have received the "Christlicher Hausfreund" only from the fourth number on.

Jesuit teachings.

I.

"If you unshakably believe that you are commanded to lie, - then lie."
(Oasusdi, ssud. tksol., p. 278.)

II.

"If you are questioned about a theft that you have done in order to compensate, or about a loan that you really do not owe because you have paid it, or at present you do not owe because the payment date has lapsed, or your poverty probably excuses you from not paying, you may swear that you have not received a loan, with the secret thought: namely, that you are required to pay at once because the judge demands for the oath its purpose." (Oa8troj>aolo, Jesuit, Ds virtutibus st vitiis 1631,18.)

III.

"A man who finds himself involved in an evil story, and who is made to swear that he will marry the girl with whom he has been surprised, may swear that he will take her, with the secret reservation: if I am forced to do so, or: if in consequence she pleases me."

"If someone wants to swear without committing himself to keeping his oath, he mutilates the words. For example, he says uro and leaves out the *j*, so that it is thus: I burn, instead of *juro*, I swear; then it is nothing but a small pardonable sin, which is easily forgiven." (Sanchez.)

IV.

"If a woman has concealed the amount of her dowry after her husband's goods have been confiscated, and she is asked if she has retained nothing, she may answer that she has retained nothing, well understood,- which belonged to someone else."

"If a crime is secret, you can deny that you are guilty of the crime, well - publicly."

father Stoz, Jesuit, Tribunal poenitentiae.) V.

"The indignation of a clergyman against the king is not a crime of lèse majesté, because a clergyman is not a subject of the king." (Emanuel Sa. Aphorisms at the word clericus.)

VI.

"If one gives a sacrament or sacred thing for a lewd pleasure, and that as a reward, and not merely under the title of a free gift, that will be simony and sacrilegium. This is the case of one who would give a benefice to a brother as a reward for the unchastity which he committed with the sister of the same; but if, after sleeping with the sister, the benefice is given to the brother under the title of gratitude, there is at most a kind of dishonor in it."

(Vincent HUncius. (Inas8tion68 mora168, tvln. II.) oap. vm., p. 616.)

VII.

In Father Arsdekin, a Swedish Jesuit, it says: "Simony and astrology are permitted things."
(Hioolo^ia tri Partita 1744, tom. II., traot. V. cap. XII.)
(The Free German Catholic.)

Union - Churches.

The Lutheran Pittsburg Synod, as we can see from the "Christlicher Hausfreund", passed, among other things, the following resolution: "Resolved, that this Synod regards the building of union churches as a source of perpetual mischief, and especially of disunity, which is just the opposite of what is generally expected from the building of such houses. May the congregations be warned by this testimony, which is given by an entire synod after many years of sad experience!

All those who have subscribed and prenumbered to the Concordienbuch with P. Walther as well as with the undersigned can obtain their copies from the latter. In addition, copies at Al.30 (including the contribution to the transport costs) are still available at F . W. Barthel.

The German Lutheran Synod of Indianapolis will hold its next meeting on the first Thursday in September of this year at St. John's Church, Caesar Creek Township, Dearborn Co, Ind. Punctual attendance is expected.

The brothers arriving on the Ohio will ask in Aurora for the innkeeper Rothen, where on the said day, as on the day before, a wagon will be ready for their onward transportation. I. G. Kunz, Sec.

A Lutheran preacher wanted.

The independent congregation, which has been served with the gospel every third Sunday by Pastor I. G. Kunz in Indianapolis, wishes to appoint its own preacher in agreement with him, who can not only hold services every Sunday and feast day, but also take over the school instruction of our youth.

The parish salary is P200.00 annually, not counting school fees.

Lutheran pastors, who are in doctrine and life what the name says, are kindly invited to preach trial sermons in the

German Evangelical Lutheran Zion Church at Hook Osslc, öroolrville Road, Haueoelr Go., 12 miles east of Indianapolis, Indiana.

C. Wilhelm Rösener, Carl Bruner, Anton Kerkhoff,

CommunityBoard.

Received for the Preaching Seminary at Fort Wayne from the congregation at Frankenmuth, Michigan: in May 1847, \$11.07 and in June 1848, \$13.21.

Get

for the heathen mission on the Cass River in Michigan:

50 Cts. and \$2.00 from two unnamed. H5.00 from Hm. Peter Schmelz, Seneca Co, O. \$2.00 from Mr. Sigm. Koch.

6) for the Synodal Missionary Fund:

G2.00 from the parishes of Mr. D. Kraus in Bucy" rus, Crawsord Co., O. l2.00 from the parish at Po> meroy, Meigs Co., O. P1.00 from Mr. Gottfr. Rausch.

Beza h It.

The 4th year HH. D. Krauß, D. Löber (2 Er.), Jakob Göglein (v. No. 24. an), Jakob Steinle.

The 5th year of the HH. Joh. Fr. Gerding, Geo.Kautz, Wendel Kautz.

For 200 copies of No. 6. by Mr. D. Wier K5.00 on 21 February 1848.

Printed by Arthur OlShausen, publisher of the Anzeiger des Westens.

Volume 4, St. Louis, Mon. 22 August 1848, No. 26.

Ueber die Lichtsreunde, by Wilhelm Redenbacher.

(Dresden, by I. Naumann. 1846.)

(Conclusion.)

But what are the friends of light with regard to their religion? If one investigates more closely what they still have in the way of real essential teachings, and in doing so follows the majority of their speakers and the church lectures of their preachers, then one finds: they are at present Jews; and so that we do them no injustice whatsoever, we immediately add an epithet and say: they are refined Jews. This is quite understandable, if we consider that they have eradicated from their Christianity precisely the peculiarly Christian doctrines - of salvation and what is connected with it; there is nothing left for them but such a Judaism without pigs and such superstitions, which, after all, many children of Israel have already abandoned in recent times.

The religion of the friends of light deals with the following doctrines: Of the existence of One God (and only One Divine Person) - Of the attributes of God, that He is eternal, omnipotent, omnipresent 2c. - Of the works of God, that he created the world, sustains it and governs it - of the moral commandments, which God wrote in our conscience, and which Moses recited in total agreement - of the happy consequences of a virtuous and the unhappy consequences of a vicious life in this and another world. - This, however, is approximately the doctrinal content of "pure Judaism".

In my first parish, where I was also inspector of an Israelite religious school, I became acquainted with a Jewish catechism (published, if I am not mistaken, in Würzburg), which contained the teachings mentioned and not much more and, as far as I remember, nothing at all about superstitions.

The catechism contained a few statutes. Such a catechism could be given by the friends of light into the hands of their own children with little change and could be used as a basis for their religious education. I am also convinced that some Jewish catechism-makers, that many enlightened rabbis flatter themselves with the hope that the time is not far off when Christianity will go to school with them, as I once heard a rabbi say with great satisfaction: "Pure Mosaism (Mosislehre) is destined to become the world religion (the religion of all people). And it is obvious that today's friends of light are working hard to make the rabbi's statement true and to make him more and more satisfied. They know and feel themselves at one with the purified children of Moses. Many of them openly admit that there is no difference in religion between an enlightened Jew and an enlightened Christian; and that a rabbi of newer cut and a light-friendly pastor can preach from one spirit and often with one mouth, and even exchange their pulpits, one can experience in N. and N.. Some rabbis no longer even take the liberty of weaving into their lectures some beautiful sayings of Jesus about divine providence and moral sayings of him, only that they do not speak the name of the author out of respect for the old-believing Jews. However, even many light-friendly preachers, after the text has been read, speak this name only rarely or no longer, but they are undoubtedly better off doing so.

*) The following passage from Herxheimer's textbook, which I have just got to hand, is proof that in such recent Jewish catechisms sentences are spoken of in a way that is not at all old-Jewish, which otherwise gave rise to the most blatant ideas:

Messiah's Kingdom.

"The time when the true worship of the one God will be so widespread on earth that all peoples will unanimously glorify the All-Father, love one another as brothers, and be happy through brotherly love, fear of God, and virtue - is called the time of Moschiach, or the Kingdom of the Messiah." thu, than those of them who still often take him in their mouths, even with the addition of "the Savior", because it is clear from everything we have said that the former is at least a forced being, the latter a bad hypocrisy.

So far the friends of light would have brought it at the moment - up to a refined Judenthum!! That is their great progress, which is blown full of thousand trumpets into the world. But - their slogan is: "Forward! Always forward!" and so we must assume that they will not remain on this standpoint, and that the above-mentioned rabbi will be deceived of his sweet hope. And because their progress takes place only in the field of denial, of negation, as we have heard and seen, they will probably in a short time come to the realization that eternity and judgment and the holy law of God and finally the dear God Himself can no longer be held and must go out to the temple, as it has already happened once in France, at the time of the last but one revolution, where not only the king, but also the great God was deposed, and in his place, Reason, namely a lewd female as the image of Reason, was placed on the altar of the main church in Paris and worshipped with songs of praise and incense. Also many of our German friends of light are probably already a good deal beyond pure Judaism; a judgment to damnation, a hell in the other world, most of them will not admit, if one asks them on their conscience. I want to make one more remark here, and that is for the friends of light, some of whom may see this writing, for the more well-meaning among them, who in their delusion really expect salvation for mankind from cooks, a remark

to take to heart: The common man does not easily keep himself in a certain middle or limbo between Bible faith and complete unbelief; with him it is customary to say: "Unbelief is the only way out."

neither - or" - to be called. I have always been a country priest, and I have always and everywhere perceived it (praise God! the examples were not frequent): whoever once doubted the divinity of the Scriptures, doubted everything, even his immortal soul; whoever did not believe in Christ, as the God-Man and sin-redeemer, did not believe in any God at all. And thus, in the most literal and gruesome way, John's saying comes true: "He who denies the Son does not have the Father either" (1 John 2:23). (1 John 2:23.) -

But now I turn to you, my dear Christian evangelical people, who until now still held to the good, proven faith of the fathers, with the serious question: Do you want to go over to the friends of light? Do you want to deny the gospel? Do you want to renounce Christianity? Do you want to return to a Judaism that has been purified from superstition, but which is so very poor and desolate? O dear brethren, I exhort you, be afraid of such a step. Truly, these are precious, priceless goods, which the church of Christ carries in itself, which our fathers, through God's mercy, have received again in all their fullness and purity and have bequeathed to us, - do not disregard them! Consider them well before you praise them, lest you be eternally sorry. Consider what you would lose by falling away.

As friends of light, you no longer have a baptism. You were once baptized in the name of the Triune One in the early days of your life. But according to you, this was foolish, because, as you say, there is no Triune One. You should have been baptized only "in the name of the Father"; and that would have meant nothing more than that one day, when you grow up, you should use your moral powers to lead a pure and godly life according to God's will, and that your parents and godparents would have the duty to see to it that you are formed for such a life. That is why even one pastor (outside Prussia and Saxony) completely omitted the dear God at baptism, and "in the name of holy virtue" poured water on the child. How else did one imagine, when the human child was born with fear and pain into the world, flesh born of flesh, how else did one rejoice to move with him into God's house, "to the gracious water of life and bath of the new birth in the Holy Spirit"! But now it is "bad water," i.e. quite ordinary water, to which enlightened reason can ascribe no further effect, no blessing. Otherwise, when one came home with the baptized child, the mother would press it to her breast, crying, and say, "You dear child of God," and the father would kiss it and say, "You dear heir of heaven. Now they say in a good case, "Well, we want to raise a capable man, a good girl in him."

As friends of light you have no

Communion, no longer a "sacrament of the altar". You come together in no other way than if you wanted to commemorate the memory of a famous and dear deceased, your deceased grandfather, who stands in blessed memory of the family, or the immortalized mayor, who, whatever Ulan may find fault with him, has rendered great service to the city. One can, however, be moved by the memory, can thank the accomplished person for eternity and wish that he may be rewarded in the hereafter, can also undertake to strive for his virtues. I will admit that this may also take place at your Lord's Supper in remembrance of Jesus. But you cannot proclaim the death of the Lord, that he died for your sins; you do not receive a heavenly seal of forgiveness of your sins, a holy pledge of a vocation to the great supper in heaven; a wonderful means of entering into the most intimate communion of life with him who is life itself is not offered to you. For the Lord does not feed and water you with his body and blood, with himself; it is nothing but a natural meal and a natural enjoyment, and how can bread and wine, how can bodily eating and drinking do such great things?

As friends of light, you no longer have the word of God. As you have heard, they have emphatically said that the word in the holy scriptures must no longer claim to be the infallible truth, the word of God. Thus, what is to enlighten you about the higher world, what is to guide your feet to the blessed gates of the eternal world, what is to counsel your innermost, most precious, most sacred affairs, that is the word of men, insane word of men, which may be right, but which may also deceive you. Otherwise it was said: the prophet Isaiah, the apostle Paul speaks in the spirit of God: 2c. - now it is said: the old Paul, the even older Isaiah mean: 2c.- otherwise it was said: God, the Lord, the Most High himself speaks: 2c. - now: the pastor A. B. C. lets his thoughts thus be heard: 2c.-.

No more word of God! - O dear souls, have you considered what this means? When now, after the hard working days, the dear Sunday has dawned and the bells ring like an angel's greeting and herald's call from above, the father of the house can no longer say: Come, wife! Come, children! We want to go to church, listen to our God's word. If that poor widow has lost her only cow, her last earthly help, she can no longer, sitting hidden behind the church pillar, weep sweetly over the consolation from the preaching of the divine word. When a father lies on his bed for seven months, sick in body and weak in soul, and he says to his daughter: "My child, read me something from God's word, so that I may be refreshed in my misery," the little daughter must say: "Oh, father! You have probably forgotten,

that the Bible is no longer God's Word; strengthen yourselves from your enlightened reason." When the awakening sinner hears the accusing conscience, and the terrors of the coming judgment quake his soul, he cannot now, however penitent and desirous of salvation he may be, let the forgiveness of his sins be spoken from God's Word. When the poor lapsed man is challenged by his own lust and by the temptations of the world and by the cunning attempts of the evil one, he can no longer seize "the sword of the Spirit, which is the word of God"!

No more word of God! - oh, one's heart would burst with melancholy (and with indignation)! Where is now, evangelical church! your holy defiance against all enemies of your faith and all enemies' rages, - your holy defiance: "The word of the Lord remains forever! It has collapsed, and those outside are laughing and whistling at you. Where is now, Gustav Adolf! the golden writing on your neck shield, under which you, fallen but certain of victory, - breathed out your heroic speeches, - the golden writing: "The word of the Lord remains forever!) Its golden shine is extinguished, it is eaten by rust. The enlightened heads in our church itself are drumming on all sides: There is no more Word of God! Therefore it cannot remain in eternity!

But no, my brothers, let me change the language. All flesh, all this carnal art and science, is grass, and all the glory of this worldly wisdom, like the flower of grass; the grass withers and the flower falls off, but the word of the Lord, but the word of the Lord abides forever.

My brothers, do you want to become friends of light? As such, you have little light. Do not be deceived when they open their mouths wide about their tremendous enlightenment and how amazingly bright it has become in their circles. It is an old and true comparison that God's word is like the shining sun, but reason is like a night lamp. If the sun has gone down, your night lamp shines for you, or if not your own, still the great ones among the friends of light; see how far you reach with it. They have, of course, added a little of the heavenly oil to their lamp, for otherwise it would not burn in the least brighter than that of the Chinese; in clearer words: they have taken the best that is still in their doctrine from the Bible, and would never have arrived at it without the dear Bible, even if it is to be a vain statement of human reason. But with all this, how meager remains that which they still possess as essential doctrine.

*) In the armory of the Schwarzburg fortress is shown the helmet and the iron collar, which Gustav Adolf wore when he fell in the battle of "Licht". On the latter is written in golden letters: *Verbum domini manet in aeternum* - in German: des HErn Wort bleibet in Ewigkeit.

and share them with you! (See page 26.) And if only this were unclouded truth! But the shadows of error are everywhere. They have the right doctrine of One God, and yet no right knowledge of the divine essence, because they have fallen into the Jewish and Turkish belief of only One Person in the Godhead. You must share this with them. They call you the divine attributes like we do, but they tend to make a very wrong concept of God's holiness and justice and of his love for themselves and others. They obscure for you the divine holiness and justice; their God has ceased to be a consuming fire against sin and a zealous avenger of evil; they can no longer tolerate such a God because they do not know the word of reconciliation. Divine love thus becomes the attitude of a weak father who does not care too much about the naughtiness and wickedness of his children, and only reaches for the rod when they attack each other with a knife or want to set the house on fire. You hear of a divine providence that rules over the world, but you are not shown how you can be comforted by it; you are deprived of the way that leads to the Father's and Mother's bosom, in which the poor human child calmly lays its head under all the often so difficult circumstances; for only through Christ do we have access in all confidence, only through Him do we cry out from the bottom of our hearts: Abba, dear Father! You keep the moral commandments *), the law, but what is it without the gospel? If it is only preached and received so lightly, as it usually happens over there, it leaves you dead; but if it is preached more sharply and taken more seriously, it only causes wrath (Rom. 4:5.); it holds your transgressions up to your eyes and condemns you, and because you do not experience the forgiveness of xxx sins by grace for Christ's sake, it stirs up bitterness in your heart against the Lawgiver, and thus brings about the very opposite of the creation of all duties and virtues, of love for God. - See how the remaining doctrine of the friends of the light is everywhere subject to error, or how it remains ineffective, or takes a crooked position. Add to this that these people, because they advance unceasingly, in three or seven years will themselves give up again what they now extol as truth. Add to this that, apart from the thin doctrines in which the majority of their spokesmen are at present still one, they are in contradiction among themselves about many and important points, since one means this, another that (a third also nothing at all), e.g. how far divine providence extends, whether only

An exalted one among the friends of light on the left has of course already attacked the moral commandments of the Scriptures (Matth. 5,38-41.), a proof of what tearing-down-everything progress the Enlightenment makes.

about the greater or also about the lesser, about your little chickens in the coop, - whether prayer can do something with the world ruler, or whether fate continues its unchanging course, - whether God comes into contact with the human soul itself, or only works on it through external things, etc., etc., etc. I ask you now: Is this a true light? These sparse, weakened, broken, trembling, in struggling. Can you call it a full, pure, lovely and comforting light that irradiates the path of the earth? Alas, where the Word of God in its undiminished dignity and truth, where that sun of righteousness, under whose wings is salvation, no longer shines, there it is truly dull and dark and dreadful!

Dear brothers, listen further: As friends of light you have no peace. And to this, I beseech you, pay special attention, for I speak of the best of all goods. Everything else, no matter how it may seem, cannot give you true joy and satisfaction without it; all the riches, all the honor and joy of this earth are only an empty appearance without the peace in the depth of the soul, and in the end still a heavy yoke. But this is how Christ divinely consoles his disciples about the deprivation of earthly glories and about all the sufferings of this time: "I leave you peace! And when the apostles want to wish their fellow Christians the most delicious, even an abundance of all good things, they say: "Grace be with you and peace" - "God give you much grace and peace"-; this is how all their letters begin. But now we can never attain to peace, that is, to the certainty that we are well with God, to blessed rest in his love and faithfulness, without him "who made peace by his own blood on the cross. For whatever the mouth may speak and pretend to itself, our conscience testifies to us, as does the Scripture, that we are all sinful and condemned before God; and so we cannot confidently open our eyes to the holy God and righteous Judge of the world without faith in the Reconciler, who has blotted out our sin and opened to us the entrance into grace. If we have been justified by faith, then we have joy with God through our Lord Jesus Christ. (Rom. 5,1.) But this Christ, who was crucified for us, this faith in the Lamb of God, who bears the sin of the world, you must reject as friends of the light; the doctrine that Jesus is the propitiation for our sin through the shedding of his blood is described to you as nonsense, as an abomination, - so you are judged and have judged yourselves. I assert with all certainty, and it must be said for the sake of the friends of light themselves,

if they still want to pursue a serious interpretation, and for the sake of all the souls to whom they want to bar access to the sole source of consolation, that not one of them has tasted the peace of God. No one can taste it, or the

Scripture becomes a lie, but we must not let it become a lie. By nature we are all "under wrath" (Ephes. 2,1.), all subject to divine punishment; "but true grace came through Jesus Christ" (Joh. 1, 17.). They do not rely on Him, but on themselves, on their worthy life, on their praiseworthy deeds; but no man's life is worthy, and no man's deeds so praiseworthy, that he should not tremble before the face of the thrice holy One. Where is peace then? In the imagination, perhaps, but not in the heart. No matter how diligent you are in good works, "the conscience (say our fathers) cannot come to rest and peace by works, but only by faith, when it concludes with certainty that for Christ's sake it has a gracious God." Then your heart has come to rest and peace when it sings:

I have now found the reason that holds my anchor forever;

Where else but in JEsu's wounds? There he lay before the time of the world, The ground that stands immovable, When earth and heaven perish.

O brethren! Make your anchor fast in this ground, and do not forsake the eternal ground of salvation for the sake of the vain chatter of glorious lips. Grant your longing soul the noblest of all goods, without which it is poor and miserable forever, despite all outward happiness; grant yourselves the peace of God, which Christ gives, but which no friend of light can give you, no one can preach into your heart with all his pompous speeches. Paul rightly says that peace is higher than all reason (Phil. 4,7.); but what is higher than reason, that it cannot grant; what exceeds its concepts, that is - according to its own explanation - nothing for those who believe in reason, and therefore the peace of God is also nothing for them.

Dear brothers, listen further: As friends of light you have no life. I gladly allow that even as such you can lead an honorable life before the world, for man is able to do this by natural powers, as it is stated in Article 18 of the Augsburg Conf. Conf. says: "that man has a certain amount of free will to live outwardly honorably" 2c. But this is not yet true life. This springs up as a new heavenly being in the inner being of man, and sanctifies his outward actions from within, so that they become pleasing to God. And this life springs only from faith in Christ, as taught in Scripture, as the only begotten Son of God, given for our sins. "He that hath the Son hath life; and he that hath not the Son hath not life." (1 John 5:12.) Our true life consists in communion with God and in childlike, joyful love for God, from which then flows again the love of neighbor. But this childlike, joyful love of God dwells only in the heart from which Christ has taken away its burden of sin.

and the spirit of filiation. This is the new life-germ in man-the faith: I am reconciled, all my guilt is forgiven me, God is my Father again with all the Father's love, I must not fear death, nor judgment, nor condemnation, the right of inheritance to eternal life is given to me in Christ Jesus, my Lord. Then gratitude bursts forth from the blessed heart; then it is impelled with holy power to love God again and to praise Him with heart and mouth and walk, who has so highly pardoned us in His Son (compare Luc. 7,47.). - But if the mediator is gone, the gulf between God and us, which our transgression has torn (Isa. 59, 2.), remains, the heart in its depth is shy before God and seeks to forget him; if reconciliation is gone, the true love of God, the true life is gone. For this and that reason, as admitted above, you can show an outward righteousness and goodness and do good works before men; but from the right holy reason this does not come forth, and therefore it is not good and pleasing, and cannot be valid before God. Incidentally, it is understandable, indeed very natural, if works arise more frequently from the unrenewed heart of even the old Adam, when man presents himself as he is; and indeed undeniable experience teaches that with the loss of the glow of revelation, the deterioration of morals generally goes hand in hand. Just look into a congregation and see on which side the drunkards, brawlers, fornicators, adulterers, liars, cheats, despisers and blasphemers of the authorities 2c. are to be found. Usually they are those who have suffered shipwreck in the faith, who trade with the Jew on Sunday mornings instead of going to the sermon, and mock the Scriptures in the afternoon in the tavern. The testimony of the men who deal with the spiritual treatment of the most morally depraved, the convicts, deserves special attention here. The prison preachers unanimously state that "nowhere is there more so-called enlightenment or reason than in the penitentiaries. In the excellent Goerlitz monthly "The Prodigal Son," which is published by such preachers, we read, among other things, the following passage:

"Schreiber, as a prison preacher, pastored about 800 prisoners and, of course, got to know their faith, and behold, they were friends of the light, except for a few who had never thought about these things at all; and other prison preachers have also had the same experience. It is really strange how the worst criminals use the same language as the friends of light 2c." Now it is clear from other passages of this paper that we have to think of such friends of the light here, who have already advanced far in their faith, who especially believe "that it is

I ask everyone whether there is not every reason to be suspicious of a faith which, in its natural formation, flourishes most in the penitentiary. But I ask everyone whether one does not have every reason to be suspicious of a faith which in its natural formation flourishes most in the penitentiary, if I should not say, populates the penitentiary?

My brothers, finally listen: As friends of light you have no Christian hope. And what is this transitory, painful existence without the hope of a new, imperishable existence in the joy of the Lord and in the heavenly rest of the people of God? But do you think that any friend of light has already fallen asleep with a certain prospect of this? I would wish it to everyone, but I do not believe it of anyone. Only he who says from his heart: "Christ is my life" can also say from his heart: "To die is my gain"; only he who has kept Paul's faith will be assured at the end of his course that the crown of righteousness will be laid up for him from now on. If you have the opportunity, observe the deniers of the evangelical truth on their deathbeds, whether they show Christian courage, Christian joy, the profound desire to depart and be at home with the Lord, the longing for the trees of life of paradise that are already beckoning. You will perceive in them a dull expectation of what is to come, which is usually dampened even more by eager preoccupation with earthly affairs: for the self-made hope of an "improved life with ever-increasing perfection" is not able to lift the wings of the soul to joyful flight into the eternal world. Or you will perceive a cold renunciation of all life among them; for indeed many of them already, and not only among the convicts, doubt the personal continuance after death, and the opinion is gaining more and more room among them that man dies, like the animal of the field, that he is melting with body and soul into mother nature. Or the slumbering conscience still awakens on this side, the majestic judgment seat of eternity presents itself before the soul, and it becomes frightened, and trembles in its depths, and would only like to have a reconciler. The friends of light do not completely deny this experience, but they explain that it is only the struggle for death and pain that make individual enlightened people weak in their last moments. But why are they not encouraged and uplifted by the light-friendly consolations? Answer: Because these are all sorrowful comforters in the agony of death. Yes, in that hot struggle with the "strong" death, even a believer

becomes weak at times; but how else can one comfort him! What power of overcoming is poured into his soul by a single word that is shouted to him: Your Redeemer says: "Do not be afraid, I am with you, do not retreat, for I am your God; I strengthen you, I also help you, I uphold you by the right hand of my righteousness!" - or the saying of the Lord: "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live; and whosoever liveth and believeth in me shall never die. And one thing remains to be explained to the friends of light: If it is irrefutable that many have already fallen from their fortress of reason in the weakness of death and still tried to crawl over to the ground of Bible faith, - how is it that not a single one has yet left his evangelical fortress in the same weakness of death and looked around for light-friendly consolations? The highly famous Oberhofprediger Reinhard in Dresden once preached a forceful sermon "Ueber die merkwürdige Erscheinung, dass in: Death no one has yet repented of his pious faith, but many have repented of the lack of it"; - should not this strange phenomenon really be a serious, serious pointer? Dear friends! "It is appointed unto man once to die, but after this the judgment." Well, we leave this judgment to God the Lord. But you may rest assured that you, as friends of light, do not have to wait for the end of Stephen, the end of a Stephen who on this side still saw heaven open and the glory of God and the Son of Man, his helper, standing at the right hand of God; not even the end of Luther, whose departing soul embraced God's glorious words of comfort (John 3:16, Psalm 31:6, Psalm 68:21) and was thus immersed in the bravery of death.) and thus knew himself secure in the roar of death, who prayed: "Even if I am torn away from this life, I know for certain that I will remain with you, my heavenly Father, forever, and that no one can tear me out of your hands"; - nor Gellert's end, who spoke to a friend on his deathbed: "This is certainly true, and a precious word, that Jesus Christ has come into the world to save sinners! This, dear friend, is my confession from my deathbed," and continued with visible joy: "Mercy has befallen me! This is also my confession of faith, on which I now live and die"; who finally asked his friends how long his struggle could last? and when they answered, "Perhaps another hour!" with a transfigured face he raised his hands to heaven and cried, "Praise God, only another hour!" and then waited in silent prayer until his friend came from heaven to take him up.

My dear brothers! Look back at what I have said. Do you want to become friends of light? Hear it still in one word, which, of course, weighs heavily on the soul: As friends of light, you no longer have Christ, who was made for us by God for wisdom and righteousness and sanctification and redemption.

I part from you with the confidence that you will mean what serves your peace, and not leave the good part, which, if we take it, shall remain with us forever. - O where, where would this evil of a false enlightenment, this irrationality of an overconfident reason bring you, you poor people, if you allowed yourself to be deceived! Thou evangelical Zion, built by God, and, with all the infirmities of humanity, yet nobly standing and resplendent through the centuries, blessed with peace within thy walls and with happiness in thy palaces, - what would become of thee if this after-wisdom gained general acceptance in thee! A second Jerusalem, as it was when Titus departed from the desolate place.

I have fought for the evangelical cause, since it was contested from another side, but I openly express my conviction that the danger threatening our dear church from the side of the friends of light is in one respect even greater than that from that side; I mean, you lose much more if you become friends of light than if you become Roman. In this respect, however, one can be more reassured than one may assume that only very few will gain taste and satisfaction from the completely sapless and powerless thing in the long run, that the praised light glory will have sunk into darkness and oblivion after a still short flickering and pattering.

May the Lord, who wants to protect and save his church from every adversity, grant this. But it is the duty of his servants to carry on his work, to join in the wars of his kingdom and to fight against all heights that rise up against the knowledge of Christ; that is why I have written this little book, and I care little if it causes annoyance and if it brings me reproach. I also know that I mean well for those whose error I am fighting, as well as for the people whom I am warning against their evil deeds.

Oh, if they really want to be friends of the light, and otherwise still believe that the source of light is on high, and still consider it possible that he opens up to the prayers of the children of men, - they would like to undertake to pray quite earnestly that the true light shines for them; they would not refrain from calling: Father of light, enlighten me! I am convinced that they would soon see another light, would no longer dishonor the Holy Scriptures, would no longer disturb the Church of God; would sink down at Jesus' feet and say:

I believe in you, my Lord and God! I am yours alive and also dead.

E »

Ecclesiastical message.

After Mr. Rev. F. W. Richmann, formerly stationed in Fairfield County, Ohio, an Evangelical Lutheran preacher, had sent an appeal, made to him on February 23, of this year, to the After the German Evangelical Lutheran congregation of the unchanged Augsburg Confession had accepted St. Peter's Church in Lancaster, Ohio, with the consent of its previous congregations, the latter were anxious to choose a successor to the aforementioned dear brother preacher. The candidate of the holy preaching office, Mr. Paul Baumgart, until then teacher at the school of the Lutheran congregation in Baltimore, was brought to the attention of the latter, and the St. Peter congregation in Hocking County, Ohio, formerly served by Pastor Richmann, first appointed him as their pastor. Mr. Baumgart, not rejecting this profession out of hand, then turned to the Synod of Missouri with the request for the ecclesiastical confirmation of his profession. After he had been examined by the aforementioned body with regard to his doctrine, his knowledge and his gifts and found capable for the office offered to him, he was ordained by Mr. Pastor Richmann with the assistance of Mr. Pastor Seidel from Union County, Ohio, in the midst of his congregation on the third Sunday after Trinity last Sunday by order of the President of the Synod. Hereupon also the previously by Mr. k. Nichmann and a third newly formed, somewhat more distant congregation requested Pastor Baumgart to accept their parish office. The latter has also consented to these requests in God's name. His place of residence is currently Logan.

May the Lord grant grace to this new worker in His vineyard, that he may be blameless in doctrine and life and walk in the full blessing of the sweet gospel of grace in Christ Jesus our Savior. Amen.

Address: Rev. k. Baumgart,
DoALU, HookinA Oo., Olrio.

Communication of world actions.

The Synod has decided that in the future the Lutheran should also regularly include short summaries of political world events. It is by no means intended to make the Lutheran a hybrid of a political and an ecclesiastical newspaper, but it is only done with the intention of helping the readers to find the right point of view from which

to view world events, and to prevent them from putting themselves on a par with the unbelieving, mindless world in their judgment of them. Certainly, this decision does not need to be justified to our readers, if they consider 1.) how emphatically the Lord admonishes us to pay attention to the signs of the times, 2.) how God's glorious rule shines forth not only in His kingdom of grace, but also no less in the kingdom of the world, 3.) how manifold are the effects of world events on the church, which is placed in the midst of the world and surrounded by the world, both in the good and in the bad.

4.) also how much it is necessary for Christians to deeply imprint the teaching of the Scriptures about the divine order of authority on their minds at a time like ours when this teaching is completely trampled underfoot, both in the old and new world, 5.) the example of the Holy Scriptures, especially the Old Testament.

As we begin today, let us first take a brief look at the time that has recently passed. Everyone knows what has happened in Europe and in our old fatherland in the last half year or so, events which, although long prepared and partly foreseen, have nevertheless made the ears ring by their violence and the simultaneity with which they have spread over the most distant parts of Europe. In February, the Revolution broke out in Paris, overthrew the king and the kingship, and proclaimed the Republic. With lightning speed the fire spread almost over the whole continent of Europe and destroyed the pillars of all previous civil order in their innermost foundations. Soon came the bloody days in Berlin, which reduced one of the most powerful kings to a plaything of the people's power; the same thing happened almost simultaneously in the old imperial city of Vienna, in Bavaria, Saxony, Hanover, the two Hessian states and most of the small states of Germany. Strangely enough, without prior agreement, the demands of the unleashed people were the same everywhere: popular sovereignty, freedom of press and religion, separation of the church from the state, abolition of standing armies, general armament of the people, and so on. On the side of the princes there was neither luck nor victory; they competed in groveling compliance with the imperious demands of the masses. The hated ministers had to flee and make way for the people's confidants. All this happened in a few weeks. Even England has not remained untouched by the spirit of revolution, and who knows what outcome the Irish troubles will take. In Paris, after the Republic passed the crisis of the May and June days with a terrible sacrifice of human lives, it is now apparently quiet for the time being under the protection of martial law. In Upper Italy, the war between the Eastern Empire and the outraged Lombards, headed by the King of Sardinia, continues with varying fortunes. The most holy father's children, who have come of age, have outgrown his shoulders and do with him as they please. After a bloody struggle, Sicily has made itself independent of Naples, and Naples itself stands on volcanic soil. The fact that the Grand Duke of Tuscany recently rejected the crown of Sicily offered to his son proves how worthless the royal crowns have become. The rise of the liberal party in Germany resulted in war with Denmark; a three-month armistice was finally to bring about a

The latest news, however, make this hope doubtful. In Germany, the German parliament emerged from the chaotic state, which was to give the country a new free constitution, unity within and power without. For some time it was uncertain whether Germany should still have emperors, kings, dukes, or a general republic; at last the monarchical party has prevailed and expects all salvation from the German emperor it has chosen, at present still called Reichsverweser. The republicans cry out about betrayal of the fatherland and want to strike with the sword. There is no good news from the Slavonic countries united with Prussia and Austria. Much blood has been shed in Posen, and likewise in Prague. Everywhere among the Slavonians there is the greatest bitterness against the Germans, and the papist priests, promising complete indulgence, are said to be stirring up the people to torture and murder the Protestants, as is really happening. In various parts of our fatherland, in Swabia, Lower Franconia, Saxony, a devastating peasant war has renewed itself, set in motion not only by coining fanaticism but also by communist greed. The Jews were also plundered and driven out. A necessary consequence of this disruption is the collapse of credit, trade and commerce; the workers who have been dismissed from the factories are ready to commit new crimes. The people are beginning to feel that the revolution has inflicted upon them the greatest scourge. The northern bear, Russia, is standing in silent resentment with a great army on the German border and, before it strikes a decisive blow here, appears to be stretching out its claws toward the Turkish Danube provinces and thus hastening the downfall of the Turkish empire, which has become rotten. Above all this, cholera is advancing further and further to the west, raging in Constantinople and Petersburg, and is to begin spreading in wave-like leaps, as it has already shown itself in Finland.

These are the outlines of the picture of the old world that the newspapers will paint until July 22. At present, little is known about the effects these revolutions have and will have on the church. Probably one has not yet had time to think much about it. Private letters say that the apostasy has now become quite obvious, that unbelief under the name of the friendship of light is now celebrating its complete triumph; that there will be no place left for orthodox preachers within the existing church communities. "What will become of churches and schools," says a letter of May 8, "is not yet foreseeable. We may face a long period of destruction. For years everything can lie in ruins; a time can be near for us, like the one where wild hordes descended upon the rotten Roman Empire. So it is natural that one also thinks of a Pella." We cannot complain that state and church will be separated; on the other hand, it is to be feared that the unbelief of the great masses will absorb everything. The artificial net of Prussian union will soon be torn asunder, that much is certain. But what will take its place? The new Minister of Culture in Berlin, Count Schwerin, a son-in-law and faithful disciple of Schleiermacher, has decreed that all those who call themselves Protestant should meet in a synod to discuss the church. A child can see that no salvation will or can come from this. "Prof. Guericke in Halle first raised his voice publicly in the matter of Lutheranism and issued an appeal to use the generally demanded and granted liberation of the church from the state to found a Lutheran community." Thus writes a friend from the end of March and adds: "May the Lord only, if it is necessary to act, grant as much unity and strength as is necessary in the time torn apart by subjectivism, if it is to come to new formations of church life on the old foundation of the Word and Lutheran confession. May God protect a man like Harleß from the dangers of the time, so that he can be what he has the gifts and knowledge for. In any case, a completely new era is dawning for the Lutheran Church on the other side, which calls us on this side to the most earnest, fervent prayer that it may please God to make it a time of seeking home and rebirth for her. But we must stop here today. In the next number, we will be allowed to present our opinion on how a Lutheran Christian should view these events, especially in the old fatherland.

God's miraculous ways and judgments.

An old teaching poem.

Once upon a time there was a devout Christian who could not send himself to God's miraculous ways and judgments and therefore often asked God to honor him by letting him know the secret causes of them. Then one day an angel appeared to him and said, "Come, walk with me; I will show you God's judgments." Joyfully the Christian followed the angel. When both had walked a short distance, they first came through a dark forest. Here they found the body of a pious and godly hermit, whom a lion had torn apart and killed. Astonished at the

sight of this corpse, the angel's companion exclaimed: "Ah, this man was a pious soul, how is it possible that God could inflict this misfortune on him? Without answering, the angel went away with his companion.

*) This appeal will be printed in the next issue. The editors.

and led him to a man who lived on a high rocky precipice, under which a deep water flowed by. This man had been very God-fearing a long time ago, but had finally allowed himself to be blinded by the world again; he had thought that there was nothing but trouble to be had from piety; whoever kept up with the world, everything would go out well for him; so now he also wanted to hang up his conscience, go along with the world and enjoy this temporal life. The angel reminded him agitatedly that one must not only look at the temporal, but above all at the eternal; it would be a bad blindness to want to forfeit eternal joy for the sake of the short disdainful pleasure that the world could give; a Christian would have to consider how dear the Son of God had bought him, and should therefore not so lasciviously deprive himself of the treasure, the acquisition of which had become so sour to his Redeemer. *Momentaneum*, he said, <iuoă ckeleetnt, neternum, huock oru- eiat, that is, short is the joy of the world, followed by eternal heartache. When the man heard this exhortation, he rejoiced and said: "God be praised that he has assigned such a pious guest to me and has sought me out again, a poor lost sheep. God be merciful to me a sinner!" But behold, no sooner did the man hear these sighs of repentance than the angel seized him and threw him from the rock down into the stream, in which he drowned. The travelers then went on in silence and came to an innkeeper who received them kindly, gave them splendid hospitality, and, among other things, presented them with a silver cup; but when they left, the angel secretly put the cup in his pocket and took it away with him. Dismayed, the Christian follows the angel and comes with him to a nobleman. He was a godless man, snorted at the travelers and, without giving them a morsel of bread and a drink of water, angrily ordered them out of his house; so the travelers, in order not to have to spend the night in the open air, hid in a stable. But what does the angel do? He politely takes leave of the villain the next morning and also gives him the cup that he had stolen from the house of that pious innkeeper the day before. So our wanderers finally come to a wealthy man, who receives them well and, after first refreshing them with food and drink, gives them his only son, so that he can show them the right way in the unknown region. What happens? As soon as the child has shown the travelers the right way, the angel suddenly seizes it, strangles it and throws it into a nearby pit. Now the angel's pious companion cannot hold on any longer and breaks out indignantly into the words: "How? an angel do you want to be? You may be a devil, but you are not only a thief, but also a shameful robber and murderer; I will not go with you one step further. Then the angel began with a serious face:

"Are you not the man who has so often asked God to reveal his judgments to him? Know, then, that what has happened before your eyes has all been done by God's command and has all its highly important causes, which I will now reveal to you. The hermit in the forest, whom we saw torn apart by a lion and lying in its blood, had asked God for the grace to let him also shed his blood in honor of the Lord Jesus, who had used his blood for the redemption of men; this request was granted to him by God, for in this case there is no difference before God between a tyrant and a lion. The other man whom I drowned was formerly pious, but had allowed the world to draw him into its nets again; I brought him back to repentance through my persuasion; so that he would not now be entangled anew in the godless nature of the world and be lost forever, I took him out of this tempting world by God's decree as soon as he had come to repentance again. The third man was otherwise a pious man, but because God had given him the silver cup, he needed it for hope, and his heart was not lost. was so attached to it that he often thought of the cup even during his prayers; therefore I took away this idol from him and with it the opportunity to sin. The fourth, as you yourself have seen, was very godless and was given out of God's righteous judgment in a wrong mind; I gave him the cup to indicate that he has his part in this world and will keep company with the rich man in hell in the future. The fifth, when he had no child, was very mild toward the poor; but when God gave him the only son, he began to be frugal and stingy, and if he had kept the son, he would have been lost; but now that his child, who died blessed in his baptismal grace, has been taken from him, the father will turn from his stinginess, walk again as a believing Christian, and thus be saved. What thinkest thou now, man? canst thou also reprove God's judgments, or complain with justification of his strange ways?" The Christian was silent, thankfully departed from God's messenger, and from then on did not resent any of God's incomprehensible providences.

Changed address:

Rev. C. G. Stübgen, formerly of Wheeling, Va. has accepted a call from the German Lutheran congregation at Erie, Pa. to which he requests his letters to be addressed from now on.

Mr. P. R. Grätz's address is again: New Washington, Crawford Co, O.

Get

for the Cass River Mission in Mich:

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Register for the fourth year of the Lutheran.

(The first digit indicates the page, the second the column of the same).

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